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THE JOURNAL
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FRIENDS' HISTORICAL
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“Admirable zeal is shown throughout the book in verifying and collecting names and facts, and there are several useful addenda at the end, dealing with ‘some ancient words and phrases used’ and other matters. The most interesting of these is the abstract of ‘Penal Laws affecting Early Friends in England.’—*Notes and Queries*.

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D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.
F.P.T.—“*The First Publishers of Truth*,” published by the Friends'
Historical Society.

Notices.

PHOTOGRAPHS. Since the reference in volume ii. page 121 to the collection and preservation of photographs of scenes connected with Quaker history, a considerable number of photographs have been sent to **D.** from America, Great Britain, and Ireland, and others have been promised. The Librarian would be glad to hear from photographers, amateur or professional, who are interested in this matter, and who would be willing to assist in increasing the collection.

Notes and Queries.

“MARY WESTON’S JOURNAL.”—A folio MS. volume with this title has been deposited in D. by Eliot Howard, J.P., D.L., of Buckhurst Hill, Essex. It contains the following introductory inscription:—

“Mary, daughter of Joseph and Ann Pace, of Southwark, was born in April, 1712. Married Daniel Weston, of Wapping, in Oct., 1741. He died in 1755, and his widow married Jeremiah Waring in 1765. She died at Wandsworth in 1766, & was buried at Ratcliff. Daniel and Mary Weston’s daughter, Mary, was born at Wapping, 17 Aug., 1743, & in 1762 married John Eliot,¹ of Bartholomew Close, who was born 2 Feb. 1734/5. They had two children who survived childhood, viz., Mariabella, born at Bartholomew Close, 26 xi. 1769, who married Luke Howard 7 xii. 1796, and John, born at Bartholomew Close, 26 xi. 1771, who lived there till his death in 1830. The following Journals were copied out by Mary Weston (Waring’s) son-in-law, John Eliot. ELIOT HOWARD, 1892.”

This Journal contains numerous records of visits to various parts of England from 1735 to 1747, and to America in 1750 to 1752. It is accompanied by three old maps specially drawn to illustrate Mary Weston’s travels in New York, New England, Pennsylvania, etc.

A QUAKER PEER.—Our Friend, Alexander Peckover, of Wisbech, has recently been raised to the peerage, as Baron Peckover, of Wisbech. This is the third record

¹ See *The Eliot Papers*, 2 vols., 1894.

he has made *as a Friend*, the first being as a Lord Lieutenant, and the second as an LL.D. of Cambridge. The peerage does not descend.

PORTRAITS OF W. PENN AND HIS WIFE.—There has been some doubt as to the authenticity of the portraits of Penn and his wife at Blackwell, Durham. In one well known biographical work, they are described as just indicated; in a later work on Penn’s family, it is suggested that they “may be” portraits of Sir W. and Lady Penn. One statement that has not appeared in print (as far as the writer knows) is that in a catalogue of a sale of paintings, etc., “at Grange, near Darlington, by Mr. W. Crow, Tuesday, 2nd July, 1822,” lot 75 is two portraits, “William Penn and his Wife.” The artist’s name is given as “Francis Place.”²—J. W. STEEL.

“PRIEST STEPHENS.” In *The Christian Life* (London), February 9th, 1907, the editor, reviewing E. E. Taylor’s *Cameos*, says, “It is a curious effect of the dropping, in many modern editions, of a little word from George Fox’s *Journal* that Mr. Taylor represents Stephens as beginning ‘to preach on the Sunday what Fox communicated to him on the week-day,’ with the result that Fox ‘frankly said that he did not like it, and ceased converse with him.’

² Francis Place, 1647-1728, studied law in London, became an artist in York. See Salaman’s *Old Engravers*, Surtees’s *History of Durham*, Davies’s *Memoir of York Press*.

What Stephens did was to preach of what Fox had said; that is, he preached *about* it, and did his best too, no doubt, to controvert it. It would indeed be strange had Fox disliked the mere reproduction of his views, stamped with pulpit authority."

It appears from a comparison of the various editions of *The Journal* in D. that the word "of" was first omitted from the London edition of 1827, and that the omission was repeated in all the subsequent English editions, *viz.*, 1836, 1852, and 1891, and in the Parker abridgment; the Newman and Jones abridgments insert the "of."

EARLY DISOWNMENT (iii. 130).—John MacKenzie was a member of Edinburgh Meeting in 1669, when he was on a Quarterly Meeting appointment. Within a year, however, he fell away from the Truth, declaring that he would no more join with any religious profession "whatsomever," and bringing accusations against Friends. A committee was appointed at the Quarterly Meeting, iv., 1670, to visit him, who reported at next meeting that they had been unable to find him. A fresh committee was appointed, with instructions to send in their report "in wryte." In ix., 1671, he was still under dealing, and was specially exhorted "to watch against a singular spirit." Three months later an appointment was again made to visit him, and in ii., 1672, he was directed to appear before the Meeting, Friends of Aberdeen being meanwhile warned against him. He appeared before Edinburgh Quarterly Meeting, vi., 1672, and "being questioned by Friends, he

stated that if Friends would suffer him to come [to meetings] or not to come, as he understood himself moved of God, he would declare that he esteemed them above all people on earth, but as to making any acknowledgment that he was wrong, he wd do no such thing. Friends, having a clear sight and sense of his condition, that it was still bad, and that there was no appearance of its becoming better at present, continue of the same judgment concerning him as before, and direct that the paper formerly written against him remain amongst Friends, though for the present it is not to be published to the world." In iv., 1673, Friends resolved to publish the paper, and two Friends volunteered to go and speak to him on the subject.

The "warning" given to Aberdeen Friends is thus recorded in the Minutes of the Quarterly Meeting at Aberdeen, iii., 1672: "Also the said George Keith held forth that their was on[e] John McKenzie at Edinburgh of dangerous principles, who had fallen from Truth, and did profess he was against all sett tymes and places for worship or other meetings. And was . . . ready to hurt frinds of Truth especially young frinds. And Theirfore that frinds should beware of him."—W. F. MILLER.

PROSECUTIONS FOR SCHOOL-KEEPING.—In William Tanner's *Lectures on Friends in Bristol and Somerset*, it is stated that in 1701 William Jenkins, of Sidcot, and in 1708, Richard Claridge, of Tottenham, were prosecuted for keeping school. (For further information about William Jenkins and his school, see the forth-

coming Centenary History of Sidcot School, by F. A. Knight.) In the latter case, at least, the prosecution failed, the Court holding that the statutes of James I. against Popish recusants, under which proceedings had been taken, did not apply to the defendant. These were not the only prosecutions on this ground. In the records of Dorset Quarterly Meeting, kept at Mere, Wilts, occur the following entries:—

“1699. Tho. Dowse, having kept a schoole at Corfe Castle, In the Isle of Purbeck, for near a year, was prosecuted by the Preist of the Towne (who began his prosecution Long before), and was Comitted prisoner to the County Goale at Dorchester, the 28th of the first month in this year, on a *Significabo Capiendo*, and was discharged of his Imprisonment the First of the third Month following” (Book No. 1: Sufferings).

In the Minutes of the Quarterly Meeting held at Bridport, 28th of 1st mo., 1705, the following occurs among the accounts:—

Paid [John Ellis] also for Tho Dowse, being so much disburst by Friends of London for his being prosecuted for keeping schoole, etc.)	}	I II 6
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It is known that after the passing of the Toleration Act of 1689, full advantage was taken of the opportunities left to harry the Quakers in the matters of tithes and oaths; were these prosecutions for schoolkeeping also a recognised method of annoyance until the decision in Richard Claridge's case in 1708?—A. NEAVE BRAYSHAW.

JAMES MIDGLEY.—The writer would be glad to obtain any particulars of biographical interest respecting James Midgley, of Spring Hill, Rochdale, whose surviving children presented to the Lancashire and Cheshire Quarterly Meeting, in 1863, the valuable collection of early tracts relating to the Society of Friends, since known as the Midgley Reference Library. It would be interesting to know whether he was the same James Midgley who in the early years of the 19th century was known as the collector of a library of rare books and of engraved portraits, and part of whose library was sold by auction in London in 1818.—C. W. SUTTON, Manchester.

[It is quite correct that my grandfather, James Midgley, of Spring Hill, Rochdale, was the collector of the books and tracts now in the Reference Library at Manchester Meeting, and that after his death they were presented to the Lancashire and Cheshire Quarterly Meeting by his children. He was born in 1786, and died in 1852. It is unlikely that he was known as a collector of such books as early as 1818, even if he had then begun to collect them, and his only remaining daughter, Martha Cash, of Torquay, says that none of his books were ever sold by auction at any time.—JAMES H. MIDGLEY.]

ST. PETER'S, IPSWICH.—Extract from the Parish Register:—

“1720. William Ewen from Hadley (Hadleigh), buried in ye Quakers' burying place in St. Peter's, Aug 7.”—C. H. EVELYN WHITE.

An unpublished Letter of Hannah Penn, née
Callowhill, the second wife of William Penn,
addressed to Thomas Story.

Hannah Callowhill was the daughter of Thomas Callowhill, of High Street, Bristol, linen draper, by his wife, Hannah Hollister, eldest of the four daughters of Dennis Hollister, of Bristol, grocer. She was born at Bristol, 18th of April, 1664, and married there in her thirty-second year, 5th of March, 1695/6, William Penn, then of Warminghurst, co. Sussex, Esquire, as his second wife. By this marriage, William Penn had four sons and three daughters, of whom John, Thomas, and Richard became proprietors of Pennsylvania and the latter two of whom married and had issue.

The second daughter, Margaret, born at Bristol, 1704, married Thomas Freame, and had issue. She was buried at Jordans, 12th of February, 1750/51. The remaining children died young or in infancy.

In the folio *Journal of Thomas Story*, 1747, we find¹ "A Journal from Pennsylvania to Barbadoes, &c., in the Year 1714," and that the writer, "by reason of contrary Winds, landed not at *London* till the 6th of the Tenth Month, and lodged at *John Crouche's*, in *Crown-Court*, in *Grace-Church-Street*."²

John Crouch was, we believe, a son of the well-known William Crouch, of London, upholster (1628-1710), one of the pioneers of Quakerism in London.

Story continues later,³

On the 15th [of the 10th month, 1714], being the Fourth Day of the Week, accompanied by *John Crouch*, with whom I lodged, I went to *Ruscomb*, to visit *William Penn* and his Family. He was then under the lamentable Effects of an apoplectick Fit, which he had had some Time before : for his Memory was almost quite lost, and the Use of his Understanding suspended ; so that he was not so conversible as formerly : and yet as near the Truth, in the Love of it, as before : Wherein appeared

¹ *Journal*, p. 457.

² *Idem*, p. 462.

³ *Idem*, pp. 463, 464.

the great Mercy and Favour of God, who looks not as Man looks : For though, to some, this Accident might look like Judgment, and no doubt his Enemies so accounted it, yet it will bear quite another Interpretation, if it be considered how little Time of Rest he ever had from the Importunities of the Affairs of others, to the great Hurt of his own, and Suspension of all his Enjoyments, till this happened to him : by which he was rendered incapable of all Business, and yet sensible of the Enjoyment of Truth, as at any Time in all his Life.

When I went to the House, I thought myself strong enough to see him in that Condition ; but when I entered the Room, and perceived the great Defect of his Expressions for want of Memory, it greatly bowed my Spirit, under a Consideration of the Uncertainty of all human Qualifications ; and what the finest of Men are soon reduced to by a Disorder of the Organs of that Body, with which the Soul is connected, and acts during this present Mode of Being. When these are but a little obstructed in their various Functions, a Man of the clearest Parts, and finest Expression, becomes scarce intelligible. Nevertheless, no Insanity or Lunacy at all appeared in his Actions ; and his Mind was in an innocent State, as appeared by his very loving Deportment to all that came near him : and that he had still a good Sense of Truth was plain, by some very clear Sentences he spoke in the Life and Power of Truth, in an Evening Meeting we had together there ; wherein we were greatly comforted : so that I was ready to think this was a sort of Sequestration of him from all the Concerns of this Life, which so much oppress'd him ; not in Judgment, but in Mercy, that he might have rest, and not be oppress'd thereby to the End.

On the 18th, being the Seventh of the Week, I went thence to *Reading*, and lodged that Night at *William Lambell's*.

From Maria Webb's *Penns and Peningtons*[†] we learn that

On the 24th of Fifth-month, 1712, William Penn commenced a letter to James Logan, in which, after feelingly alluding to the death of his wife's father and mother, his pen suddenly stopped under the pressure of a paralytic seizure. It was the third time he had been assailed by paralysis, but on the present occasion far more severely than ever ; and his intellect never recovered from the effects of this attack. His sweet temper and happy spirit remained, and a heart overflowing with love to God and man was as visible as in his brighter days. In fact, the memory of all recent things, and with it mental anxiety and intellectual power, had vanished, whilst the spirit remained the same.

He continued to attend Friends' meetings, and sometimes spoke a few sentences exhorting Friends to love one another ; whilst, with a countenance beaming with sympathy and kindness, he used to meet with and part from them. In this condition, life wore away with little variation for five years.

[†] 1867, pp. 410, 411.

LETTER OF HANNAH PENN TO T. STORY. 135

In *The Family of William Penn*,⁵ by the late lamented Howard M. Jenkins, are letters of Hannah Penn, and other particulars showing the home-life at Ruscombe.

Maria Webb gives an abstract from a letter of Hannah Penn, dated "Ruscombe, 2nd First-month, 1717"⁶:—

My poor dearest's life is yet continued to us ; but I know not how long it may be, for he is very weakly. I have for these last three or four years continued this large house, only to keep him as comfortable as I can ; for he has all along delighted in walking and taking the air here, and does so still when the weather allows ; and at other times diverts himself from room to room. The satisfaction he takes therein is the greatest pleasure I have in so large a house, which I have long found too much for me, with our shrunk income.

Maria Webb continues, "It should be mentioned that Thomas Story and Henry Gouldney, of London, were not only Hannah Penn's personal friends, but her chief advisers in matters connected with Pennsylvania, as well as her own pecuniary affairs."

These extracts introduce us to the condition of things at Ruscombe, near Twyford, in Berkshire, where the illustrious Founder of Pennsylvania was rapidly nearing the end of his strenuous life, and from which place the letter we are about to describe and transcribe was written.

The letter in question was amongst the papers of the late Thomas Thompson, of Liverpool, the well-known Quaker chemist, who has been described by the present writer's mother, who was then resident at Liverpool as Elizabeth Robson, Junior, as taking with his friend, Dr. Raffles, of Liverpool,⁷ "sweet counsel together" over their mutual hobby of autograph collecting. Thomas Thompson's valuable collection of American autographs, etc., was purchased of him by the late Charles Wilson, of Southport, for £350, and afterwards disposed of by Messrs. Sotheby, we believe. His Quaker collection was inherited by his son, Silvanus Thompson, of York, who, for £150, sold it to the late George Stacey Gibson, of Saffron Walden, by whom it was bequeathed to the

⁵ 1899, pp. 88-103, etc.

⁶ *Penns and Peningtons*, p. 412.

⁷ Brother to Sir Stamford Raffles.

Society of Friends, and now forms one of the most interesting and precious collections in the Reference library at Devonshire House.⁸

A few loose Quaker letters and papers were sent by Thomas Thompson to his friend, Charles Wilson aforesaid; and by his son, Dr. Claude Wilson, of Tunbridge Wells, they were kindly presented recently to the present writer.

Hannah Penn's letter is a quarto of over two and a half pages. It was evidently sent by hand, as there is no postal mark upon it, and it has been folded in womanly fashion in flap-shape at the top. It is addressed "To Thomas Story at John Crouche's house Jn Crown Court Jn Grace Church street, London," and is endorsed in Story's neat hand "27 12m. 1715, Hannah Penn." It has been sealed in red wax.

Hannah Penn's caligraphy is bold and plain. The letter is dated, "Ruscombe, ye 27th of 12th mo., 1714/15," and is as follows:—

"Dear Friend, this Comes to lett thee know J recd thine Last night, with thy Noble Present; for so it was in both Quantity & Quallity, J am {much Obliged to thee for thy Loue therin, But am ready to be Sorry for the Largness of thy present, doub[t]ing thou haue made too Great a breach on thy own store, a smaller present of these so valluable Comoditys would haue been highly acceptable, both to my selfe & second-selfe,⁹ who was much pleasd wth the Orring[e] Wine & Greatly delighted with the Cittron water, which of all Cordialls is his fauourite one. The bottles came both safe, as did ye 4 of wine, both Exelent good, and for which my Poor Dearest, as well as he Can, returns thee his hearty Acknowledgm^{ts} and his very dear Loue, as does all my Young folks, Whom thou hast Wonderfully delighted with the present of Nuts, In which Pegge¹⁰ as Proprietores[s] Vallues herselfe, but Obliged her brothers¹¹ wth the sight & tast[e] of one of them last night w^{ch} proued

⁸ D. Gibson Bequest MSS.

⁹ William Penn.

¹⁰ Margaret Penn, later Freame, as above-named.

¹¹ Probably Thomas and Richard Penn, the younger brothers.

a very Entertaining subject, & good of the sort. Pegge has been very desirous to write to thee herself, so J allowd her, & she has wrote thee the Inclosed every Stroak With her own hand. J shall now let thee know y^t my Dearest is J think near as Vsual; he was at Reding Meeting this morning & in himselfe fine & Comfortable as he Generally is, blessed be the God of all our Mercys, which are many & Great, or J had not been at this day in the Land of the Liuing to praise the Lord for his Continued goodness, as my soule desires to do this day.

“ J shall be sorry if thou cannot haue the sight of those papers J am by my Kinsman in Pursuite after, and on which & some other Vrgent affairs J haue thoughts of seeing London this week; but whether before thou goes or not J cannot be sure but will endeavour it, if my husbands health holds & nothing unforeseen hinder.

“ However J would not keep thee an hour past thy time from thy poor fathers¹² [“ account ” deleted]. But this J desire that if thou should go before 5th day that thou will be so kind as leaue me in writing (tho in never so Rough a draught) thy opinian how J ought to Proceed in the Case & in fauour of this — Groathousan.¹³ J shall not further Jnlarge expecting yet to see thee, But if J should not, I heartyly wish thee a Comfortable Journey every way, and with renued Salutations of dear Loue from me & husband J conclude & am

“ Thy Oblieged Lo[ving] fr[ien]d,

“ H. PENN.

“ My dear loue to frd Crouch & wife, of whose misfortunes J am sorry to hear.”

The remaining years of Penn's life are alluded to in the three volumes above mentioned, *viz.*, in Story's *Journal*, Jenkins's *Family of William Penn*, and Webb's *Penns and Peningtons*.

T. Story paid a visit to the Penns at Ruscombe from the 25th to the 29th of May, 1718. Two months

¹² Story was at Justice Town, near Carlisle, his father's residence, no less than five times in April, 1715: he states that “ he was very aged, and without sight, but exceeding glad of my arrival, and very kind,” And later “ I took leave of my Father in great Tenderness, who was much troubled to part with me.”

¹³ We do not understand this allusion.

138 LETTER OF HANNAH PENN TO T. STORY.

later Hannah Penn wrote to T. Story a letter, dated "Ruscombe, 28th of y^e 5th Mo. 1718," telling him of her husband's serious state of health, and adding two postscripts, the latter dated, "30th," "My poor Dearests last breath was fetcht this morning between two and three o'clock."¹⁴ Story informs us of the receipt of this communication when he was staying with Brice Webb at Bristol; he arrived at Ruscombe with William Penn's eldest son of the second family, John Penn, on the 1st of Sixth Month.

We arrived at *Ruscomb*, late in the Evening, where we found the Widow and most of the Family together. Our coming occasioned a fresh Remembrance of the deceased, and also a renewed Flood of many Tears from all Eyes. A solid Time we had, but few Words among us for some Time; for it was a deep baptizing Season, and the Lord was near at that Time.

Here I staid till the 5th, and that Day accompanied the Corpse to the Grave, at *Jordan's* Meeting-place in the County of *Bucks*, where we had a large Meeting of Friends, and others, from many Places.¹⁵

The diary of Rebekah Butterfield, of Stone Dean, Jordans, further informs us that on "4th day, 30 v. 1718, our friend, William Penn, departed at Rushcom In Barkshire, in y^e 74th year of his Age, and was Buried att Jordans y^e 5th of y^e 6th mo, y^e 3rd day of y^e week; their was 20 or 30 Publick friends & a Vast Number of friends and others; he was often at Jordans Meeting In his Life time and often Lodg'd at Stone De[a]ⁿ."¹⁶

¹⁴ See *Penns and Peningtons*, p. 414. The original letter is in D. (Gibson Bequest MSS.)

¹⁵ *Journal*, p. 607.

¹⁶ Stone Dean (adjoining Jordans Meeting House), so well known to Friends, was built in 1691 by Peter Prince, a Friend of Hammersmith, and uncle to Rebekah Butterfield. A large portion of the original building with its quaint windows still remains, but it has long been new-fronted and spoiled in the process; within a few years the ancient kitchen range and smoke-jack were removed. On the marriage, in 1769, of Joseph Green of London, with Mary Andrews of Barking, granddaughter of Daniel Van de Wall, clerk to London Yearly Meeting in 1734, Rebekah Butterfield vacated Stone Dean for the Dean farm, and Joseph Green and his young bride came to reside at Stone Dean, where they remained until October, 1779, entertaining many public Friends at their house; they then removed to High Wycombe, from whence Joseph Green was buried at Jordans in 1786, aged 38. Joseph Markes Green of Saffron Walden, the present writer's grandfather, the eldest son of Joseph and Mary Green, was, with three of his sisters, born at Stone Dean.

After the funeral we find Story returning to Ruscombe, "being solicited thereto by the Family, in order to some further Advice concerning their Affairs; being of great Moment, and accompanied with many and considerable difficulties."

The brave widow, Hannah Penn, whose Christian character and unusual business ability, excellent judgment, and tact enabled her to surmount the almost stupendous trials and difficulties which she had to encounter before and after the death of William Penn, was, some four years after her husband's decease, attacked with paralysis, from which she partially recovered, and she lived till 1726. She was buried in her husband's grave at Jordans, 26th December, 1726, in her sixty-third year; "several Publick friends their," adds Rebekah Butterfield's Diary.

We may add that from the same source as the above-named letter of Hannah Penn, we received a manuscript in the beautiful caligraphy of Thomas Story, being a list of Friends' Meetings in Somersetshire in the North, South, Middle, and West Divisions, some thirty-six Meetings in all.

At the foot is a cutting from a book or paper, also in Story's autograph: "Thomas Story, of Philadelphia in Pensilva, now residing [in] London, 1721."

JOSEPH J. GREEN.

At a Quarterly Meeting of Friends held at our Meeting-house in Huntington, y^e 1st day of y^e 7^{mo}, 1719, noted, as followeth:—

We having now rec^d a letter from our Friends in Cambridge shire, signed by severall at their monthly meeting in Cambridge, y^e 7th day of 6^{mo}, 1719, Requesting our assistance in their building a new meeting house at Swaevy in y^e Room of their other w^{ch} was lately demolished by Fire:—

It is our desire (in answer thereto) that Friends in this County would afford assistance, & that a Collection for y^e same may be made in each Particular meeting, wth all Convenient Speed.

The Quaker Allusions in "The Diary of Samuel Pepys."

Continued from page 69.

THE PENN FAMILY.

Samuel Pepys came into continual contact with the Penns, and writes of them with great freedom.

SIR WILLIAM AND LADY PENN.

"Pepys was jealous of Penn as being naturally a greater expert in naval affairs than he was himself, and he often speaks of him in terms of contempt and dislike, but on the whole they were probably very good friends."⁶ Sir William is accounted "sociable, able, and very cunning"; he is "a merry fellow, and pretty good natured, and sings very bawdy songs"; he is also often overcome with wine; and is frequently ill, but on one occasion at least, "he do make very much of it." Sir William married Margaret, daughter of John Jasper, of Rotterdam. His residence at the Navy Office and his later official positions are fully noticed in *The Diary*. Of Sir William's family life, Pepys writes with great disdain—his supper-dishes were "deadly foul," there was "poorness and meanness" in all that he did, his daughter's wedding-dinner was "sorry, not anything handsome or clean, but some silver plates they borrowed of me," and yet at times we read of "a very pretty dinner" at Sir William's.

Of Lady Penn, Pepys writes in 1664, "To Sir W. Pen's, to see his Lady, the first time, who is a well-looking, fat, short, old Dutchwoman, but one that hath been heretofore pretty handsome, and is now very discreet, and, I believe, hath more wit than her husband." On being informed, a few days before, "that my Lady Pen is landed," he adds, "I hope the family will be in better order and more neate than it hath been."

⁶ H. B. Wheatley.

WILLIAM PENN.

The following entries in *The Diary* respecting William Penn are given in chronological order :—

April 22, 1661.—“ Sir W. Pen and his son and I went to Corne-hill to see the King’s Going from ye Tower to White Hall.”

November 1, 1661.—“ At my house we were very merry till late, having sent for Mr. William Pen, lately come from Oxford.”

Dec. 26, 1661.—“ Sir W. Pen and his son and daughter to supper to me to a good turkey, and were merry at cards.”

Jan. 1, 1661/2.—“ I home again and sent to young Mr. Pen and his sister to go anon with my wife and I to the Theatre. That done, Mr. W. Pen came to me, and he and I walked out, and to the Stacioner’s, and looked over some pictures and maps for my house, and so home again to dinner, and by and by came the two young Pens, and after we had eat a barrel of oysters, we went by coach to the play. . . . From thence home, and they sat with us till late at night at cards very merry, but the jest was Mr. W. Pen had left his sword in the coach, and so my boy and he run out after the coach, and by very great chance did at the Exchange meet with the coach and got his sword again.”

Jan. 25, 1661/2.—“ Sir W. Pen came to me, and did break a business to me about removing his son from Oxford to Cambridge to some private college. I proposed Magdalene, but cannot name a tutor at present.” See also Feb. 1st, but no further facts appear.

April 28, 1662.—“ Sir W. Pen much troubled upon letters came last night. Showed me one of Dr. Owen’s to his son, whereby it appears his son is much perverted in his opinion by him ; which I now perceive is one thing that hath put Sir William so long off the hooks.”

Aug. 26, 1664.—“ This day my wife tells me Mr. Pen, Sir William’s son, is come back from France, and come to visit her. A most modish person, grown, she says, a fine gentleman.”⁷

⁷ A note to above mentions that W. P. “ wore pantaloon breeches.”

Aug. 30, 1664.—"After dinner comes Mr. Pen to visit me, and staid an houre talking with me. I perceive something of learning he hath got, but a great deale, if not too much, of the vanity of the French garbe and affected manner of speech and gait. I fear all real profit he hath made of his travel will signify little."

Sept. 5, 1664.—"Coming home it is strange to see how I was troubled to find my wife, but in a necessary compliment, expecting Mr. Pen to see her, who had been there, and was by her people denied, which, he having been three times, she thought not fit he should be any more. But yet even this did raise my jealousy presently, and much vex me. However, he did not come, which pleased me."

Sept. 14, 1664.—"So home and there find Mr. Pen come to visit my wife, and staid with them till sent for, and against my will left them together, but, God knows, without any reason of fear in my conscience of any evil between them, but such is my natural folly."

Sept. 5, 1665.—"Home pretty betimes and there found W. Pen, and he staid supper with us and mighty merry talking of his travells and the French humours, etc."

On the 13th of this month, Pepys met Penn again, and "put him into talk of France, when he took delight to tell me of his observations, some good, some impertinent, and all ill told."

Dec. 5, 1667.—"Do hear that Will Pen, Sir W. Pen's son, is come from Ireland."

Dec. 29, 1667.—"Mrs. Turner to see us. She tells me that Mr. William Pen, who is lately come over from Ireland, is a Quaker again, or some very melancholy thing; that he cares for no company, nor comes into any: which is a pleasant thing, after his being abroad so long, and his father such a hypocritical rogue, and at this time an Atheist."

Oct. 12, 1668.—"To supper, and after supper to read a ridiculous nonsensical book set out by Will Pen for the Quakers⁸; but so full of nothing but nonsense, that I was ashamed to read in it."

⁸ Probably the tract, *Truth Exalted*.

Feb. 12, 1668/9.—“Pelling hath got me W. Pen’s book against the Trinity.⁹ I got my wife to read it to me; and I find it so well writ as, I think, it is too good for him ever to have writ it; and it is a serious sort of book, and not fit for every body to read.”

Other slight references to William Penn occur under dates December 28th and 30th, 1661, January 7th and March 16th, 1661/2, July 5th, 1662, January 29th, 1664/5, April 25th and September 13th, 1665.

Several writers on Penn have referred to some of the above allusions in *Pepys*, but we doubt if there has been any serious attempt to use them critically in connection with the various events of Penn’s early life.

MARGARET PENN, AFTERWARDS LOWTHER.

The only daughter of Sir William is frequently mentioned in *The Diary*, and appears to have accompanied her father on many visits to Samuel Pepys, to the theatre and other places. In 1661 Pepys visited her at her school at Clerkenwell. He described her about this time as “a very plain girl.” His relations with her were not always very creditable. “Peg Pen” was married at the age of fifteen to Anthony Lowther, of Marske, Yorkshire, in February, 1666/7. Mr. and Mrs. Pepys were both present at a meal “instead of a wedding dinner for his [Sir William’s] daughter, whom I saw in palterly clothes, nothing new but a bracelet that her servant¹⁰ had given her, and ugly she is, as heart can wish.” Anthony Lowther was one of the original Fellows of the Royal Society, and M.P. for Appleby in 1678 and 1679. He died in 1692, and his widow in 1718. William, their son, was created a baronet in 1697, and married the heir of Thomas Preston, of Holker, Lancashire, a descendant of the Thomas Preston, of Holker Hall, before whom, and other Justices, George Fox and Margaret Fell were examined in 1663.¹¹ Pepys describes Lowther as “a pretty gentleman, and, I think, too good for Peg.”

⁹ This book would be his *Sandy Foundation Shaken*, published 1668.

¹⁰ *i.e.*, Anthony Lowther.

¹¹ In the index to G. Fox’s *Journal*, 1891, s. v., Holker Hall, read *Preston*, for Parker. A painting representing this trial, by J. Pettie, R.A., is in the possession of Robert Barclay, D.L., J.P., of Hoddesdon, Herts.

A copy of William Penn's *Address to Protestants*, 1678, given by the author to his brother and sister Lowther, has been recently presented to D. by the executors of the late Edward and Katharine Backhouse, of Sunderland. The following is a reproduction of the writing on the fly-leaf:—

For my Dear
 Brother & Sister
 Lowthers

W.P.

Know of by Acts
 of Rebellion are not
 Regidest M.L.

To be continued.

No man of well-regulated mind can feel any indifference respecting the genealogy of his family.

RICHARD COBDEN.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 102.

III. IN SALOP.

In this county nearly all the presentations are in a zone extending from East to West through the centre of the county. The single exception is Whitchurch, in the extreme north.

WHITCHURCH. 1665. Margaretã Addams ux Timothei Addams, for a Quaker; Excom.

HODNET. 1662. Richū Madeley, de Hodnett, shoppkeep, a Quaker; for not comeing to y^e Church.

NEWPORT. 1662. Johēm Shawe et eius ux; for Quakers.

1665. Johēm Shawe et Elizabethã eius ux; for Quakers. Excom.

1668. ——— Shaw, vid^r; Quaker.

ASTON CRUCE (*i. q.* Church Aston). 1665. Johēm Hughern et eius ux; Quakers.

EDGMUND. 1665. Edrūm Sherratt² et eius ux; Quaker.

HADNALL. 1662. Willmūm Payne et eius ux. Willmūm Browne et eius ux, for Quakers; Excom.

MIDDLE. 1662. Richū Clerke de Newton sup. Montem; ³ for a Quaker.

BASCHURCH. 1662. Johēm Jefferies, Thomã Hole, Thomã Groome, Dorotheã Groome, Mariã Grevone, for Quakers, not comeing to Church, and not baptising their children or child; Excom.

¹ This shows the husband faithful unto death; and the widowed wife Elisabeth (we can supply the name for the 1668 presentation from that of 1665), faithful still after the loss of her husband.

² Is Edward Sherratt, of *Edgmond*, any relative of Thomas Sherratt, of *Middleton* [?], in *Staffs*? See p. 101.

³ Newton-on-the-Hill is one mile west by south of Middle.

RYTON (?Ruyton-of-the-Eleven-Towns). 1662. Josephū Cole ; for a Quaker or Sepātist.

FITTS (*i.q.*, Fitz). 1677. Andrew Green, Quaker ; 7/-.⁴

SALOP or SHREWSBURY.

(1) St. Alcmund's. 1662. Samuel Everall ; for a Quaker & for not comeing to Church.

Abraham Poyner ; for the same & for not baptising his child or children. Excom.

(2) St. Edda. 1662. Constantinum Outon, distiller, et eius ux, Johēm Millington, Hen. Baker et Mariã eius ux, Francū Winser, Chapman, et eius ux, Sarah Whitaker, Spinster, Thomã Morgan, Clothworker, Johēm Pritchard, Lastmaker, Johēm Hill, Glover ; for absenting themselves from Church for y^e space of 6 months, & for frequentinge meetings or conventicles⁵ in tyme of divine service & sermon, goeing under y^e names of Quakers.

(3) Holy Cross. 1665. Mariã Turneour, vid. ; Quaker.

IV. IN WARWICK.

In this county, the presentations are confined to the upper (northern) half of the county, specially towards the border of Staffs. We take them passing southwards from the north.

SHUTTINGTON. 1679. Willmūm Stores et Mariã eius ux, Robtū Stores et Sarã eius ux, Emmanuel Stanley et Mariã eius ux, Francū Silvester, Willm Stores, jun., Thomã Silvester, — Homes, Willm Mapfell, Dorotheã Taylor, Mariã Walker, Annã Ward, Quakers ; Excom.

POLESWORTH. 1668. Thomã Harris, Humfridū Asbury, Willmūm Harris, Thomã Kiss, Samuelem Briggs, Quakers.

⁴ This is the almost only case of a *fine* in the whole of these presentations. There are two others at *Aston-juxta-Birmingham*, presented in 1663 : Robert Rotheram fined 6d., and Katherine Piggott fined 2s. 6d. ; no others. In every other case they seem to be hopeless of a Quaker's Recusancy, and excommunicate him straight away.

⁵ This reference to " Meetings or Conventicles " is rather remarkable in 1662. The first penal statute against sectaries was the Quaker Act, which was not passed till May of this year. See *F.P.T.*

1679. Mariã Harris, vid., Daniel Harris, Tho : Kisse, de Durdon, Quakers ; Excom.

1679. Humfrid. Asbury, Thomã Harris, de Freasley, Quakers ; Excom.

Richū Lakin, de Doules, —— Lithall, vid., Willm Beedon, de Polesworth, Quakers ; Excom.

Willm Dawman, Johēm Coleman, Georgiū Ball, de Warton, Quakers ; Excom.

BUDDLESLEY (Baddesley). 1665. Anthoniū Bickley et ux, Edrū Swinfen et ux, Johēm Barfoot et ux, Willm Farnon et ux, Willm Jackson et ux, Thomã Jackson et ux, Richū Salisbury, Johēm Cowan, for Quakers ; Excom.

BAXTERLEY. 1663. Hugonem Reade, Johēm Reade, fil, Hugonis Reade, Elisabetham Reade, Hannã Reade, absent themselves whollie from y^e Church.⁶

1663. Robtm Meeke, Mariam Meeke, Temperance Meeke, being Quakers, never come to Church.

Robtm Meeke, will neither repaire his Church fence belonging to his house, nor paie his Church levies for y^e Reparacion of the Churche or anie holie uses ; Excom.

1665. Hugonem Reade, Johēm Reade, eius filium, Willmūm Patchett et Willm eius filium, Robtm Meeke et duas sorores, Nicholam Weeke, for Quakers ; Excom.

SUTTON-COLDFIELD. 1665. Johēm Veasey, Richm Martin, Richū Summerland et eius ux, Abrahã Forden et ux, Francū Warde et ux, for Quakers ; Excom.

KYNESBURIE (Kingsbury). 1663. Johēm Ludford et eius ux, Quakers ; for not coming to Church.

Willmūm Savage et eius ux, Quakers ; & for keeping a child of theirs unbaptised.

Mariam Short, Quaker ; for not coming to Church.

CURDWORTH. 1679. Ed. Chandler et ux, Joh. Swift et ux, Thomas Hargreaves, Widdow Meakins, Widdow Nicholls, Widdow Hatchatt, Quakers ; Excom.

G. LYON TURNER.

To be Continued.

Religion is a denial of self; yea, of self-religion too. Penn, *No Cross, No Crown*, i. xii. 10.

⁶ That they were Quakers appears from the presentation in 1665.

Attitude of Friends under Persecution.

It is interesting to compare the attitude of early Friends under persecution with that of other contemporary Nonconformists.

In the *Transactions of the Congregational Historical Society*, vol. ii. pp. 387 ff. (1906), a manuscript in the Congregational Library, London, entitled, "The Experiences of Mary Franklin," has been reproduced in full, and is well worth careful reading. The writer's husband, Robert Franklin, was in Aylesbury Jail in 1670.

The following quotations will be read with interest:—

"There arose troubles by reason of informers who got warrants to seize on our goods; who, getting some officers to attend them, did several times watch for an opportunity to get into our house. A friend of ours, perceiving of them, came to the window to give me notice of it. I opened the window to hear what he said; the informer, being behind, flew up to the window, snatched it out of my hand, and got up into it presently. But my husband, being in the room, *thrust him back again*,¹ and got our friend who was without to lift up the shutter, so they were at that time prevented. . . .

"There arose new troubles by reason of informers, but we, having some warning before, *did remove some of our goods out of the house*. The manner of their coming was this: November, 1684, *the door being some way or other carelessly left open*, they got into the meeting place, which joined to our house, and one of them knocked at the kitchen door gently, but I, *looking through a hole made for the purpose*, did suspect him. I immediately *laid up the bars of the doors*, and ran up to my husband."

The full account of this latter event makes it appear as though the minister's house was strongly barricaded against the assaults of the informers.

The Quaker policy of non-resistance is in contrast with the above. Many instances could be cited of Friends' action, or rather want of action, often under great provocation. It is summed up by Professor Masson, in his

¹ The italics do not appear in the *Transactions*.

Life of John Milton, in words with which all Friends should be acquainted :—

“ . . . They held their meetings regularly, perseveringly, and *without the least concealment, keeping the doors of their Meeting Houses purposely open that all might enter*—informers, constables, or soldiers, and do whatever they chose. . . .”

Mary Franklin's *Experiences* present also interesting parallels with those of Friends, as, *e.g.* :—

“ The example of Daniel came often into my mind (*when some friends were speaking of our forbearing for a while, and omitting our duty of meeting together*). . . . My husband had the oath tendered to him as before, and he, refusing it, was sent to Newgate for half a year. . . . One of the justices did pull down some part of our meeting-place, though at the time we had no meeting. But *about a month after, the Lord called him to account ; he died very miserably.*”

Mistress Franklin suffered much in her private life in consequence of the troubles which came upon her husband and his Church. Several of her children were either still-born or died shortly after birth. The sufferings endured by Friends had a like effect on the mothers of the early Quaker day. The birth-registers reveal a very high rate of infant mortality.

Further references to the attitude of Friends under persecution compared with that of others may be found in the following works :—George Fox's *Journal*, ii. 86 ; *History of Thomas Ellwood* (Graveson edition), pp. 101-107, 234, 256 ; *Journal of John Gratton*, pp. 30, 39, 88 ; *London Friends' Meetings*, 1867, p. 140 ; Evans's *Friends in the Seventeenth Century*, 1876, p. 298. See also extract from the MS. *Journal of George Fox*, given in *The British Friend*, vol. xvi. (1907), p. 203.

You profess the Holy Scriptures ; but what do you witness and experience ? What Interest have you in them ? Can you set to your Seal they are true, by the work of the same Spirit in you that gave them forth in the holy Antients ? Penn, *Call to Christendom*, 1694.

Friends' Views Negatively and Positively Presented.

A curious leaflet has just been added to D., entitled, *Queries for the Children of the Religious Society of Friends, chiefly designed for their Boarding Schools*. It was printed by W. Eade at Lindfield, but is without date. It probably appeared early in last century. The Queries are twenty-two in number, seventeen beginning with the words, "Why do Friends *object*,"¹ and all save two place a negative view of things before the children. Of these two, Query 18 reads, "Why do Friends *admit* of women's preaching?" and Query 21, "Why do Friends so strongly recommend the frequent reading of the Holy Scriptures in their families?" The *objections* refer to forms of prayer, prepared sermons, appointment of preachers, singing, reading in meetings for worship, water-baptism, the Lord's Supper, war, oaths, mourning apparel, fashions in dress and furniture, plural number to a single person, taking off the hat or bowing, tithes, etc, union of Church and State, names of days and months, observance of days and times, flattering titles. The first Query runs, "Why do Friends sit so much in silence in their meetings for Divine worship?"

In striking contrast with this negative presentation is the positive assertion of principle in a tract by Edward Burrough, entitled, *Truth Defended*, written about 1656; the following extracts from which will be read with interest:—

"The Ordinances of Jesus Christ we owne and wittnesse, Preaching, Praying, Baptisme, Communion, Singing, and whatsoever was ordained for his Saints to practice in life and power; we wittnesse these things in the Eternall substance, having passed through the Earthly figures, which was but to stand for its time. . . . True Preaching we owne, and doe wittnesse it, which is the Crosse of Christ. . . . Prayer by the spirit and in the spirit we owne and wittnesse, which is not limited to a time and place. . . . Baptisme we owne, and wittnesse, wich is with one spirit, into one

¹ The italics are not in the original.

body, into the death of Christ. . . . Communion we live in, which is in the light by the spirit, which will endure Eternally. . . . Singing which is with the spirit, and with understanding of the Redeemed of the Lord, we owne and wnesse; but the Worlds singing in Rime and Meeter, proud men singing, *That they are not puse* [? puft] *in minde*; and prophane men singing, *That the Law of God is deare to them*; this singing we deny."

Laces made in Warwick Jail.

Warwick, y^e 30th of y^e 11 mo: 1682.¹

DEAR BENGAMAN:

The lord bless thee, thy tender wife and ffamally wth all the Lords peopl is my dayly prayers to god that he may Jnable all his peopl to stand ffaithfull in o^r blessed testamony to the honor of his great name, and y^e astonishment of y^e Enemyes of god ffor Euer. amen.

Dear Bengaman, J would haue y^e to mynd my love to friends thereaways and at Darnton,² and (if thov be ffree) to lett me hear ffrom the^e; and if thov hast any occasyon ffor Laces, so it doe not prigadice taking laces of ffrinds at York, thov may lett me hear from y^e. J shall take care to obsarve orders, for it did me a great kindness y^e last time thou had laces of mee.

So, being in hast, J. Rest

Thy asuered friend in y^e Life that Jnduers for Euer,

WILLIAM DEWSBURY.

I haue Jnclosed an Epistell.

¹ From the original, recently presented to D., with other MSS. once belonging to Benjamin Lindley, of Yarm, Yorks., by Sir Alfred E. Pease. From various sources we gather that Friends objected to work in prison when ordered to do so by their persecutors (see *e.g.*, *F.P.T.*, p. 139), but the above letter indicates that they felt free to engage in occupations which would be of pecuniary assistance to them. It is interesting to notice the desire of William Dewsbury to avoid any competition with Friends at work in York Castle.

² Now Darlington.

“Priest Whitehead,” of Halton, Lancashire.

Another First-day I went to a steeple house by the water side, where one Whitehead was priest, to whom, and to the people, I declared the truth in the dreadful power of God. . . . Some people were convinced thereabouts.—George Fox, *Journal*, i. 124.

In the *Annals of the Parish of Halton*,¹ there are references to “Priest Whitehead,” and to Friends.

Thomas Whitehead became rector of Halton, or Dalton, near Lancaster, on the river Lune (the place referred to above as “by the water side”), in 1644. In Palmer’s *Noncon. Mem.* ii. 359, occurs the following description of him: “A pious, laborious, and faithful minister, who studied to do good in his place, and preached as often as he could to his people after his ejection. He died in February, 1679, aged 73.”

The Parish Register contains the following entries :—

1694. Johannes filius Roberti
Tatham de Highfield .. Mar. 27, 1694.
Elizabeth filia dicti Dec. 8, 1681.
Maria Oct. 3, 1683.
Margarita Nov. 23, 1685.
et Anna May 3, 1688.

Singulæ Patris rogatu (jam a fœce populorum Tremētis dict : ad orthodoxam fidem deo favente restituti)
Simul Baptizat : April 15, 1694.²

1702, Nov. 1st. Robertus Willm̃us et Sarah, liberi
Johannis Chapman Tremētis (uti vocant) nuper defuncti
Simul Baptizati.³

¹ A copy of the third edition, 1900, has recently been presented to D. by Thomas Barrow, of Lancaster.

² “ Each at the request of the father (now by the scum of the people called a Quaker [though] by the grace of God restored to the orthodox faith) baptized at the same time, April 15th, 1694.”

³ “ Children of John Chapman, a Quaker (as they call him), recently deceased, baptized at the same time.”

Early Meetings in Nottinghamshire.

In part reply to the query of Morgan Bunting, in *THE JOURNAL*, vol. iii., p. 46, I send the following information:—

Copied from the earliest Quarterly Meeting Minute Book in possession of Friends at Nottingham, dated 30th of 1st Month, 1668:—

“The constitution of Meetings and how they are joyned in two Monthly Meetings and one Quarterly Meeting:—

“The Sand Meeting, The Clay Meeting, the Trent-side Meeting, Joyned in one Monthly Meeting for the north side of the countie.

“West side fforrest Meeting, East side fforrest Meeting, Nottingham Meeting, Vaile Meeting, Joyned in one Meeting for the south part of the countie.”

This appears to have been the general division of the county, and the Meetings mentioned under must have been included in one or other of the above districts.

MANSFIELD.

Evidently no Meeting House, for the meeting was held at the house of Tymothy Garland. John Firth, vicar of Mansfield, 1654-1699, in his report of conventicles held in his parish, says:—

At the Quakers meeting about twenty ordinarily, and at some extraordinary times, three score. The quality of the Quakers is mean, most of them women and inhabitants of other parishes. The Quakers are said to meet at the house of Tymothy Garland for the most part and it is said they are all speakers.

Every Quarterly Meeting from the first held, 30 i. 1668, to the 34th, 26 iv. 1676, had been held at Mansfield, and, from the following extract, apparently at the house of Tymothy Garland:—

At a monthly Meeting at Nottingham, 11 vii. 1676.

Agreed that Wm. Wood and John Theaker speak to Tymothy Garland and wife, and acquaint them that the men's Quarterly Meeting is to be removed from their house at Mansfield to Nottingham for the next time, and for the future as it may be considered of.

Twelve years later, in 1688, the Quarterly Meeting was still held at T. Garland's house.

I have found no record as to when Friends first had a Meeting House in Mansfield, but in 1800,

The undermentioned Meeting-houses and land were sold, with the concurrence of the Quarterly Meeting and the Trustees, having become useless to the Society as such, and the money arising therefrom appropriated to the re-building and enlarging of Mansfield Meeting-house, so as to render it commodious for the Quarterly Meeting, *viz.* :—

South Leverton to Thos. Hodgkinson for the sum of £20.

Oxton to William Sherbrook for the sum of £50.

Kersall to John Hopkins for the sum of £63.

Halam to Wm. Wilkie for the sum of £80.

Skegby.

Markham for the sum of £26 5s.

The present Meeting House at Mansfield bears the date 1800 over the entrance.

MANSFIELD WOODHOUSE.

A meeting was held at the house of Richard Bingham, and marriages were celebrated there. In the Digest Register at Nottingham, we find that Robert Moore married Eliz. Bingham, at Richard Bingham's, Mansfield Woodhouse, 28 i. 1668.

Fra. Chapman, vicar of Mansfield Woodhouse, in 1669, in his report of Conventicles, writes :—

In reply to your worshipful Archdeacon's letter, I know nothing but this: that in Mansfield Woodhouse we have no conventicle but one of Quakers, at the house of Robert Bingham (excommunicate for not comynge to church), but who they are who frequent it I cannot say.

At Skegby, alsoe, there is a conventicle of Quakers at the house of Elizabeth Halton, widow,¹ but I cannot learn who they are who frequent them, they being all of other towns. In the same town of Skegby alsoe there is another conventicle reputed Anabaptists and ffith monarchy men, held at Mr. Lyndley's (excommunicate alsoe), but I know neither their speakers or hearers. Sir, your most humble servant.

FRA. CHAPMAN.

SKEGBY.

A meeting was held at the house of Geo. Cockerham. Joshua Ely, of Mansfield, and Mary Sinear, of Mansfield, were married there 29 viii. 1673. A Quarterly Meeting was held at Skegby, 7 v. 1679.

HUCKNALL.

It seems probable there was a Meeting House here, as shown by the following extract from the Minute Book kept recording the Sufferings of Friends:—

¹ Perhaps it should be Elizabeth *Hooton*, if she was a widow at that time.

“ Wee being mett together peaceably in the feare of the Lord at Hucknall in our meeting house upon the 16th of second month, 1676,” etc.

FARNSFIELD.

A burial ground was purchased 29 x. 1673. Presumably there was a Meeting House, as we find a Monthly Meeting was held here 10 vi. 1698.

BLYTHE.

There is a disused Meeting House in this village belonging to Nottingham and Mansfield Monthly Meeting. In the early Q.M. minute book mention is frequently made of Blythe and of the Friends of that Meeting.

I fear this is not a complete list of early Nottinghamshire Meetings, as when the notes were made no special notice was taken of the different Meetings.

EMILY MANNERS.

Editors' Notes.

The Editors have on hand for next year's volume several articles of considerable interest, among which may be mentioned:—“ A Glimpse of Ancient Friends in Dorset,” by Elizabeth B. Rutter; “ Friends in Barbadoes,” by C. Dickinson Sturge; several articles on Friends in Nottinghamshire, by Emily Manners; a history of Friends' property in Somerby, Leicestershire, by the late Mary Radley, edited by Henrietta Ellis; “ Thomas Areskine, Brewer, of Edinburgh,” by William F. Miller; an account of Richard Cubham, of Bickerstaffe, Lancs.; “ Bernard Barton's Dream,” by J. J. Green; “ Reminiscences of Manchester Meeting.”

Various early documents relating to Friends, preserved in the Public Record Office, London, are being copied, and it is hoped that these may be printed *in extenso*, from time to time, by the F.H.S.

Friends in Current Literature.

Our friend, John W. Graham, M.A., of Dalton Hall, Manchester, has written a book on *The Destruction of Daylight, A Study in the Smoke Problem*, which has been published by George Allen, London. The book has been written "at the request and under the auspices of the Guild of S. George, founded by Ruskin, in 1871." It consists of 152 small octavo pages.

Revival in India, by Helen S. Dyer, wife of Alfred S. Dyer, late of Bombay (London: Morgan and Scott, 8vo, pp. 158), is a lively account of Divine blessing in many parts of our great Dependency.

The five hundredth number of *The Quiver*, published in June, contains an illustration of the Friends' Meeting House in Kingston, Jamaica, ruined by the earthquake.

Reminiscences of his recent visit to Jamaica are interestingly told by William Bellows, of Gloucester, in his booklet, *In Fair Jamaica*, published at Kingston by the Educational Supply Company, but printed doubtless at the Eastgate Press, Gloucester, Eng. There are five illustrations.

There is an admirable portrait of Joshua L. Baily in *The Journal of Prison Discipline and Philanthropy*, for January, published in Philadelphia. Our friend is President of the Penna. Prison Society this year; his membership dates from 1851, and he is the oldest member living.

The first number of *The South African Friend* has appeared (Editors, Worcester House, Sea Point, near Cape Town, 4to, pp. 12). It contains the annual report of "Cape Monthly Meeting of Friends in South Africa," lists of Meetings, and of members and attenders, in addition to Editorial Notes and valuable articles by Walter Lean, Frank B. Farrington, J. Edmund Clark, Caleb Keene, and others. It is to be published half-yearly; English agents, Headley Brothers.

"Early Quakerism in the Peak" is the title of an article by Thomas Davidson, of Fritchley, which appeared in *The Friend* (Phila.), in Sixth Month last. It is a readable record of early Friends in Derbyshire, including John Gratton¹, Ralph Sharpley, Elizabeth Deane, and William Yardley.

Sylvester Jones, of the University of Chicago, has published through Josiah Simms, 2203 Michigan Avenue, Chicago, Ill., an address, read before the Church History Club of the University early this year, entitled, *The Friends, their History, Organisation, and Principles of Faith and Practice*.

In connection with the recent unveiling of a memorial tablet affixed to the house occupied by Richard Reynolds, No. 7, St. James' Square, Bristol, Edmund T. Wedmore has compiled a brief memoir of Bristol's

¹ Some account of John Gratton and his inscription in the Monyash Minute Book appeared in THE JOURNAL, iii. 82.

noted citizen, *Richard Reynolds, Philanthropist* (Bristol : Scholastic Trading Co., Ltd., 4to, pp. 22, with portrait). An addendum contains a list of the trustees of Richard Reynolds' Charity.

James Herbert Tritton, banker, of Lombard Street, London, has prepared a valuable compendium of family history, entitled, *Tritton, the Place and the Family* (London : Humphreys, 4to, pp. 331). The Kent branch of the family joined Friends soon after Quakerism arose in that county, John Tritton, of Kennington, and his son, Robert, being associates of Thomas Nickalls, Luke Howard, Nicholas Ladd, and other local Friends, as well as of John Stubbs, William Caton, and others, who visited the district.

About a century later the scene around which the Quaker interests centre is removed from Kent to London. "Thomas Tritton being now over thirty-five years of age, and prospering in the business of a wine merchant and brewer, sets about the attempt to woo Anna Maria Brown, the daughter of the Quaker banker, Henton Brown, who lived at the banking house in Lombard Street, and also on Clapham Common, through the help of mutual friends, Peter and James Collinson." This marriage introduces us into the Quaker banking world, in which appear the names of Brown, Collinson, Tritton, Barclay, and Bevan. The connection of the Tritton family with Friends diminishes as time goes on, until early in last century, when it appears to have ceased.

This beautiful volume contains views of the ancestral home of the Trittons at Kennington, and of Henton Brown's house at Clapham, and other illustrations, also a large sheet pedigree.

Edward Hicks Magill (1825—), ex-president of Swarthmore College, has written his experiences in *Sixty-five Years in the Life of a Teacher, 1841-1906* (Boston and New York : Houghton, 8vo, pp. 323). This volume contains portraits of the following Friends, *viz.*, the author, his parents (Jonathan Paxon Magill and Mary Watson Magill), Benjamin Hallowell, and Joseph Thomas, M.D., LL.D. There are also views of Swarthmore College buildings before and after the fire in 1881.

A new book on Buckinghamshire has recently appeared, *Penn's Country and other Buckinghamshire Sketches*, by E. S. Roscoe (London : Stock, 8vo, pp. 115).

Some Thoughts on Prayer, chiefly from the View of the Individual and the Family, is the title of a brochure written by Jonathan B. Hodgkin, and printed by Morland & Co., Birmingham. Copies can be obtained on application to J. B. Hodgkin, Elm Ridge, Darlington, Co. Durham.

Two pamphlets by T. Edmund Harvey, M.A. have lately appeared. One contains the substance of an address given at the annual meeting of the Old York Scholars' Association, 1905, and is entitled, *The Service of the Church*. It is published by "the Yorkshire 1905 Committee." The other pamphlet is headed, *The Church and the Prophet*, and is, mainly, an exposition of 1 Cor. xiv.

A few months ago prizes were offered by "The Speaker" for the best hundred books on Peace and War, and a number of excellent lists

were sent in. Four of these lists have been published under the title, *A Library of Peace and War* (London: Speaker Publishing Company, 8vo, pp. 66), three being by Friends, *viz.*, Charles Sturge, M.A., Thomas P. Newman, and Mary L. Cooke, all of them prize-winners.

The long-expected *History of Penketh School*, by Joseph Spence Hodgson, is now published (London: Headley, 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$, pp. 274, 5s. net). It is a very full and lively account of the inception, establishment in 1834, and progress of Friends' Boarding School, near Warrington, Lancashire. The narrative is divided into the years of office of the various superintendents, who were as follows: William Thistlethwaite (1813-1870), 1834-1846, William Groom (c. 1824—), 1846-1848, Samuel Evens (1792-1878), 1848-1855 and 1863-1869, Frederick Richardson (1829-1903), 1855-1860, Joshua Hopkins Davy (1826-1882), 1860-1863, James Turner (1843—), 1869-1885, Joseph T. Gumersall (1858—), 1886-1892, Albert Pollard, B.A. (1860-1902), 1893-1900, William Edward Brown, B.A. (1863—), 1901—. The book contains lists of teachers, officers, and scholars of the School, and is adorned with numerous portraits and pictures, but, being printed throughout on plate paper, is very heavy to handle.

The latest work by our Friend, John Watson, of Kendal, is entitled, *Woodlanders and Field Folk, Sketches of Wild Life in Britain* (London: Fisher Unwin, 8 $\frac{1}{4}$ by 5 $\frac{1}{2}$, pp. 304, 5s. net). The book is well got up and contains some excellent illustrations.

In *The Sphere*, London, July 20th, there is a large reproduction of "an unpublished portrait of William Penn, painted by Sir Godfrey Kneller, and now on exhibition at the Graves Galleries . . . having been taken from a Rectory in Westmorland, where it has hung for over eighty years."

The Paradisian (the organ of Paradise House School, Stoke Newington, London) for March and July contains an article on "Paradise House and its Associations." The house seems to have been occupied by members of the Hoare family from 1750 to 1827, at which latter date, by the marriage of Grizell Birkbeck, *née* Hoare, with William Allen, F.R.S., it became associated with this noted philanthropist and scientist. For some years it passed out of the hands of Friends, but in 1879 the School kept by John Sharp, B.A., was removed to Paradise House from Lordship Park. Septimus Marten was one of the earlier masters. In 1895, John Sharp handed over the School to the present principal, Mr. White. Charles Sturge, M.A., has been a master at the School under John Sharp and his successor.

London Yearly Meeting's Committee on the Ministry, and The Friends' Fellowship Union have unitedly arranged for the publication of a series of papers under the general title, "Preparation for Service." The following can now be obtained (Arthur T. Wallis, Woodbrooke, Selly Oak, Birmingham): *The Bible; its Study and Application*, by William Charles Braithwaite; *Foundation Truths*, by William Littleboy; *Reality in Life*, by Henry Lloyd Wilson, Clerk of London Yearly Meeting; *The Worth of Prayer*, by Edward Grubb.

Shortly after the close of London Yearly Meeting, the annual volume, *Extracts from the Minutes and Proceedings*, etc., was issued. It consists, this year, of 226 octavo pages, and is a very useful *résumé* of the official work of Friends in Great Britain, during the year. Testimonies concerning the following Friends deceased are included: Samuel Alexander, Morris Ashby, Charles Brady, Henry E. Clark, John Collings, Mary Edmundson, Frederick J. Gibbins, Lucy Linney, Rachel A. Mackie, Lucy E. Pumphrey, John S. Rowntree, Agnes Westlake and John Edward Wilson. There is also a coloured map of the Yearly Meetings on the American continent with which London Y.M. corresponds.²

The Gentleman's Magazine, for June, contains an article on "George III. and Hannah Lightfoot," which is the latest contribution to this vexed subject. Lewis Melville, the writer of the article, says:—

No direct evidence, personal or documentary, has ever been brought forward in support of the story. None the less there is a marked reluctance to dismiss as gossip the alleged connection between George and Hannah Lightfoot, for, on the principle that there is no smoke without fire, it seems unlikely that the story can have become so generally accepted unless it had at least some foundation of truth.³

A. Hebblethwaite, B.D., of Heacham, Norfolk, writes very enthusiastically of the Society of Friends in two pamphlets, *The Friends, vulgarly called Quakers*, 8½ by 5½, pp. 20, 1d., and *Unconscious and Posthumous Influence of the Friends*, 8½ by 5½, pp. 67, 6d. The first-named has run into a second, enlarged edition. J. Rendel Harris describes the first pamphlet as "very good indeed," and Ernest E. Taylor the second, as "extremely interesting." I have studied the pamphlets from an historical rather than ethical point of view and I regret that the author has not attained greater accuracy on various points, before publishing his addresses. He writes of George Fox's "wonderful leather suit," and states that he was called "the leather man," following Carlyle.⁴ It is clear that Fox wore leather riding breeches,⁵ but what authority have we for his leather suit? Again, p. 7, that "he not infrequently interrupted the sermons," is not true, except at a very early stage of his ministry (see *F. P. T.*, pp. 348-350). Fox died on 11th January, 1690/91, and not as stated on p. 8, the author having overlooked the change of calendar. Robert Glover (p. 17), was hanged

² An index to the fifty years of the Printed Proceedings is in preparation in the Library Department at Devonshire House.

³ Literature on the subject:—*The Citizen*, February 24th, 1776; *The Royal Register*, 1779; *The Monthly Magazine, or British Register*, April, 1821; *Authentic Records of the Court of England*, 1832; *The Secret History of the Court of England*, 1832; *The Appeal for Royalty*, 1858; *Notes and Queries*, 1867; Jesse's *Memoirs of the Life and Reign of George III.* 1867; *Hannah Lightfoot*, by W. J. Thoms, 1867; *D. N. B.*, under George III.; various collections of anecdotes; *A Fountain Sealed*, by Sir Walter Besant; MSS. in D.

⁴ *Sartor Resartus*, book iii, chap. 1.

⁵ In his *Journal*, he refers to his leather breeches (vol. i, p. 89), his clean linen (p. 98), his alchemy buttons (p. 214), his girdle (p. 264), and his long, curling hair (pp. 268, 380).

a century before the coming of the Quakers ; no Friend was directly put to death in this country for his religious principles ; the hanging of Mary Dyer and her companions took place in New England. Lord Lister (p. 21) was never a Friend as such, he resigned his membership as Joseph Lister. Sir Richard Tangye was never actually a member, as he himself once told me when I was at his house at Kingston-on-Thames.

Mr. Hebblethwaite's second pamphlet had better have omitted reference to Friends on its title page as there are fewer references to Friends than to others.

A second edition of *The Lloyds of Birmingham* has recently appeared.

NORMAN PENNEY.

Early Collections.

Quarterly Meeting held at Dolobran, 28th of y^e 5th mo., 1668 :—

Ordered that in all y^e several meetings in the three counties of Shropshire, Montgomeryshire and Merionethshire, there be weekly collections for raising of money for a Stock to be kept and brought to y^e Quarterly Meeting for y^e supply of y^e Poor and requirings of Truth.

Ordered likewise y^t Charles Lloyd and Thomas Lloyd doe register all Births, Marriages, deaths, and sufferings of Friends of all kinds, judgements y^t fall on y^e heads of Persecutors, and likewise to give notice of all y^e priests thereabouts that have turned. Books to be translated into Welsh for the benefit of Wales, with the consent of George Fox, by Evan Jones.

Friends present : Charles Lloyd, Richard Moore, Richard Davies, Owen Lewis, Thomas Lloyd, Thomas Ellis, Evan Thomas, Owen Humphreys, William Lewis, Thomas Overton, John Simpson, Richard Owens.

Quarterly Meeting held at Dolobran, 27th of 2nd mo., 1669 :—

It is desired a particular collection be ordered through the three counties as a supply to Shrewsbury Friends in purchasing a Meeting-room and inclosure for a Burying-place, and which, according to their ability may, in time, be paid back into the stock.

From information supplied by W. G. Norris.

Anecdotes of Robert and James Gray.¹

The following anecdotes are taken from *Memorials of Hope Park*, by William F. Miller, p. 200 :—

Robert and James Gray, Quaker farmers to the backbone, lived by themselves in a cottage, having spent all their lives in patient and successful attempts at “taking in” the moorland around. They are great readers of the standard works of Friends and others, and their conversation has in it something most refreshingly original, and a good deal of quiet humour too. You seem to be talking with people who lived one hundred years ago or more. Robert, the elder brother, is so thoroughly convinced of our principles, that he does not understand at all the reason why the great ones of the earth should not flock to our standard as in the days of Alexander Jaffray and Col. Barclay. He was one day waiting for the train at a roadside station, when the Earl of Kintore, the biggest man in that part of the country, came into the station, dressed in full regimentals, and presently, walking up to Robert, said, “Well, Friend Gray, and how art thou?” Robert, unabashed, replied, “I am about in my usual, I am obliged to thee; thou knows my name, may I ask what thine is?” “Oh! I’m the Earl of Kintore.” Then, answered the good Friend, “may I ask thee if thou received the Barclay’s Apology which I sent thee.” Lord Kintore replied that he had, but that a friend of his had begged it of him—if Friend Gray had another to spare he should be glad to have it. So, in a day or two, good Robert made the Apology up into a parcel. But meanwhile his faithful soul had been much exercised by the remembrance of his Lordship’s warlike appearance; he must write a letter to him, explaining Friends’ views more thoroughly on the subject, to go with Barclay. In a few days he got a reply, signed by Kintore, thanking him for the book and letter, and written throughout in the plain language. These edifying signs of conviction have since induced Robert to send him the Yearly Meeting’s Epistle and the late address on war, and he has just received a second autograph letter of thanks, “All in the plain language,” his brother remarked triumphantly as he told us the tale.

Throughout First-day [of the General Meeting at Aberdeen, 1873], we had much enjoyed some particularly sweet bells, which rang for service in the church near by. They were so particularly soft in their sound during the morning meeting that they were anything but jarring to the thoughts of some, at least, of the worshippers there. We did not know, however, that for this we were indebted to the good offices of James Gray, who thought that they might disturb the stillness of the meeting. So he consulted with another Friend, lately come to reside in Aberdeen, and suggested that he should go and have a talk with the minister, and see if the bells could not be stopped for once at least.

¹ James Gray died xii. 1902, aged eighty six, and his brother in ii. 1903, aged ninety-three.

But said Friend has little of the pluck and quiet determination which animates the representative of the Barclays and Jaffrays. Not he; the minister was a queer customer, he would perhaps swear at him, and most likely kick him out of the house—better leave him and the bells alone. "Oh, vera weel," said honest James, "then I'll just awa' to him mysel'." So after Fourth-day meeting, he went up to the house, rang the bell, and when the servant appeared, asked to see the person who had most authority over the church. The servant replied, "I suppose ye'll mean the minister," and ushered him into the awful man's presence, "who was dressed," said James, "in a sort of black frock, like a woman's, and a black velvet cap." James told his errand—"I just came to ask thee if thou would have thy bells stopped or rung more gently next First-day morning—I suppose thou calls it the Sabbath." "Sabbath! what Sabbath?" says the minister. "Why, the first day of the week," says James; "we assemble in silence at half-past ten, and I am afraid thy bells may be a disturbance to those ministering Friends who have come to the General Meeting. Would thou kindly ask thy Elders to have them stopped?" "Elders! why, the Elders have nothing to do with it." "Then thou has, and we should take it kind of thee." The minister viewed James over his spectacles but gives no promise. He asks his visitor's name. "Oh, I'm James Gray, and I live at Cults." The minister gathers up his gown and accompanies James to the door, shaking hands with him, James assuring him meantime that all our meetings are open to the public, and "we shall be glad to see thee there next First-day evening." The consequence was that the bells were rung so softly that several Friends never heard them at all. I wish there were more of us who exhibited such courage in showing our colours as do Robert and James Gray.

"Whitby and Scarborough Register."

Some time ago Bernard P. Scattergood, of Leeds, forwarded to D. for inspection a transcript he had made of the above-mentioned original manuscript. From information received from the same source, the owner of the manuscript, W. E. Denton, of Leeds, was communicated with, and he agreed to sell it to the Society, the purchase being effected by William Harvey, of Leeds, who generously paid the whole of the cost. The late owner writes respecting the old book, "My maternal grandfather, Jonathan Peacock, was a Friend, who died at Pickering in Yorkshire about 1874, and I can only presume that the book had been in his possession, as it was found in a box with some private letters two or three years ago, which I think must have been brought to Leeds by my mother at his death."

A full index to the ancient MS. is in preparation.

An Early Loan Fund.

HORSHAM M.M., 9th of Tenth Month, 1668:—

A Paper from Bryan Wilkinson (Importing a desire to Friends to assist Him in his present Straights with y^e Loan of a Summe of Mony) being Read, Jt is agreed by this Meeting that there be ffive pound forthwith sent unto Him to supply his Neecessities & to be Conveigh'd to Him as A[mbrose] R[igge], W[illiam] W[elch], J[ames M[athew] and W[illiam] G[arton], or any 2 of them shall see Meet. And that John Shaw & W^m Garton be requested to advance y^e same each half, for y^e which Jt is hereby recomended to y^e quarterly Mens Meeting to Reimburse them.

Nevertheless it is Hereby Declared that in Case the Quarterly Mens Meeting shall not thinck ffitt to Reimburse the said John Shaw & W^m Garton the said Summe of ffive pounds to be by them advanced for y^e use & suply of Bryan Wilkinson as aforesaid, that then these ffriends following have undertaken & do hereby engege to Bear them Harmless, & to reimburse them uppon demand, according to the respective proportions hereafter exprest, viz^t.

					li.	s.	d.
Thomas Tornor	..	..	..	..	£1	00	00
W ^m Welch	..	..	..	..	£1	00	00
John Shaw	..	..	..	..	£1	00	00
James Mathew	..	..	..	..	£0	10	00
W ^m Garton	..	..	..	..	£0	10	00
Richard Dunton	..	..	..	..	£0	05	00
Edward Luckins	..	..	..	..	£0	05	00
John Steer	..	..	..	..	£0	10	00
					£5	00	00

The reader will be interested in the above business-like and well expressed Minute. It is written in a beautifully clear and scholarly hand, and illustrates the fact that men of education and position were to be found among the early adherents to Quakerism.

The description given in *F.P.T.* of the residence of Brian Wilkinson, viz. "in a park at Sigwick Lodge, in

Nutthurst parrish, about Two milles from Horsham," seems to represent a man of substance, but persecution may have greatly reduced his means of livelihood.

Mission Work in Rossendale, Lancs.

The Society of Friends became an element of power in these valleys about the year 1650, and afterwards continued to exercise a great influence in relation to the young. Perhaps they are the only Society of Christians who established Sunday Schools in Rossendale before the close of the 18th century. Although the Society of Friends was the first to establish Sunday Schools in Rossendale their work seems to have been superseded in the course of thirty to forty years. The Friends established Night and Sunday Schools at the Meeting House, Crawshawbooth, about the year 1793, a few years after the time Sunday Schools were established by Robert Raikes at Gloucester. The Friends taught reading, writing, and arithmetic, and this Sunday School was continued in the village in a separate room from the Meeting House, until about 1830 or 1835. Wooden plates for eating from were provided for the use of children who came from a distance on the Sunday and as early as 1794 to 1795 the Friends established a library for the young in connection with their week night and Sunday School.

Extracted by Robert Muschamp, of Radcliffe, from *Sunday School Work in Rossendale ; its History and Progress* : being a paper read at the Baptist Association, Waterburn, June 13th, 1878, by John Spencer, F.G.S., of Goodshaw.

Believe it from one that hath too many years experience of both [wars and private contentions] in armies and garrisons ; it is as hard a thing to maintain, even in your people, a sound understanding, a tender conscience, a lively, gracious, heavenly frame of spirit, and an upright life, in a way of war and contention, as to keep your candle lighted in the greatest storms or under the waters.

RICHARD BAXTER, *Saints Rest*, iii. 14.

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