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THE JOURNAL  
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VOLUME 1, 1903-1904.

CONTAINS :

Foreword.  
The Handwriting of George Fox. *Illustrated.*  
Our Recording Clerks :  
    (1.) Ellis Hookes.      (2.) Richard Richardson.  
The Case of William Gibson, 1723. *Illustrated.*  
The Quaker Family of Owen.  
Letters of William Dewsbury and John Whitehead.  
Cotemporary Account of Illness and Death of George Fox.  
The Wilkinson and Story Controversy in Reading.  
Early Records of Friends in the South of Scotland.  
Edmund Peckover's Travels in North America.  
County Tipperary Friends' Records.  
    Etc., etc.

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VOLUME 2, 1905.

CONTAINS :

Deborah Logan and her Contributions to History.  
Church Affairs in Gaol.  
Joseph Williams's Recollections of the Irish Rebellion of  
    1798.  
Letter of Margaret Fox, 1677.  
Old Style and New Style.  
Thomas Hancock, author of "The Peculium."  
William Penn's Introduction of Thomas Ellwood.  
Meetings in Yorkshire, 1668.  
Letters in Cypher from Francis Howgill to George Fox.  
The Settlement of London Yearly Meeting.  
Joseph Rule, the Quaker in White.  
Edmund Peckover, Ex-Soldier and Quaker. *Illustrated.*  
The Will of Margaret Fox.  
"William Miller at the King's Gardens."  
Springett Penn to James Logan.  
    Etc., etc.

# THE JOURNAL

## OF THE

# FRIENDS' HISTORICAL SOCIETY.

Contents.	PAGE
Notices - - - - -	169
Notes and Queries :—	
George Fox Holographs—The Slone—On Ventilation and its Absence—Preservation of Historical Documents—Wavendon, Bucks—Irish Records—Ossinbrigs—All Hallows Barking— William Allen Miller—Richard Champion—Sarah Fox, <i>née</i> Champion—William Penn's Maternal Ancestry—Where are the Caton MSS. ?—Early Needlework—Persons and Places in George Fox's <i>Journal</i> —Laugharne - - - - -	170
Friends' Reference Library (D.) - - - - -	176
The Defection of John Scanfield - - - - -	177
Presentations of Quakers in Episcopal Visitations, 1662-1679. By <i>G. Lyon Turner, M.A.</i> - - - - -	188
The Purchase of a Horse for Agnes Tomlinson, 1728. By <i>Dilworth</i> <i>Abbatt</i> - - - - -	190
Friends' School and Workhouse. By <i>Joseph J. Green</i> - - - - -	192
Friends in Current Literature. By <i>Norman Penney</i> - - - - -	193
Committal of David Barclay to Edinburgh Castle - - - - -	199
Anecdote respecting Dr. Fothergill - - - - -	199
Dr. Pope and the Highwayman - - - - -	200
Obituary - - - - -	201
Editors' Notes - - - - -	201
Fire in Gracechurch Street, 1821 - - - - -	203
Notice of Escape from Prison - - - - -	204
Anecdotes of John and Elizabeth Wigham - - - - -	204
Index to Volume V. - - - - -	205

**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.

### Notice.

The co-operation of members of the F.H.S. is desired in the preparation of notes biographical and topographical to *The Journal of George Fox*, for an edition of this work to be printed, *from the original manuscript*, by the Cambridge University Press. See page 175 of this issue.

## Notes and Queries.

GEORGE FOX HOLOGRAPHS (ii. 2, 123; v. 2).—Ellwood and Maria Brockbank, of Southport, have in their possession a folio sheet in the handwriting of George Fox. In order to preserve it, it has been mounted, and on the back is written, in a modern hand, "Leaf out of George Fox's Original Journal." We do not know if the last two words refer to the MS. *Journal*; and we are not able, at present, to assign to this fragment a definite place among the documents composing the MS. *Journal* (Spence MSS. in D.). It will be seen on reference to the printed *Journal* (Bicentenary edit., ii. 217), that the two narratives follow one another fairly closely. We give below a transcription of this paper, as we think our readers will be interested in a statement of George Fox's views on perfection, from a document in his own handwriting:—

"On the 4 day of the 2 month, 1675, ther came a prest & som people with him to mee & he asked mee if i was groen vp to per[fe]ction & j said i was what i was by the grace of God; & the comon prayer prest said it was a sivell aneser. & he said that if we doe say that we have noe sin, the trovth is not in vs, what did j say to this? & j sade, if wee say that wee have not sind, wee make him a lier, whoe came to destruy sin & take away sin & soe ther is a time to see that people have sined & that the[y] have sinn, & to confes ther sin, & to for sake it, and the blvd of christ to clenes from all sin. & it was asked him whether adam was not

perfet be for he fell & all godes workes was they not parfit, & the prest said yes. bvt the prest said wee might all wayes be striving; & this was a sad striving & never over come; bvt j tovld him that pole [Paul], that cryed ovt agenest the pody of death, after thankd god, throw iesvs christ, whoe gave him the victory, & ther was noe condemnashen to them that was in christ iesvs, soe ther was a time of cryeing ovt & a time of prasing. & the prest said that ther might be a perfection as adam & afaling from it & j said ther was a perfection in Christ be yond adam that shovld never fall. & it was the worke of the minesters of christ to present every man parfet in christ, & for the parfeting of them the[y] had ther gifts from christ, & the[y] that denyed perfection the[y] denyed the worke of . . . [illegible]. the giftes of christ which was for that end, for the parfeting [broken]."

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THE SLOW.—A place, so called, occurs in *The Journal of George Fox* (ii. 360), and has been hitherto unidentified. When looking through Francis Gawler's *Record of Some Persecutions, 1659*, we noticed the following:—"Thomas Holmes and John Brown being in Monmouth Shire at a place called the Slow, near Curwent," etc. Correspondence followed with John Ballinger, of the Central Library, Cardiff, and we give below portions of his letter and also that of the vicar of Caerwent. J. Ballinger writes:—

“There is a farm called Slough in the parish of Caerwent, Monmouthshire, not far from Portskewitt, which would exactly fulfil the conditions of the entry in Fox’s *Journal*, as regards the crossing of the passage and coming to the Slone in Monmouthshire. In a Monmouthshire Directory of 1852 the same farm is called the ‘Slow.’ It is a few miles west of Chepstow on the main road between Chepstow and Newport. This road did not exist in Fox’s time; the main road then went somewhat to the North across the forest of Wentwood. I am not quite sure, but I think from the map which I have before me that three or four houses on the main road between Crick and Caerwent may be known as the ‘Slow’ or the ‘Slough.’ I am writing to the Vicar of Caerwent to ask him whether this is so, and will let you know what he says.”

W. A. Downing, M.A., wrote from Caerwent Vicarage, shortly before his decease a few months ago :

“What is now known as Slough Farm was originally a manor belonging to the Kemeys family. In some documents the Kemeys family are described as of Slough or Slow, and, sometimes, of Islaw Gwent or Slow. In Runston Church, which is a ruin, is to be seen a tombstone with this inscription :—‘Here lieth the body of David Jones, of Slow, who departed this life the 6th day of December, 1719.’ There are no cottages near Slough Farm which could be described as a hamlet.”

The spelling *Slone* might easily have resulted from a mis-reading of *Slow*. The mistake was an

early one, as the word is clearly *Slone* in the MS. *Journal*.

---

ON VENTILATION AND ITS ABSENCE.—The following is from the pen of John Scott (1730-1783), the Quaker poet, of Amwell. It is clear that it refers to the old Meeting House in White Hart Court, not to the new one built in 1774. The subject is dealt with more fully in *The Monthly Ledger*, edited by Thomas Letchworth, vol. i., p. 588, vol. ii., p. 215.

“Yearly Meeting, 1774 (June).

“Of all the places wherein I have suffered injury from that pernicious heat produced by a croud of human bodies, the very worst is the Meeting-house of the people called Quakers, in White-hart-court, Grace-church-street [London]. The situation of this building is the most improper imaginable; it is almost surrounded with high houses which preclude the access of fresh air. The construction of it is yet worse; its dimensions are so small that many of the assembly are almost always indecently kept standing, or, by changing places, occasion a perpetual interruption; and a double projection of wide galleries and the flat part of the roof, confine the air in a most disagreeable manner. During the time of the national yearly meeting, the doors of this meeting are constantly, and the windows mostly, kept shut; and as the season is usually warm, and the meetings are continued day after day without intermission, it at length resembles a heated oven. An ingenious physician, whose curiosity induced him to ascertain the difference between the air of

this room and that of the adjacent streets, found it no less than 17 degrees of an accurate thermometer. . . .

“ I cannot say the subject greatly concerns me as an individual, for I, for the most part, absent myself from these meetings, but I have often felt pain for others who may not be aware of the danger, or who, being aware of danger, may notwithstanding esteem their attendance indispensable. That such attendance has sometimes produced illness is well known; and that it has produced it often there is just cause to believe . . . .”

---

PRESERVATION OF HISTORICAL DOCUMENTS.—*Apropos* of the circular on this subject, recently sent down by London Yearly Meeting, the following, dated 1828, found in MS. among Joseph Gurney's papers, from Lakenham Grove, Norwich, by Sir Alfred E. Pease, will be of interest:—

In consequence of the Yearly Meeting Minute to rummage our Records, the following circumstance occur'd at the Oxford Quarterly Meeting, *viz.*:—

“ The early Minutes and Records of that Meeting from the commencement of the Society to about 1760 were known, some time back, to be lost. On the recent Minute for an inquiry, a very careful search for the missing Volume was made; it was found that a Friend, in whose family the Records had been kept, had failed in business, which occasioned his disownment. His effects were sold, and this Volume, among them, found its way into the hands of a bookseller, who, know-

ing that the present Head of Magdalen College, Oxford, Dr. Routh,<sup>1</sup> was curious in MSS., sold this Volume, with other works, in a lot to him.

“ A deputation of Friends, on Third Day, waited upon the Doctor; he received them very courteously; the Book was produced, found to terminate at the precise period described, and of course clearly identified. The Doctor described how he came by it, and assured the Friends that he had read the Volume several times, and always with satisfaction; and in referring to the part the Society took in keeping clear from all political matters, and in the support of the religious welfare of their Body, as appeared from the Minutes, he said he consider'd it highly creditable to their character. He then inform'd them that, altho' he set a high value upon the Volume, and had even provided in his will that it should be presented to some Foreign University or Society, yet he consider'd it ought to belong to the Society. The Friends, out of delicacy, propos'd to repurchase, but he would not suffer it, and offered without reserve to present to the Society. He added, it would be a satisfaction to him (as they were strangers) to receive an application in some official shape from the Society, that he might know it was really restor'd into its hands.

“ A Memorandum was found in it, descriptive (as most articles of 'Vertu' have) of its pedigree, that it belonged to 'Waring,

<sup>1</sup> Martin Joseph Routh, 1755-1854. His large collection of MSS. was sold by auction, in 1855. See *D.N.B.*

Esq., one of the Society of Friends, who, having been excommunicated, no Friend was present at the sale of his books, when this volume in question was bought by' etc. etc. I believe he express'd much more respecting the Society and his esteem for it, but I cannot entirely trust my memory for more than the above."

A. R. B[arclay].

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WAVENDON (WANDON) BUCKS.—The portion of the *Records of Buckinghamshire* which contains references by William Bradbrook to the Wavendon Parish Register, was reprinted in 1904 and issued as a 24-page pamphlet. It contains a section, headed, "The Quakers," and also some isolated notices of Friends. Hogsty End (now Woburn Sands) was in this parish. There is a list of the thirty-seven Quaker families whose names occur most frequently in the Register.

"It would seem that for a number of years (nearly 60) two register books were in use in the parish; this double use was probably caused by the presence at Hogsty End of the Quakers' Meeting House and burial ground, and the necessity of the Rector recording the Quaker burials on account of the 'Woollen Act,' and the Act of 1695 which imposed a duty on entries in the parish register, and made the Incumbent responsible for the accuracy of the record and the collection of the tax."

Here is an interesting entry:—

"1722. Dec. 21. Received a certificate, dated Dec. 15th, signed by Herman Hingsberg<sup>2</sup> and Peter

<sup>2</sup>Apparently a member of Devonshire House M.M. See Whitehead's *Christian Progress*, p. 695.

Priest, searcher of the parish of Allhallows, Lombard Street, London, that Ann How of Aspby, Quaker, dyed of the small pox & also was Buried in wolen. She dyed at London, Buried in the Grave yard at Hogsty End in the parrish of Wandon in a Leaden coffin."

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IRISH RECORDS.—Dublin Y.M. has decided to form "a collection of documents and objects of historic interest connected with the Society of Friends," which is to be housed at the Eustace Street Meeting House, Dublin. Already several objects have been received by the Curators, Edith Webb, Paul Roberts, and Thomas Henry Webb.

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OSSINBRIGS (v. 152n).—H. J. Foster, J. D. Crosfield, and J. Rendel Harris write suggesting that the fabric referred to was probably named from the place from whence it came, Osnabrück, as "doulas" derived its name from Dowlais in N. Wales. J. R. Harris adds, "Why don't thee quote Shakespere, 'Dowlas, filthy dowlas,' *King Henry VI.*?"

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ALL HALLOWS-BARKING (v. 118).—Frederick G. Cash draws attention to the fact that the proper designation of the church in which William Penn's baptism took place is "the church of All Hallows-Barking." It is situated in Tower Street, close to Tower Hill, London. "The church was endowed, many centuries since, by the Abbess and Abbey, or Priory, of Barking, a quiet little Essex village several miles from the City church, which took its name from its benefactors and founders. It seems worth while

noting this, because many seeking the celebrated church have gone miles out of their way, fruitlessly, to find it." The now large town of Barking may almost be considered a suburb of London.

[In *The Tower of London*, by Fulleylove and Poyser, 1908, there is a chapter on "Allhallows Barking by the Tower," from which we take the following:—"Printers, even to this present day, have an awkward habit of placing a comma between 'Allhallows' and 'Barking,' and so send many who would visit the church on an empty quest into Essex."—EDS.]

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WILLIAM ALLEN MILLER, F.R.S. (v. 119).—It may be interesting to note that this eminent man was a lineal descendant of the Quaker families of Owen of Manchester, Sevenoaks, Reigate, London, etc. (*vide* THE JOURNAL, i. 114), and of Vaux of London and Reigate, now of Philadelphia. His mother was Frances Bowyer Vaux [1786-1854], "a woman of great mental power," says Charlotte Sturge in *Family Records*, 1882, p. 6, and his sister was Elizabeth Owen Miller (1823-1840). It is probable that he inherited his scientific abilities from his Vaux ancestors, a race of physicians, surgeons, etc.—JOSEPH J. GREEN.

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RICHARD CHAMPION (v. 120).—Although unable for the moment to answer the query of Frank L. Rawlins, I find in the *Gentleman's Magazine* [1791, ii., p. 1,158], that on October 7th that year died "Near Camden, in South Carolina, Rich. Champion, Esq., late deputy paymaster general of His Majesty's

forces, and proprietor of the china-manufactory, formerly carried on in Bristol." It would appear probable that this Richard was son to Richard Champion of Bownas's *Life*, and there is an account of him in *D.N.B.* [x. 34]. Richard Champion was born in 1743, commenced making china in 1768, was manager of Cookworthy's Bristol china works in 1770, carrying on works in his own name, 1773-81, was a friend of Burke, and died in Carolina, as we have seen. I have some notes of the Champion family by Richard Champion Rawlins, late of Hampstead.—JOSEPH J. GREEN.

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SARAH FOX, *née* CHAMPION (v. 119).—The remaining MS. Journals of Sarah Fox (1741-1811) are in possession of Rachel Elizabeth Tuckett, *née* Fox, widow of Philip Debell Tuckett. They are carefully preserved by her at Yeldhall Manor, Twyford, Berks, where I have seen them. The journals are very voluminous and of great interest and value, and extracts would form a specially interesting volume. A few extracts and other details were printed in *The Friend*, 1874, and also in Theodore Compton's *William Cookworthy* [1895, pp. 97-100].—JOSEPH J. GREEN.

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WILLIAM PENN'S MATERNAL ANCESTRY (v. 118).—This question has never been quite satisfactorily solved, and it would appear not improbable that as the widow of a Dutchman, Pepys supposed her to be of Dutch parentage. The name Jasper or Jesper is well known in England, and the old Quaker family of Jesper, formerly



of Stebbing, Essex, later of Preston, etc., has been supposed or stated to be of the same family as Penn's mother.—JOSEPH J. GREEN.

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WHERE ARE THE CATON MSS.?—In Barclay's *Letters, etc., of the Early Friends*, page 18n, we read, "This valuable collection of early letters, written nearly throughout by W. Caton himself, appears to have been intended by him for publication. It has a title page, dated Swarthmore, 22nd of Sixth Month, 1659, and a preface signed by himself, dated 7th of Second Month, 1660." Various letters given by Barclay are copied from the Caton MSS., but there is no indication of the place where they were preserved.

The Caton MSS. are also mentioned in Bowden's *History*.

Among the Swarthmore MSS. in D. is a document signed "W.C.," and headed, "An Epistle to the Reader," which refers to a volume of ancient epistles, collected by the writer. He writes, "J have laboured and endeavoured soe much as in mee to set them in order ; J meane to record them as they were writt. . . I thought good to abstract the heades of y<sup>e</sup> cheife perticulars . . . and to make a Table," etc. It appears as if this was the preface to the Caton MSS.

Can any of our readers inform us of the present location of this series of MSS.? The result of the work indicated above would probably be of much use in present-day research.

EARLY NEEDLEWORK. — The undersigned is very desirous of locating among English Friends or others, any early pieces of needlework, *especially samplers*, the latter worked before the year 1735. Will any one who knows of such examples, or of anything connected with Quaker domestic life among the women and girls, kindly inform this Journal?—AMELIA MOTT GUMMERE, Haverford, Pa.

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PERSONS AND PLACES IN G. FOX'S "JOURNAL."—Biographical and topographical notes are being prepared to accompany the transcription of the MS. *Journal*, about to be printed by the Cambridge University Press. Any information likely to assist in the preparation of these notes would be gratefully received by Norman Penney, Devonshire House, Bishopsgate, London, E.C.

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LAUGHARNE.—I have lately visited the graveyard at Laugharne in Carmarthenshire, where Friends at one time were buried. It now forms part of a farm, and any ownership which Friends may ever have had in it is entirely lapsed. The deed granting the use of it for burial for one thousand years was not made out to Trustees, but two families were allowed to bury there, and any other persons who called themselves Quakers, who died in the county of Carmarthen. I was told that old men remembered a few gravestones there, which were probably used for hearthstones.—F. WILLIAM GIBBINS, Neath.

## 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. 13.

George Washington BANKS's *Orthodoxy Unmasked*, Phila., 1829; G. A. BARTON on *Cuneiform Tablets*; Mary BIRKETT's *Poem on the Slave Trade*, 1792; *The Bloody Quaker, or the Gloucestershire Murder Discovered, committed by Farmer Restal, Quaker, of Stoke by Tewkesbury* . . . 1668; *The British Friend*, vol. xii., 1854.

CLARKSON's *Life of Penn*, Phila. 1813, 1814 and 1849; Henry S. CONARD's *Waterlilies*, 1905; *The Contrast; or the Evils and the Blessings of Christianity exemplified in the Life and Adventures of Paul Placid*, 18 . . .; G. CROESE's *Historia Quakeriana*, Amsterdam, 1696; *The Unparalleled Impostor, or the Whole Life* . . . of Japhet CROOK . . . under the Profession of a Quaker, 1731.

Benjamin GILBERT's *Truth Vindicated*, 1748; *Narrative of the Captivity of Benjamin GILBERT*, Phila., 1848; *True and Strange Relation of the Travels of Four Eminent Quakers of GLOUCESTERSHIRE*, 1674; Alexander GORDON, *The Great Laird of Ury*, etc., in "Theological Review," 1874, etc; Anne GRANT's *Harp of Zion*, 1832, *Touchstone*, 1842, and *Appeal to the Unconverted*; *On Gravestones*, 1852; GREER's *Quakerism*, Phila., 1852, *Society of Friends*, New York, 1853; F. B. GUMMERE, on *Ballads*, 1907; J. J. GURNEY's *Lectures on Evidences*, Phila., 1857.

Walter JENKINS's *Law given forth*, in Welsh, 1715.

HARPER's *Life of Susan B. Anthony*; Benjamin HOLME, *Galwad Difrifol*, Bristol, 1746.

Thomas LAMBORN's *Legacy of Counsel and Advice*, Phila., 1844. *The Olive Leaf*, 1851.

William POLLARD's *Ackworth Reader*, 1865; Stanley PUMPHREY's *Indian Civilization*, with Introduction by Whittier, Phila., 1877; Richard PENNEY's *Sin and Heresy of Dissent*, 1839.

*Religious Society in Norway called Saints*, Phila., 1815; *Memoir of Joseph ROWNTREE*, 1868; Thomas RUDD's *Cry of the Oppressed*, 1699; John RUTTER's *Dissertatio Medica*, 1786.

*Journal of David SANDS*, N.Y. edit., 1848; William SANKEY's *Exhortation to Friends in Worcester*, 1689; R. SAUNDERS, *Pocket Almanack*, Phila., 1750.

TALBOT and LEEDS, *The Great Mistery of Fox-Craft discovered*, 1705; Joseph TALCOT's works, 1818, etc.

J. WAAD's *Good Advice to the Quakers*, 1674; Robert WEBB's *Nader Informatie en Bericht*, Amsterdam, 1686; *Brief History of WESTTOWN, with Catalogue of Officers*, etc., Phila., 1872.

## The Defection of John Scanfield.

Of the early days and convincement of John Scanfield<sup>1</sup> nothing is, at present, known. The earliest reference to him yet discovered intimates that he was among the 164 Friends, who, in 1659, offered to take the places, "body for body," of other Friends in gaol,<sup>2</sup> and Besse states<sup>3</sup> that he was imprisoned in London in 1660 and in Canterbury in 1670.

From a batch of ancient documents<sup>4</sup> respecting Scanfield, recently brought to light at Devonshire House, and here printed, it appears that he removed from Kent to London about the year 1679, and that at that time his conduct was far from satisfactory. The first document, dated London, 1686, appears to be the result of local inquiries, made at the request of James Lewis :—

London, y<sup>e</sup> 18 <sup>2</sup>/<sub>mo.</sub> 1686.

Memorand fro a meeting of a few faithfull frds.

As Concerning Jn<sup>o</sup> Scantfield, y<sup>e</sup> General Acco<sup>t</sup> that divers frds who knew him & his Conversation can give of him from this City, is that ffriends had not unity with his spirit, nor with his Conversa<sup>o</sup>n in divers respects ; but many were very Cautious of him, being lookd upon as having a great deal of Confidence & apt to be busy in too high matters. And frds there that know this widow that he is about, should manifest their Godly Care towards her for her preservation, y<sup>t</sup> she may not be ensnared nor hurt by him.

This should be Communicated to some frds of Devonshire house Quart<sup>r</sup> & Westminstr<sup>r</sup>, with Ja Lewis's Letter. Some women frds are able to give Acco<sup>t</sup> of him, who if free might do well to write to this widow concern'd, or to Jam Lewis to Comunicate to her.

The intent of y<sup>e</sup> foregoing m<sup>d</sup> is That Those frds in London that knew y<sup>e</sup> sd Scantfield & what litle vnity frds had with him here, & here he was un[der]<sup>s</sup>[ad]monition & reproof & particularly about his tampering with seuerall [?wome]n,<sup>5</sup> should give some acco<sup>t</sup> thereof as in Westm<sup>r</sup> Quart<sup>r</sup>, & Jts supposed in Devonshire house Q<sup>r</sup>.

Jn y<sup>e</sup> mean while this is sent to frds concernd, to whom thou mayst communicate it.

signed in behalf of y<sup>e</sup> sd frds,

R. R. [RICHARD RICHARDSON.]

<sup>1</sup> Also written Scansfield, Scantfield, and in other ways.

<sup>2</sup> *Declaration of Present Sufferings*, 1659.

<sup>3</sup> *Collection of Sufferings*, i. 294 (not 194, as given in the index), 366.

<sup>4</sup> D. Portfolio 15. 127-137.

<sup>5</sup> Paper worn away here.

(endorsement)

To Char Bathurst, Rd Whitpain, W<sup>m</sup> Crouch, Theod Eccleston, W<sup>m</sup> Ingram, Jn<sup>o</sup> Pantling, Tho Minks, &c.

And to Gilb. Latye, Jn<sup>o</sup> Vaughton, W<sup>m</sup> Lothwaite, Josiah Ellis, W<sup>m</sup> Beech.

To be Comunicated also to some of our Antient women ffrds in both quart<sup>rs</sup>, Eliz Gibson & Eliz Vaughton, Mary Woolley, Grace Bathurst, Anne Whitehead, Bridget Austil, &c.

Apparently, Scanfield was travelling over the country, as a Minister, for some years before his manner of life became generally known, but the following letters illustrate the increasing uneasiness of Friends respecting him, towards the close of 1687 :—

Dear ffreind.

Thine J Recd, being glad to hear of thy being in health, but myself w<sup>th</sup> some frds here are much Concernd to hear of things not being well w<sup>th</sup> Jn<sup>o</sup> Scanfeild. Considering y<sup>e</sup> many meetings, w<sup>th</sup> good acceptance, he has had hereaway amongst frds in generall, & alsoe the strong invitations for his Company againe in all places where he has once been, J may say vnwelcomer news Could not well haue Come to my Eares. The trouble & sorrow of heart w<sup>ch</sup> some beares vpon this acc<sup>tt</sup>, is at this time very great, because of his being soe lately amongst vs, & had 2 meetings at our town, & by some of vs accompaned to a meeting at Gainsbro (w<sup>th</sup> another traueiling frd), where seaverall Came in, & such a Testimony he bore both with vs & there, & y<sup>t</sup> with such tendernes & zeall, as J must needs say was very acceptable to them y<sup>t</sup> heard him, Besides, his Testimony in all places (against dissenting frds, & y<sup>e</sup> spirit w<sup>ch</sup> led them into Seperation) being soe plaine & prevalent as in y<sup>e</sup> generall he is admired, alsoe his being Jmployed for y<sup>e</sup> King<sup>o</sup> makes him more noted, & people in many places very desirous to hear him, soe y<sup>t</sup> what ever frds knows, or has to lay to his Charge, wee Judge, it ought to be done w<sup>th</sup> as much Secrisy as possible (& y<sup>t</sup> to such frds as will keep it priuate & Can well bear it), for we are sencible wh[at] advantage truths Enemies will get thereby if they here of it, both dissenting [people] & ye worlds people.

However we Jntreat the to informe thy self what his failein[gs] or miscarriages has been, & the time when, either of o<sup>r</sup> dear frd, W<sup>m</sup> Bin[gley], or any other faithfull frd, yt has known him, & giue vs a naked acc<sup>tt</sup> of things the first oppertunity, for till then we shall remaine vnder exercise, not knowing w<sup>tt</sup> to think of it, but desires y<sup>t</sup> w<sup>tt</sup> is signified may be w<sup>th</sup> as much Caution as possible, for y<sup>e</sup> reasons aforesd. My soule is sorrowfull in y<sup>e</sup> Consideration of these things, y<sup>t</sup> the enemy should soe prevaile vpon many in divers Respects, in this o<sup>r</sup> day, y<sup>t</sup> if possible he might hinder y<sup>e</sup> prosperity & spreading abroad of y<sup>e</sup> ever blessed truth, but herein J am satisfied that tho some perticulars may be drawn aside by his many wiles & strong temptations, & many may be

<sup>6</sup> See note 8.

snared & taken therein, yet y<sup>e</sup> Lord has a faithfull people, y<sup>t</sup> are sincere hearted, whome he will bless & prosper, & Cause y<sup>e</sup> dewes from on high to often drop down vpon them, & the sweet streames of life to refresh them, whereby they will grow & be well thriueing plants in his vineyard, notwithstandinge all those things that has or may happen amongst vs.

My dear frd, it warmes my heart to Consider the loue & life w<sup>ch</sup> we haue often felt together, & y<sup>t</sup> is still Continued to the faithfull in all places, soe y<sup>t</sup> we haue Cause to say theres none like vnto him, the word of Eternall life Comes from him & is felt & witnessed by a remnant ; glory to god for Evermore, saith my soule.

Thou art desired to hasten y<sup>e</sup> answer to what is requested, with a particular acco<sup>t</sup> of y<sup>e</sup> miscarriages of J. S., & y<sup>e</sup> time when, for he is to be at Brigg againe shortly,

I am thy faithfull frd in y<sup>e</sup> Truth,

Brigg, y<sup>e</sup> 29th of 8<sup>br</sup> 87.  
(addressed to)

JOS. RICHARDSON.

This

ffor David Crosby, shipp  
master at y<sup>e</sup> Redhouse  
by Porters Key,  
London. dd.

(endorsement)

London 1. 9<sup>m</sup> 87  
ag<sup>t</sup> J. Scantfield

To be read at y<sup>e</sup> secound dayes morning meeting. David Crosbee desires friends to giue an Answer thereto To Joseph Richardson.

Read y<sup>e</sup> 13<sup>th</sup>  $\frac{9}{mo}$ . 1687.

London y<sup>e</sup> 13<sup>th</sup>  $\frac{9}{mo}$  : 1687.

Divers Antient ffriends being together and having Read thy Letter to David Crosbee about John Scanfield, and as many as formerly knew him were not Satisfied with him, and did not receive him as a ffriend, & y<sup>t</sup> his conversation was not savory, but if it be better w<sup>th</sup> him & if he be come into y<sup>t</sup> savory Life to minister it in Publick meetings, and into a Savory Life & Conversation, it is well, And ffriends will be glad to find it soe ; but since he has formerly been dealt w<sup>th</sup> by some ffriends, and then did not Satisfy them, it is Judged Strange y<sup>t</sup> in y<sup>e</sup> first place, he should not have Cleared those things w<sup>ch</sup> noe doubt himself knows pticulars, and those y<sup>t</sup> dealt w<sup>th</sup> him.

However, ffriends are tender over the man, and y<sup>t</sup> he may be tenderly dealt with, and y<sup>t</sup> it's expected wherein he is Conscious to himself y<sup>t</sup> he may, in a few Lines under his hand, own wherein he was amiss, w<sup>ch</sup> will be to his owne Advantage and make way for him in the hearts of ffriends here. And ffriends are tender towards him, in not mentioning pticulars, hoping if it be soe w<sup>th</sup> him, as is Reported by thee, y<sup>t</sup> he will, of his owne Accord, Clear Truth, & ffriends, as to former things.

Thus far after it was written, and Read, & Approved, to be sent, w<sup>ch</sup>, if it Satisfie not, if he demand it, he may have pticulars, but in

omitting them at present he may take it in kindness to him, y<sup>t</sup> if soe be y<sup>t</sup> he will Condemn form<sup>r</sup> things under his hand, ffrriends will make noe ill use of it, and may pvent Spreading of pticulars further against him where they are not known; and it is not onely at London but alsoe at Canterbury and else where y<sup>t</sup> ffrriends have been much dissatisfied w<sup>th</sup> him. But ffrriends desires things y<sup>t</sup> are past may be Cleared, and then, being well in time to come, will be acceptable to all y<sup>t</sup> knows him and his form<sup>r</sup> Conversation, &c.

Thou art desired to take two good ffrriends w<sup>th</sup> thee, and shew him this, and know his mind in it, y<sup>t</sup> ffrriends here may understand it; for untill things be Cleared, he will have small Reception here, & alsoe ffrriends will be concerned to take Notice of his Travelling else where among ffrriends upon a publick Account.

DAVID CROSBY  
PATRICK LIVINGSTONE

Endorsed:—

1. 9<sup>m</sup> 87

Dav. Crosby & Pa Levingston  
letter about Scantfield.

About a month later, as the result of a letter from John Gratton, Devonshire House M.M. prepares a statement respecting Scanfield and gives an abstract of debts contracted by him, as follows:—

The 14<sup>th</sup>  $\frac{10}{mo}$  1687.

A Letter being now read from our dear freind, John Gratton, amongst severall freinds of the Monthly Meeting att Devonshire house; where in itt is desired, that an account may be given hence of our Knowledge of John Skannfeild, whoe for some time rezided in our quarter; wee have thought meet for the serviss of Truth, and freinds in the country, to certifie as followeth; that about the year 1679 hee coming to inhabitt in our quarter, wee found our selves weightily concerned, on Truths account, to make inquirie concerning him; accordinly some persons were appointed to write to freinds in Kent, where hee dwelt formerly; from whence wee received information, that he was there of a Scandeluss conversation, to such a degree as is not fitt to be named, to the great greife of faithfull freinds there, and hurt to Truth; and our sence of him then was that hee could not be owned as a person in the Truth; and the following fruits that he brought forth whilst amongst us, too much demonstrated him to be such, his conversation in generall being such as is not according to Truth; and particukarly wee think meet to mention as matters of fact, his borrowing money, and contracting depts, and not making satisfaction, as is certified by an Jnclosed List, which with other Scandeluss matt<sup>rs</sup> that by other freinds hee is charged with, doth fully demonstrate him to haue been for a long time a very euill man.

Sighned on the behalf of the Monthly Meeting

Endorsement:—

A Cobby of these were sent to Jn<sup>o</sup> Gratton p W. Bingley

An Abstract of Debtes Contracted by John Scansfeild, not yet satisfied, as we are Informed by some of ye Credito<sup>rs</sup> themselves, which doe Apeare as followeth :—

	li.	s.	d.
Impmis hee went Away from his Howse Jn Peticocate lane by night in his Lanlord Thomas Recueses debt ffor Rent .. .. .	05	00	00
And for Goodes hee bought of him .. .. .	40	00	00
hee oweth to Anne Cross Widdow in old Gravell Lane in Peticocate lane 90li. vpon bond for howses hee bought of her, sinc hee sould ye Howses & Converted them into money & never Pd : the Widdow on peny but 10li. ..	90	00	00
To Willm: Vincent Aboute 4li. for repayering those Howses which hee had or haue A bill of	04	00	00
To John Hollis vpon bond .. .. .	10	00	00
To Richard Haggard A brewer vpon bond ..	03	00	00
To John ffox .. .. .	02	00	00
To John Hankes A Wine Cooper Aboute ..	02	00	00
To A Poore Milke woman .. .. .	00	07	00
To Sarah Tomson A Chanler sinc Sarah Lee ..	01	05	00
To George Day A Poore Cobler for mending off shooes	00	04	00
To James Gallaway Throster in Winford street vpwardes of 100li. .. .. .	100	00	00
To Paull Duckmanee Aboute .. .. .	100	00	00
To Katherine Abbott his servant maide for wages	02	05	00
To the same maide sinc shee went from him for Washing his Clothes which shee makes her Liuelyhood .. .. .	00	10	00
To Hannah Warde Widdow 10li. .. .. .	10	06	07
To on Cluterbuck A silkman Att the Plowgh in soaper Lane in Cheape side .. .. .	50	07	04
To John Baker Mercer 50li. which hee lent him oute of his pocket which hee hade A bond for, with Aboute 6 or 7 Yeares Interest.. ..	50	00	00
	<hr/>		
	471	04	11

We whose names are subscribed are informed from the creditors themselves of the truth of what is above written. Wittness our hands ye 16. 10 mo. 1687 : 7

JOHN PANTLING	JOHN HICKES
THO: MINCKS	JOHN TOMKINS
JOSEPH NORTH	JOHN HOLLIS.

Written from Kendal, in Fourth Month, 1688, we have a letter from John Scanfield himself, owning his misdemeanours but professing repentance :—

<sup>7</sup> The signatures to this paper are in autograph.

Kendall in westmoreland

y<sup>e</sup> 20 of ye 4<sup>moth</sup> 188

Clement Plumstead

My loue in y<sup>e</sup> truth to thee the paper sent by thee and otheres against mee hath made noe small noyes in the seueall counteyes whare J am concerned. maney tender hartes are Concerned that things should bee repeted and Agrevated to that hight that weare maney yeares sence Condemned; it semeth to them that the Good order of thruth nor the nature theare of hath soe Apeared as it ought to have don, which is to seeck the lost sheepe and bring it back to the ninety and nine, and not to Jndeuer to driue a way whare the Lord is Gathering nor to bee throwing durt whare the Lord is washing, say they. J doe Confess my Excercies hath bene maney my destresses greate and for wont of Giucing vp to be guided by Gods Grace weacknesses many haue ovuer tacken mee that haue Given occatione of Griefe to maney, but the Lord in his Judgments and marcyes hath vizeded my soule and made mee a wittness of the first Resurdrection in a good mesure, wharby the seed that was buryed vnder neth in darckness is Risen and towarde the firmament of Gods Eternall power whare the comings of his Glory that Jnamers the soule is felte and that which Reciues Life from him blesses his name; and in this J am Redy to doe what euer truth and the frends of it shall Requiere of mee and in A litle time (viz.) in aboue 2<sup>mt<sup>hs</sup></sup> time J hope to see thee whth the Rest of the faithfull flock in London and belieue J shall be brought neare to y<sup>ou</sup> in the Love of God; at which time Jf J Can Recieve my salery which will be dew to me for my yeares traule among the mines<sup>\*</sup> J shall giue An Euidence to my Credittors of my Jtegyryty. Jn the mene time Jntend to trauel on in the kings hygh way and Jndure with patience what shall or doe happon as knowing who can deliuer mee out of all my trobles. Jn whos Good will J rest in Loue to thee and the famyly or flock who are at Rest in the fold of the true sheppard he is becom the Lott of my Jnhery and the portion of my Cup for euer for which my soule bows before him and magnifieth his Eternall name

*John Scanfield*

Jf thou think fitt to send a line to mee, drect it to Bryon Lancaster in Kendall, and it will be conuaed to mee

Addressed :—

ffor his Estemed frend

Clement Plumstead

Jeronmung [Ironmonger] neare

Tower Hill in the

Minorys,

London.

\* The writing is not clear. We suggest "travel among the mines," but we do not know what the words imply. Perhaps they may bear some relation to the reference, in a previous letter, of Scanfield "being Jmployed for y<sup>e</sup> King." See note 6.



In this same year, 1688, Thomas Story relates in his *Journal*<sup>9</sup> that one of the earliest meetings of Quakers which he attended was called at the request of John Scansfield, and held in the Town Hall, Carlisle. He thus describes it :—

About this Time, the Power of King James the Second was at the Height, and all Sects were indulged with great Liberty ; when John Scansfield (a noted Quaker) having, by Leave, a Meeting on a First Day in the Town-Hall, several young Men, amongst whom I was one, went thither to hear what those Quakers had to say. There was a mix'd Multitude, and some of our Sort and Company rude enough ; but others, and myself, were resolved to give the best Attention we could, in order to form a right Judgment. Two Cumberland Preachers spoke before John Scansfield, whom several of us knew ; but their Preaching had no other Effect upon me, than to confirm an Opinion, which I had conceived when I was a Boy, that, as a sort of People I had heard of, called Baptists, imitated John the Baptist, in washing or plunging their Followers in Water, who, I believed, had not any Authority from God for that Practice, so the Quakers only imitated the Apostles, in going about Preaching, as they did, but without that Power which the Apostles were accompanied with and travelled in ; and I thought it was great Pity they were not so endued, since I heard they took Pains as if they were. One of these Preachers (to me) had only a little dry, empty Talk, and the other was more lively ; but straining his Voice to be heard over the Multitude, he quickly grew hoarse, lost his Voice, and so sat down.

And then Scansfield, the Stranger, from whom we had greater Expectations, stood up, and made a more manly Appearance than either of the former. The first thing he did was to reprove the Rudeness of some of the Company ; and, in his Preaching, falling upon Baptism, amongst other things, and alledging there was no Foundation for the Practice of the Church of England, in all the Scripture, concerning that, he advanced this Query : “ Suppose,” said he, “ I were a Turk or a Jew, and should ask thee, ‘ What is the Rule of thy Practice in that Point ? ’ and thou should say, ‘ The Scripture ’ ; and if I should desire to see that Scripture, thou not being able to produce any, What could I conclude other than that thou hadst no Foundation for thy Religion but thy own Imagination, and so go away offended and prejudiced against the Christian Religion ? ” This agreed with my own former Sentiments, and gave me occasion to give further Attention. But in the rest of his Speech, he first run down the National Church at a great Rate, and then likewise the Church of Rome : And there being many Irish, Popish, Military Officers present, and a Couple of Musketeers placed at the Door and the Officers behaving so tamely, as no Shew of Dislike appeared in any of them, many suspected Scansfield to be a Jesuit,<sup>10</sup> and that his Aim was to expose and run

<sup>9</sup> Page 6.

<sup>10</sup> All his relations are said to have been Roman Catholics. See THE JOURNAL, v. 67.

down the Church ; and what he said, against the Church of Rome, was only the better to cloak his Design : For the King, and his Friends and Accomplices, could support their Religion by the Power of the Sword, and other cruel and forcible Means ; that being their usual Method and Practice : but there was nothing then to support the Church of England but the Truth of her own Principles, and the Fortitude and Stability of her Members, in the Time of an impending Danger and approaching Trial.

Probably the reference in the following letter from John Banks is to the same visit of Scanfield to the North as above described :—

Rodgerskale<sup>11</sup> the 10<sup>th</sup> day of the 6<sup>th</sup> mo 88

Dear G : ff whome J dearely loue and hath an honourable esteem & respect for in my harth & soule as one whome The Lord hath honoured aboue many Brethren ; who made thee his Choyse in the begining to declare & proçame his acceptable day vnto many that were waiteing for the dawning of it ; which was nearer vnto them then the looked ffor.

My loue in our Lord Jesus Christ dearely sallutes thee And all the ffaithfull ffreinds & Brethren in that City And doth hereby lett thee know that J with ffriends here in this Country are for the most part Generally well & in the Antient loue & vnity doth remaine & Continue & truth prospers Amongst vs.

Yett neuerthelesse there is one thing most Cheifely wherefore J am Conserned or rather Constraned to write vnto thee, Conserning one John Scanfeild, that hath preached & yett doth vp & downe in our County at a great rate in soe much that many ffriends of the younger sort w<sup>th</sup> many people doe Cry him vp exceedingly, yett notwithstanding his good words & ffair speches & seeming zeall his Carriage & behauior here hath been such ; beside what accountt wee haue had ffrom some ffriends at London by letters Conserning him ; that wee haue occasion enough to haue stopt him ffrom preaching, But in that here is a report gott to Among ffriends which wee know not what way it Came, That ffriends att the yearely meetting had it vnder there Consideration what should be done about this J : S., and that at last it was requested of thee to know thy sence Conserning him, And that thou should say, lett him alone, lett him alone, the lord is with him.

Soe the thing J request Cheifly is to know the truth of This Conserning thee, whether thou said soe or noe, & what is thy present sence & Judgment Conserning him and all soe ffriends there with thee with some thing matteriall ; signified to vs that wee may deale w<sup>th</sup> him as he deserues ; ffor there is a great Jumble Among ffriends about him, J doe not write this onely of my selfe but that which is greatly desired, by many of our Antient & weighty ffriends, for Jn deed the matter to vs is become weighty, because wee see that the greatest effect his preaching hath wrought that wee can mention, it hath drawn ffriends more in to sides & parlyes in there Judgment More then J beleue euer was in our

<sup>11</sup> In Cumberland. T. Story calls it *Rogersgill*.

County by reason of one man since truth appeared, soe that wee had dealt with him er now but in that he hath said at seuerall times he was ready to goe ffor London ; and the last time J spooke to him my selfe, which was the 4<sup>th</sup> day was too weeke, he said he was sent ffor to London in all hast, and had but two weeke to stay ; (but wee see noe appeareance of his goeing, soe that in this he hath deceiued vs) And when J shewed him my owne dissatisfaction Concerning him and how J had been writt to ffrom ffriends at London about him, his Answer was not withstanding how things had been with him, which he did not deny, he did not att all question but all would be made vp betwixt him & ffriends, when he Came there, ffor seuerall good ffriends he said had writt to London on his behalfe, as Jo : Blaykline and others, and he hoped he had left such a Testimony Among ffriends as would Answer gods wittnesse in there Consciences ; soe he goes on w<sup>th</sup> great Corrage, pleaseing, strengthening, and satisfying himselfe w<sup>th</sup> these & such like things.

J desire that thou would vse what dilligence in thee layes, together with ffriends there Conserned, that J may haue an Answer returned hereunto the ffirst post after this Comes to hand, for the matter hath been to Long deferred.

J desire that ffriends would vse all dilligence in what the may or can Concerning that matter of our ffriend, Arthur Skelton, that was remoued to London at the suite of John Lowther for tythes, that if posibly a stopp may be put to his wicked intent Concerning our ffriend, for if not, there is little question but they will driue there Designe that way against vs all, that is Conserned as prisoners for matter of Tyth ; and many more that may not yett be Conserned.

Thy ffriend and Brother in the truth that is Liueing and precious,  
JOHN BANCKS.

News having reached London that Scanfield had been entertained at Swarthmore towards the end of the same year, 1688, Margaret Fox is asked to clear herself of implications that she had given him her support ; this she does as follows<sup>12</sup> :—

An Accompt taken out of A Letter from Margarett Fox to Sarah Meade ; as ffollowes :—

Whereas thou desires mee to cleare my selfe Conserneinge Scam-fielde, J am noe way guilty Conserneing him, but that J cann cleare my selfe ;—ffor hee had been both in Cumberland & Westmorland, before hee came to us, and J neither knew, nor had heard any thinge of him, till J saw him in the Meettinge ; & hee did but dine with us, at that time, and soe went away.

And after this, wee heard of his ill behaviour from London, and wee were cautioned at that time, to carry wisely towards him, least hee should become an open Enemy to Truth. After this hee came againe,

<sup>12</sup> This document is in the handwriting of Sarah Meade, formerly Fell.

And J tould him, what J heard of him ; Somethings hee confessed and some things hee denied. Wee did see him, not to bee A seasoned Man in the Truth ; And J dealt very plainely with him, wherein J heard his Conversation was not Answerable thereto.—And whereas hee hath told ffriends, that J bad him goe on with his Ministry, J am satisfied, J never said such A word to him, ffor hee had been thorough much of the North, before J saw him. Wee were civill to him, beinge A stranger, but hee had noe ground of support from mee, in any thinge, wherein hee doth not Accordinge to Truth.

Swarthmore, y<sup>e</sup> 10<sup>th</sup> of 10<sup>th</sup> mo<sup>th</sup> 1688.

In Seventh Month, 1688, Scanfield was preaching in Ireland as stated in the last issue of THE JOURNAL (v. 67).

In consequence of a letter from George Fox, the Morning Meeting now takes up the matter. Here is the letter,<sup>13</sup> followed by the minutes of the Morning Meeting :—

Dear ffriends

With my Love to you all in y<sup>e</sup> Seed of Life that Reigns over all, and hath all power in heaven & earth to order & Sway, & that your ffaith may all bee in him & his power.

Now the occasion of my Writeing unto you is there is one Scanfield Come to y<sup>e</sup> towne ; he was with me, and J told him J had Little Acquaintance with him, But J understood that Severall Letters had Come out of the Country Concerning him as Wales, Darbysh<sup>r</sup>, Yorksh<sup>r</sup>, Westmorland, Cumberland, Lancashire, & Lincolnsh<sup>r</sup>, And Severall Certificates have been writt into y<sup>e</sup> Countrys by y<sup>m</sup> that knew him to ffrds, as ffrids at y<sup>e</sup> Savoy, G : Latye, J : Vaughton, Geo : Satchell, & others, what he hath done att that end of y<sup>e</sup> Towne, and att Devensh<sup>r</sup> house & Spittle ffields, & that awayes, they knew him, & Somethings he had done in Kent, And G Whitehead, its like he knew of things that hee had done & hee may Speak to him, & A : Parker, and have a Meeting w<sup>th</sup> ffrids Concerning the things Charged ag<sup>t</sup> him ; & he Said hee was willing to doe any thing & Lye att y<sup>e</sup> ffoot of truth. J told him that J understood y<sup>t</sup> he Broke, and went away in Debt, & he might very well think that those & other things would ffollow him. Soe that if you had a Meeting w<sup>th</sup> him that knew him, & knew those things, & bring truth over him, itt may doe well.

Soe with my Love in y<sup>e</sup> Lord unto you all,

G : ff :

Endorsement:—

This  
For the 2<sup>d</sup> Dayes  
Morning Meeting  
to bee Read among them.

<sup>13</sup> This letter is not in the handwriting of G. F.

Morning Meeting, 10. 10<sup>mo</sup> 1688.

J. Scantfield being here this day, & spoke to about his miscarriages & infamous behaviour; he promiseth to condemn them, & endeavour to make satisfaction to his Creditors; & in y<sup>e</sup> mean time it is y<sup>e</sup> advice of ffrds, & their sense, that he should not appear as a public Preacher till he haue giuen satisfaction to ffrds, & they feel him in that he professeth.

31. 10<sup>mo</sup> 1688.

John Scantfield having brought in a paper of Condemnation, But he having not giuen ffrinds satisfaction, the matter is to be considered next meeting, he having produced fresh charges ag<sup>t</sup> seuerall ffrds of this Meeting, desired then to be cleared.

7. 11<sup>mo</sup> 1688.

ffrds remaining dissatisfyed concerning John Scantfield, giue liberty to him, if he haue any thing vpon him towards y<sup>e</sup> giuing ffrinds further satisfaction, to repair to this meeting, in order thereto. And he to haue a copy giuen him of his s<sup>d</sup> paper, & he to giue notice when he intends to come hither.

We trust that the closing words of the following pathetic document were realised, and that the rest of the days of John Scanfield were “spent whith out grieueing the Lord or his people.”

Whare as J haue Bene Conuined of the Blessed truth of God which leads and presarues All those who walk thearein and keep thear untoo in the path of holyness and purity, But J. being begiled by y<sup>e</sup> subtilty of the Eniny, for want of wachfull and diligent attention to this heuenly light and Grace of God, haue to the wonding of my own soule, as well to the dishoner of the blessed truth as to the Grife of his people, bene Lead into maney by paths to the Commiting seurall Euells, for which my soule is boued down & in the sence of the Just Judgments of the lord to which my soule is Joyned, doe J testifie against tat spritt, and freely own Shame and Condemnation as dew, and Jn the Liueing scence thear of J feele A hope spring that the feare of God will be my Gard that soe the Rest of my days may be spent thearin whith out Grieueing the Lord or his people as foremerly J haue don.

JOHN SCANFIELD.

London y<sup>e</sup> 18<sup>th</sup> of y<sup>e</sup> 10 month,  
1688.

There is greater likelihood of finding truth when all have Liberty to seek after it, then where it is denyed to all but a few Grandees, and those too as short-sighted as their Neighbours.

WILLIAM PENN, *Address to Protestants*, 1679, p. 190.

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

*Continued from page 136.*

### CUMBERLAND (*continued*).

BOLTON. 1670, Nov. 15. Thomã Porter, Johnēm Proctor, Janē eius uxorem, Eliz. Almond, Janã Almond, Johnēm Stamper & Eliz. eius uxorem, Mariã Stamper, Johnēm Wilkinson, Magdalenã eius uxorem, Johnēm eius filium, Annã eius filiã, Antoniũ Turner, Janetã Hodgson, Wm Barwis, Annã Barwis, Johnēm Pattinson, Johnēm eius filiũ, Janã Preistman, Johnēm Steele, Johnēm Rickarby, Annã eius uxorem, Nicolaũ Steele, Mabellã eius uxorem, W<sup>m</sup> Hewetson, Elizab: Monkhouse, Elizab: Wilson, & Mariã Pattinson; Quakers.

1670. Dec. 13. The same *ut supra*. All Exco<sup>m</sup>.

1673<sup>o</sup>. July 1. Johnēm Wilkinson, Magdalenã ejus uxorem, Johnēm ejus filium, Annam ejus filiam, Antoniũ Turner, W<sup>m</sup> Barwis, Annã Barwis, Janetam Hodgson, Nicholaum Steele, Mabellam ejus uxorem, Johnēm Pattinson, Johnēm Rickarby, Annam ejus uxorem, Johnēm Harrison, W<sup>m</sup> Hewetson, Elizabetham Monkhouse, Elizabetham Wilson, Mariam Pattinson, Thomã Drury, Margaretam ejus uxorem, Thomam Porter, Johnēm Porter, Janetam ejus uxorem, Johnēm Stamper, . . . ejus uxorem, Mariã Stamper, Elizabetham Almond, et Janam Almond, Quakers; not repairing to Church.

Johnēm Pattinson et Johnēm Smith; for not paying the Church Assesse.

1674<sup>o</sup>. March 23. Guilielmũ Barwis, Janã Hodgson, Nicholaũ Steel & eius uxorem, Johnēm Rickarby & . . . ejus uxorem, Johnēm Pattinson,<sup>†</sup> Johnēm ejus filiũ, Janã Priestman, Guilielmũ Hewetson, & . . . ejus uxorem, Elizabēth Wilson, Mariã Pattinson, Thomam Drewry & . . . ejus uxorem, Thom Porter, Johnēm Porter & . . . eius uxor<sup>m</sup>, Elizabethã Almond<sup>†</sup> & Johnēm Stamp & . . .

<sup>†</sup> In the original the word *mort* is written in over this name, after the list had been presented, to show that the person had died since the entry of the name.

eius uxor<sup>m</sup>, Mariã Stamp, Johnem Wilkinson, & eius uxorem, Johnem eius filiũ, Annã eius filiã, Leonard Greening & eius uxorem ; Quakers.

1677°. July 10. Thomã Drewry de Newlands, Margaretã eius uxor<sup>m</sup>, Thomã Porter, John<sup>m</sup> Porter, Janetã eius uxor<sup>m</sup>, Mariã Stamp, John<sup>m</sup> Stamper, Mariã Pattinson, John<sup>m</sup> Harrison, Guilielmũ Hewetson, Elizabethã eius uxor<sup>m</sup>, John<sup>m</sup> Rickerby, . . . eius uxor<sup>m</sup>, John<sup>m</sup> Pattinson, Janã Priestman, Nicholaũ Steel, Janã Barn, Guilielmũ Barwis, Janetã Hodgson, John<sup>m</sup> Powe, Leonardũ Greenup & . . . eius uxor<sup>m</sup>, Quakers ; for not repairing to Church to hear divine Service.

1678°. Aug. 20. Thomã Drewry, Margaretã eius uxorem, John<sup>m</sup> Porter, Janetã eius uxorem, Thomã Porter, Johannem Almond, Graciam Ravell, Mariam Stamp, Johannem Stamp, . . . eius uxorem, Richum Priestman, . . . eius uxorem, Anthoniũ Pattinson, Annã eius uxorem, John<sup>m</sup> Wilkinson, John<sup>m</sup> Powe, Mariam Sheares, Leonardũ Greenup, . . . eius uxorem, Elizab. Wilson, Margarët Pattinson, John<sup>m</sup> Harrison, John<sup>m</sup> Ayl, Guilielmũ Hewetson, Margarët eius uxorem, John<sup>m</sup> Pattinson, Janã Priestman, John<sup>m</sup> Rickarby, Annã eius uxorem, Nicholaũ Steel, Mabellã eius uxorem, Guilielmũ Barwis & Janetã Hodgson, Tremebundos ; pro non audiendo divina in Ecclia sua paroli & pro recusando solvere Assessamenta p reparcõne Eccliaë parolis ibm.

ULNDALE (Uldale) 1670. Nov. 15. Janetã Caipe viduã, Johnem Caipe, Janetã Caipe, Wm Dodgson, Isabellã eius uxorem pretensã, Johnem Fell, Margaretã eius uxorem, Johnem Gardhouse, Mabellã Caipe viduã, et Georgiũ Scott ; Quakers.

1670. Dec. 13. *ut supra*. All Excom.

1674°. March 23. Antoniũ Fell, Margaretã Fell vid, Georgiũ Scot, Janã ejus uxorem, Janetã Caipe vid, Johnẽ Caipe, et Mattheũ Caipe ; Quakers.

G. LYON TURNER.

*To be continued.*

## The Purchase of a Horse for Agnes Tomlinson, 1728.

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[The following Minutes are extracted from an early Minute Book (1725 to 1779) of " Fild " Monthly Meeting, now called Preston Monthly Meeting, in possession of Preston M.M. All the below-mentioned Meetings were held at Little Ecclestone.]

2 ii., 1728. Agnes Tomlinson hath laid before this Meeting that She hath a Concern upon her minde to visit friends in the South, and also desires friends to assist her with a hors.

7 iii. Friends have now Signed a Certificate on Agnes Tomlinsons accot and this Meeting recomends it to the Particular Meetings to Consider whether they can be free that Money be hired to buy a hors on Agnes Tomlinsons accot, or they will Rather Incline to rais as Much Money as will pay for a hors.

4 iv. The Necessity of Agnes Tomlinsons case is Continued under Friends care.

5 ix. The Severall Representatives are desired to acquaint such friends as may be proper with the Charge of A. T.'s fitting out for her journey & give accot to next Mo. Mtg.

x. Friends of 3 meetings have collected Something towards the assistence of Agnes Tomlinson in her journey wh: is as follow<sup>th</sup> viz:—

Thos: Ryley & Tho: Cartmell	Fylde	-	01	12	00
have given 20/- of the Gift of	Freckleton		01	10	00
Rich <sup>d</sup> Coward towards the	Chippin	-	01	10	00
assistence of Agnes Tomlinson					-----
in her journey wh: makes in all -			04	12	00
and is paid into Rob. Abbotts hands		.. ..	01	00	00
					-----
to defray the Charg of buying her a hors		..	05	12	00
saddle bagges, pocket money, &c. wh. charg					
amo <sup>ts</sup> to		.. .. .	5	8	7



3 iv., 1729. An acc<sup>ot</sup> of the Charg this Meeting has been at on the acc<sup>ot</sup> of Assisting Agnes Tomlinson in her Journey wh<sup>n</sup> She went to visit friends in York Shire. The necessary things for her journey and pocket

money comes to .. .. .	1 08 07
Keeping and curing her hors after her journey	0 08 04
	<hr/>
toto ..	1 16 11
	<hr/>

the hors was sold for  $\begin{matrix} \text{£} & \text{s.} & \text{d.} \\ 4 & 3 & 6 \end{matrix}$  being  $\begin{matrix} \text{s.} & \text{d.} \\ 3 & 6 \end{matrix}$  more than he cost .. .. . 03 06

The  $\begin{matrix} \text{li.} & \text{s.} & \text{d.} \\ 04 & 12 & 00 \end{matrix}$  wh. the three Meetings raised is Returned to them again. Part of the gift of Richard Coward for ye year 1727 was paid on Agnes Tomlinson's acc<sup>ot</sup> .. .. . 1 00 00

Due to Rob : Abbott from the Mo : Meeting for what he has laid down on Agnes Tomlinsons acc<sup>ot</sup> .. .. . 0 13 05

toto 

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 1 16 11 

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Agnes Tomlinson left " Filde " Monthly Meeting in 1743. She was " Certified for Settlement at Southwark in Horsley Down Mo. Mtg."

DILWORTH ABBATT.

NOTE.

A Minute of the Two Weeks Meeting, London, 28 i. 1743, records the intention of marriage between William Hagger, of Southwark, brewer, son of George Hagger, late of Barley in Hertfordshire, maltster, deceased, and Agnes Tomlinson, daughter of John Tomlinson, late of Lancaster, shoemaker, deceased. The marriage took place at Horsleydown, 21 ii. 1743. William Hagger died in 1750, aged seventy, and his widow in 1756, aged sixty-four.—EDS.

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God never prostrates his Secrets to Minds disobedient to what they do already know.—WILLIAM PENN, *A Discourse of the General Rule of Faith and Practice*, 1699, p. 43.

## Friends' School and Workhouse at Clerkenwell and Islington.

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The following account of the above is extracted from a somewhat rare work entitled *Pietas Londinensis : the History, Design, and Present State of the various Public Charities in and near London.* . . . By A. Highmore, Esq. London, Richard Phillips, Bridge-street, 1810, pp. 314-316.

It will be remembered that this institution, so far as the educational design of the charity was concerned, was the pioneer of Friends' School at Croydon, and now at Saffron Walden.

JOSEPH J. GREEN.

“ In Bridewell-walk, Clerkenwell, is a burial-ground of inconsiderable size, and near it the remains of the Quakers' Workhouse, which the 'New View of London' says was founded about the year 1692<sup>1</sup> for the maintenance of fifty decayed people of their persuasion, who were allowed lodging and diet, and employed in their several professions by the governors. It has fallen into decay many years past, and what remains is let to poor occupants at very low rents. According to Maitland, it supported eighteen old men and sixty children, who had 5l. apprentice fee. The same institution exists in a new and most commodious building in the Goswell-street-road, near Islington ; the house was erected about the year 1786, on a large square of ground belonging to the Brewers' Company, which is held by the institution for 50l., at the rate of 16l. a year for the first ninety years, and the remainder subject to an increase of 34l. a year. It is used as a meeting which is held monthly on a Friday morning, and for the purpose of a charity school. Apartments are provided in a neat house facing it for twelve men and twelve women, being poor and of the Society of Friends. The number of boys and girls are not limited. Six different meetings in London, together with some legacies and voluntary contributions, support the charity and provide rewards for those females who preserve the places obtained for them, which are 30s. for the first, and 40s. for the second and third years ; if they behave with propriety they are allowed 40l. as a marriage portion, and 20l. to the boys.

“ The institution gives 10l. and the meeting who sends the boy 15l. as apprentice-fees. The house, meeting, school, apartments and stairs are as white and clean as brushes and industry will make them. The ceilings are remarkably high, and the windows large, consequently the rooms are perfectly dry and well aired ; the outside has the appearance of a villa, surrounded as it is by pleasure-grounds, gardens, and trees.

“ There are now in the house about four old persons, besides fifteen boys and fifteen girls, who are taught their principles of religion, reading, writing, and accompts, to fit them for trade.”

<sup>1</sup> The actual date was 1702.

## Friends in Current Literature.

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Most of the books mentioned in this article are in **D.**, and may be borrowed by Friends.

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David Scull died at his residence, Overbrook, Pa., in Eleventh Month last. Shortly before his death, he requested that three of his friends, Joseph Elkinton, George A. Barton, and Rufus M. Jones should finish and prepare for the press a paper which had long occupied his thought. His wishes were carried out, and the John C. Winston Co., of Philadelphia, has published a book, entitled *Union with God in Thought and Faith: Reflections on the Enlargement of Religious Life through Modern Knowledge* (8 by 5 $\frac{3}{4}$ , pp. xxix., 98, \$1). The first portion of the book contains a memoir from the pen of R. M. Jones, accompanied with portraits of David Scull, his wife, Hannah Coale Scull, and others.

The *Century Path, A Magazine devoted to the Brotherhood of Humanity, the Promulgation of Theosophy, etc.* (Point Loma, San Diego, Cal.) for April 19th, asks the question, in connection with its "Theosophical Forum," "What view do Theosophists take in regard to Quakerism? And what explanation does Theosophy give of its teachings?" The answer occupies rather over two columns of the magazine. It commences with a brief and sympathetic review of the history of the Society, with quotations from Penn and Barclay, and Sir Edward Fry, touches upon "the materialistic and paralysing ideas of Evangelicalism" which "began to make inroads in the Quaker body about the beginning of the nineteenth century," and states that the ideals of George Fox were "very largely in accordance with Theosophy." It concludes with the following words: "If the special mission of Quakerism . . . is now largely accomplished, it has still left a legacy of enlightenment which will go down into the future." The article is signed, "C.W.," which initials doubtless stand for Cranstone Woodhead.

A report is to hand of the banquet given in Second Month, by the citizens of Richmond, Ind., to Timothy Nicholson, "in commemoration of his eightieth year, and his long and distinguished public service." The report makes a book of 100 pages, and is presented by John H. Nicholson, son of the guest of the occasion.

Headley Brothers have reprinted their edition of *The Journal of John Woolman*, uniform with their "Chalfont Library." This is a very handy volume of 310 pages, to be obtained in cloth at 1s. 6d. net, and in leather at 2s. 6d. net.

Judged from the Quaker standpoint, *Dean's Hall*, by Maude Goldring, (London: Murray, 7 $\frac{3}{4}$  by 5 $\frac{1}{2}$ , pp. 326, 6s.) is not a success. Neither the general spirit nor the terminology of Quakerism is correctly given. Friends in Craven, Yorkshire, do not say, "Has thee," (p. 12), nor do

we understand the expression, "The Yearly Meeting for Sufferances" (p. 9); the terms "The Minister," and "The Elder," as used in the book, are quite foreign to Quakerism. Another curious sentence runs:—"After her marriage, at the urgent desire of the Friends, she too had been specially set apart for ministry" (p. 318).

The *Friends' Quarterly Examiner* for Seventh Month contains, among other valuable articles, a sketch of "Bygone Ipswich Friends," by Edwin Rayner Ransome, of London, which introduces members of the families of Alexander, Fox, Shewell, Roberts, Ransome, Biddle, etc.

A prospectus is to hand of Dr. William I. Hull's forthcoming work, *The Two Hague Conferences and their Contributions to International Law*. It is to be published for the International School of Peace by Ginn and Company, Boston, Mass., mailing price, \$1.65.

Surely no school ever had such a historian as Sidcot has in Francis Arnold Knight! His *History* of the century of Sidcot's life and work gives evidence of untiring research, and presents a great amount of incident important and immaterial, grave and gay. The record is divided according to the periods of headmastership—William Batt held office 1821-1839, Benjamin G. Gilkes, 1839-1846, followed at brief intervals by John Edey Veale, John Frank, and Martin Lidbetter. Henry Dymond reigned 1854-1865, Josiah Evans, 1865-1873, Edmund Ashby, 1873-1902, and since 1902 Bevan Lean, D.Sc., B.A., has been at the head of the School. Portraits appear of John Benwell (c. 1749-1824), William Batt (1779-1869), Barton Dell (c. 1808-1886), Henry Dymond (1801-1866), Josiah Evans (1829-1896), Theodore Compton (who, at the age of ninety-two still resides at Sidcot), Edmund Ashby, and Bevan Lean.

In view of a possible new edition, attention may be drawn to the following: Page 92, information respecting Conference of Teachers at Ackworth in 1837 could have been obtained in the Reference Library at Devonshire House. Page 169, Martha Ecroyd Smith, now Martha E. Baynes, had her school at *Egremont*, not at *Southport*. Page 171, Alfred Hutchinson Dymond was not *editor* of the *Morning Star*. He was on the staff of the paper from 1857, became manager in 1866, remaining in that position until shortly before the amalgamation of the paper with *The Daily News*.

F. A. Knight's book on a century of education in the West Country has been soon followed by another review of education over the same period—*A Century of Education, Being the Centenary History of the British and Foreign School Society, 1808-1908*, by Henry Bryan Binns, with Appendices by T. J. Macnamara, M.P., Sidney Webb, LL.B. Prof. Foster Watson, and Graham Wallas (London: Dent, 7 $\frac{3}{4}$  by 5 $\frac{1}{2}$ , pp. 330, 5s.). The first seventy pages describe the career of Joseph Lancaster (1778-1838), and there is a fine photogravure of this noted Friend. The names of other Friends frequently occur in this valuable record.

A series of articles on Carmarthenshire Friends, from the pen of George Eyre Evans, of Aberystwyth, is appearing weekly in *The Welshman*, in the column devoted to antiquities and to the Transactions of

the Carmarthenshire Antiquarian Society and Field Club. The information given is drawn largely from the minutes of South Wales M.M.

The *Friends' Intelligencer*, of 8 mo. 15, inserts, under the title "As Others saw us two Centuries ago," a quotation respecting George Fox, described by Dr. William I. Hull, who sends it for publication, as "an amusing travesty," from a "History of the Anabaptists, or a Curious Account of their Doctrine, Rule, and Revolutions," etc., published in Paris by Charles Clouzier, MDCXV.<sup>1</sup> Here is a specimen of the contents of the book:—

"He is a wretch, without learning and without any true piety, arising from the lowest dregs of the populace, without education or instruction, and whose stupidity, and baseness of mind caused him to be relegated to the fields among the swine, to become their caretaker, and, in fact, he took care of them a long time."

A fourth edition of *The Society of Friends: its Faith and Practice*, by the late John S. Rowntree, is out (London: Headley, 7½ by 5, pp. 80, 1s.) This valuable little treatise is substantially as it left the hands of its author, the only changes being such as were necessary, owing to recent alterations in the Discipline of the Society, and other matters.

A revised edition has appeared of the late William Beck's little book, *Devonshire House: Historical Account of the Acquisition by the Society of Friends of the Devonshire House Property in Bishopsgate Without, London* (London: Headley, 6½ by 4¾, pp. 24, 3d.), with illustrations of "The Yard" from an old print, and of an ancient window unearthed in 1902, and containing also two plans of the property.<sup>2</sup>

Caroline J. Westlake, of Southampton, has prepared a helpful little volume, *How to Live Christ* (Stirling: Drummond; and London: Partridge, 6¼ by 4¼, pp. 160, 1s.). There are chapters on Faith, Consecration, Willingness, Obedience, Patience, Joy, and kindred subjects.

Longmans and Co., of London and New York, have published, under the editorship of Michael E. Sadler, *Moral Instruction and Training in Schools, Report of an International Inquiry* (2 vols., pp. lviii. + 538 and xxvii. + 378, 10s. net). Susanna E. Wells, B.A., Joint Secretary to the Central Education Committee of London Y.M., contributes a chapter on "Methods of Moral Instruction and Training in Girls' Secondary Schools in England." Arnold S. Rowntree writes on "Adult Schools," T. Edmund Harvey, M.A., on "Moral Instruction in France: some Notes of an Inquiry," and Caroline C. Graveson, vice-principal, Goldsmith's College, New Cross, on "The Preparation of Teachers for the Work of Moral Instruction and Training in Schools."

<sup>1</sup> Dr. Hull thinks this should be MDCXC.

<sup>2</sup> Other interesting facts, drawn largely from Pennant's *London*, relating to the early history of Devonshire House, may be read in *Quakeriana*, i. 3.

The Home Mission and Extension Committee of London Y.M. has recently compiled *A Year Book for the Use of Members of the Society of Friends* (London: Headley, 6½ by 4, pp. 157, 1s.). There is much in this little volume which will prove useful, but there is much also which is misleading. I know, from experience, the difficulties of the preparation of a book of this kind, but more care and easily-made inquiry would have prevented the appearance of such errors as the omission of the General Meetings for Scotland and Australia from the list of Q.M.'s on p. 71 (although under Q.M. Committees Scotland appears, p. 85), and the insertion of "Australia General Meeting of Friends" among Yearly Meetings, p. 70! The Editors must have known that Elizabeth B. Rutter is resident at the Antipodes and therefore could not well act as Q.M. clerk, p. 71. The Society's own Reference Library (from which many books may be borrowed) is omitted from the Lending Libraries on p. 60. The Peace Committee of the Meeting for Sufferings has been overlooked; although it advertises Lectures and Publications, it is not included under either heading.

I have received from Robert S. Bastin, of Coulsdon, Surrey, a copy of his 16pp. pamphlet, *The Society of Friends and "Modern Thought," with a few comments on the recently issued theological work entitled "Authority and the Light Within."*<sup>3</sup>

"'Billy has joined the Quakers.' Poor Billy, he did try hard to be good." So writes Mrs. Meinertzhagen, in her recently re-issued book, *From Ploughshare to Parliament; A Short Memoir of the Potters of Tadcaster* (London: Murray, 8¼ by 5½, pp. xxx. + 272, 6s. net). "Billy" is William Potter, son of John Potter (1728-1802), village shopkeeper and farmer, of Tadcaster.

"William, the second son, the Quaker, the sage and energetic elder brother, must have been a remarkable man, sometimes quite surpassing himself in his worldly wisdom. One wonders why a man of such character and energy came to grief in the end. After his marriage in 1803, and especially after the death of his only child a few years later, he took to drink and steadily ran downhill."

It is to be regretted that the only Friend in this remarkable family ended so badly, especially after the admirable advice he constantly gave his brothers, as recorded in his numerous letters. In 1802, with two brothers, William commenced business in Manchester, prior to which he had been traveller for a Rochdale house, but three years later the partnership was dissolved. "He was long remembered in the Northern and Midland towns of England as 'Citizen Potter,' being a man of considerable influence, a fine orator, and a staunch Radical." A genealogical chart connects the family of Potter with such well-known names as Charles Booth, Henry Hobhouse, Lord Courtney, and Sidney Webb, also the Macaulay and Cripps families. It would be interesting to have some notes respecting William Potter from the Quaker side. I do not find any reference to him in the Friends' Registers.

<sup>3</sup> This book was written by Edward Grubb, see *THE JOURNAL*, v. 161.

*A Souvenir of the Jubilee of the Manchester Friends' Institute* has just appeared, "printed and designed by Headley Brothers, of Ashford, Kent." The Institute was opened early in 1858. This Souvenir of thirty-two oblong pages contains portraits of Thomas Binyon, first president; John Holdsworth, first treasurer; Gravely Woolston, first librarian; and Joseph Binyon Forster, first secretary; also views of the school building erected by Friends in 1819, and of the present Institute built on the same site and opened in 1858.

London Yearly Meeting's Home Mission and Extension Committee has prepared several pamphlets for general circulation. Among these is *The Advent of Quakerism*, by John Pease Fry, M.A. (15, Devonshire Street, London, E.C., 7 by 4½, pp. 29, 1d.). The author deals with his subject in an interesting manner, but there are several errors. Twice the date of the Toleration Act appears as 1687 instead of 1689 (pp. 15, 25), and once it is referred to as belonging to the reign of James II. (p. 25), instead of William and Mary. The first Conventicle Act was passed in 1664 and not 1665 (p. 23).

*Naomi's Transgression*. By Darley Dale, author of "The Village Blacksmith," etc. (London and New York: Warne and Co., 8 by 5½, pp. 306). This book entirely misrepresents genuine Quakerism; the author must be quite ignorant of Friends. The whole story is grounded upon an acted lie, connived at and encouraged by Naomi Barclay, a young ministering Friend in Australia. Kitty, a friend of hers, not a Quaker, sets off to Europe to play the part of Naomi, and the book is occupied with her exploits as she masquerades as a Quaker, even to preaching and praying. With one or two exceptions the Quaker characters are despicable, and one is sorry that well-known and honoured names should be introduced. Here is some of the nonsense to be found in this book, page 94:—"I'll tell the overseer thee wilt preach in the morning, and thee canst impress on the Lewes Friends that the way of transgressors is hard." Page 98:—"Even in his prayers, Elias Barclay could not help being rude and disagreeable." Page 66:—"Mrs. Special's prayer was long and wearisome, and was succeeded by a very solemn address from the President, which was divided into seven heads, and was followed by extempore prayers for the King and Queen." Page 170:—"Thee art no more bound to practise what thee preachest than I am bound to eat what I cook for thy table." Page 38:—"I never knew a Quaker yet that did not look after the main chance; they are a very 'cute lot." On page 41, the author informs his reader that "formerly the London Conference passed as the superior court of judgment, now the provincial Conferences are independent of London and each other," and the style of speaking at these meetings is extraordinary and entirely untrue to life. Page 45:—"The Clerk of the Conference, Friend Gurney, . . . frequently asked for silence and gave a long extempore prayer, generally when Elias Barclay, with whom he frequently disagreed, was getting the better of an argument with him."

Reginald Arthur Rye, Goldsmiths' Librarian, University of London, has prepared "on the instruction of the Senate of the University,"

*The Libraries of London : A Guide for Students* (published by the University of London, South Kensington, S.W., 8 $\frac{3}{4}$  by 5 $\frac{3}{4}$ , pp. 90, 9d. post free). The matter is divided into General Libraries, Special Libraries, and Libraries connected with Educational Institutions; under Quakeriana is a short notice of Friends' Reference Library at Devonshire House.

*The First Planting of Quakerism in Oxfordshire* is the title of a lecture recently delivered by William C. Braithwaite (Banbury, Oxon, Guardian Office, 6 $\frac{1}{2}$  by 5 $\frac{1}{2}$ , pp. 18).

In the *Proceedings* of the Wesley Historical Society, vol. vi., p. 124, recently published, there are printed, from MSS. in **D.**, two accounts of William Morgan, "once a Clergyman, now a Quaker," of Bristol. One contains some description of Morgan's travels on the Continent of Europe and visit to the Pope, and the other is a remonstrance, on his joining Friends, by J. Macnamara, dated 1749. Morgan seems to have returned to the Episcopalian Church. See also *Proceedings*, vi. 102.

An account of Joseph Green (1690-1740), of London, the friend of Thomas Story, has just been written by his descendant, Joseph Joshua Green, and presented by him to Friends' Reference Library. A beautiful mahogany desk, given by Thomas Story to Elizabeth, the widow of Joseph Green, after having remained for five generations in the Green family, was presented in 1894 by J. J. Green to the Meeting for Sufferings of London Y.M., and is now at Devonshire House.

The *Bulletin of Friends' Historical Society of Philadelphia*, vol. ii., no. 2, contains much useful and attractive matter. The principal article is "John Bowne, of Flushing (1627-1695)," being extracts from a paper on John Bowne written in 1852 by Charles Yarnall (1800-1877), a descendant of John Bowne. Among Notes and Queries is an extended reference to the "Charter of Release," 1672, now in **D.** This should be followed by an account of the recently acquired document relating to the same Release, to which is attached the sign-manual of Charles II. Two illustrations accompany the Bowne article.

Nos. 10 and 12 of "Preparation for Service" pamphlets are *The Delivery of the Message*, by Edward Grubb, M.A., and *Consecration to Service*, by Rufus M. Jones, D.Litt.

The *Y.F.A. Magazine* is the organ of the Young Friends' Association of Ireland, the objects of which are (1) Mutual help in the Christian Life, (2) Extension of the Kingdom of Jesus Christ at home and abroad, (3) Helping forward the work of the Society of Friends. Vol. iii., no. 4, is just out, with varied and valuable contents, and can be obtained from Annie Roberts, 2, The Appian Way, Dublin).

A handsomely bound volume of nearly four hundred 4to pages of typing, entitled, *Genealogy of the Balkwill Family, of Plymouth, and the Neighbourhood of Kingsbridge, in Devon, with that of Families allied to it by Marriage*, has just been presented to **D.** by the author, Alfred Payne Balkwill, of Plymouth. The allied families include Pumphrey, Richardson, Sturge, Hancock, Bragg, Gough, Debell, Fry, Newman.

NORMAN PENNEY.



## Committal of David Barclay to Edinburgh Castle.

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Charles R.

Our will & pleasure is That you cause apprehend the persons of Colonell David Barclay, Sr James Steuart sometimes Provost of Edinbr, & Wallace sometimes Lieutenant Colonell of our foot guard in Scotland And them & every one of them you committ into sure prisons in some of our Castles of Edinbr, Sterlin or Dumbarton There to remaine untill you receave our further orders For w<sup>ch</sup> this shalbe yo<sup>r</sup> warrant Given at our Court at Salisbury the 23 of August 1665 & of our reign the 17<sup>th</sup> year

To these alle

Sr Geo Maxwell of Nether [?] Nock

Sr Hugh Campbell of Lesnock.

The Lairds of Cumingamhead

Rorallan

Dunnlop

Sr Jos Chester

Rowallan

Robert Hacker

Major Moore

By his maj<sup>ties</sup> comãd  
Lauderdail.

From the original in the British Museum (Add. MSS. 23, 123, f. 168.

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## Anecdote respecting John Fothergill, M.D.

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No. 6, Oxford Street,

Whitechapel, E.

17, iv. [18]85.

Dear friend,

W<sup>m</sup> Beck.

The anecdote I found about Dr. Fothergill, was this:—Gawin Knight, M.A., educated at Magdalen College, Oxford, Bachelor of Physic and a Fellow of the Royal Society, falling into distress, made his case known to Dr. F., who went into his closet, and then returned with a cheque upon his Banker for a thousand guineas, which he put into his friend's hand, and told him to go home, and set his heart at rest.

Thine truly,

JOSEPH SMITH.

From a letter found among the papers of the late William Beck.

## Dr. Pope and the Highwayman.

---

Elizabeth Beck<sup>1</sup> when young was often a guest at Dr. Pope's<sup>2</sup>; there was a relationship between him and the Lister family through the Stevens. She used to say that on one occasion when accompanying the Dr. on his round, his gig was stopped by a highwayman in a mask, who made the demand for money in the usual way. E. Beck said she had left her purse at home. "I believe you, madam," said the highwayman, whose pistol she observed pointed towards them. The doctor handed what loose cash he had in his pocket, and E. Beck observed how white was the hand put out to take it, showing it was a gentleman who had thus taken to the road; and now said he to the Dr., "Your watch, sir." The Dr. felt for it and was surprised not to find it in his fob as usual, and told him so, at which the highwayman turned his horse's head and rode away. Scarce was he out of sight, when the Dr. feeling again, found his watch was in the fob, and the chain, usually outside, had fallen, and so deceived him into thinking it was lost. "I must drive back, and tell him," said he, and would hardly be persuaded by E. Beck to desist from such a purpose through her assurances that he had told what at the time he believed was the truth, and had become entitled to profit by what was so unexpected a result. The watch was of great value, but the doctor's conscientiousness would have made it as nothing to ensure a maintenance of truth in all his acts and words.

From a MS. found among the papers of the late William Beck; see also *Biographical Catalogue of London Friends' Institute*, 1888.

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"Ellen Macarty, of Muncy, Pa., for some years had to walk to meeting every meeting day, a distance of five miles, and over very bad roads. She often had to carry a child in her arms, and wade through deep snow the whole distance. On three successive meeting-days she had met with a bear in the woods."

From William Hodgson's account of a visit to Muncy Monthly Meeting in 1841, in his *Letters and Memoirs*, 1886.

<sup>1</sup> Elizabeth Beck (*née* Lister) was the wife of Thomas Barton Beck, of Dover and Hitchin. She died at Stoke Newington in 1857, in her ninetieth year. (Beck, *Family Fragments*, 1897.)

<sup>2</sup> "Dr. Pope, an old resident at Staines, enjoyed a large professional practice all around, extending through the highest circles to the Royal Family, where he was medical attendant to the Princess Amelia, yet through all he preserved his character of a consistent Friend, and was remarkable for punctual attendance of meetings. His daughter, Margaret Pope [1778-1867], ever manifested a warm interest in the affairs of the Society, and filled the station of minister during her later years." (Beck and Ball, *London Friends' Meetings*, p. 294.) Robert Pope, M.D., died at Staines in 1827, aged 79. His widow, Margaret Pope, died in 1829, aged 77.

## Obituary.

---

On the 30th of Seventh Month died Alfred Webb, of Dublin, ex-M.P. and ex-Friend, aged seventy-four. He took much interest in the work of the Historical Society and was in frequent correspondence with Devonshire House. At his suggestion the account left on record by Joseph Williams, of incidents in Ireland in 1798, was printed in THE JOURNAL (vol. ii., p. 16).

There is a record of Alfred Webb's life, with portrait, in *The Weekly Freeman*, of August 8th and 15th.

---

William Tallack died at his residence in Upper Clapton, London, on the 25th of Ninth Month, in his seventy-eighth year. For about thirty-five years he was secretary to the "Howard Association for the Prevention of Crime, Pauperism, etc.," in connection with which he wrote *Penological and Preventive Principles*, 1889, *Howard Letters and Memories*, 1906, and many pamphlets and articles in newspapers. William Tallack also wrote *Friendly Sketches in America*, and lives of George Fox, Peter Bedford, and Thomas Shillitoe. At the time of his decease he was engaged on a history of the Mennonites.

*The Times*, for September 28th, had a long notice of our friend's work. There is also a reference to him in the *London Friend*, for 16th October.

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## Editors' Notes.

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Among MSS. awaiting publication are the following ;—

Notes on Edinburgh Meeting Houses; Unpublished Letter of Margaret Fox, 1684-5; Captain Thomas Taylor, Quaker yeoman, of Brighouse, Co. York; History of Friends' Property at Somerby, Leicestershire; Early Collumpton Friends; Journal of Susanna Freeborn and Esther Palmer, from Rhode Island to and in Pennsylvania, etc., 1704; Jenny Harry, afterwards Thresher, her Life and Literary Associations; John Reckless, Sheriff of Nottingham; The Family of Green of Liversedge, and an ancient West Riding "God's Acre"; A Memoriall of Meetings in the Ile of Ely, etc., 1668; Extracts from Bishop Sheldon's Return of Conventicles, 1669; Incidents at the Time of the American Revolution, connected with some Members of the Society of Friends.

The Editors hope that many of the above valuable articles will appear in the new volume of THE JOURNAL, to commence in First Month next.

ffrom the Meeting of freinds in the Ministry, the 20<sup>th</sup>  
7<sup>th</sup> Mo. 1680.

Jt being proposed that a Meeting at the Parke on  
the first daies in the afternoone might be of great service  
to the spreading Truth and Easeing the Meeting at the  
Downe, w<sup>ch</sup> is vsually much pressed, The Meeting of  
friends in the Ministry, considring the said proposition,  
haue agreed thereto, and desire that freinds of South-  
wark may have notice thereof, and to appoint the Meeting  
accordingly.

To the Monthly Meeting  
of freinds in Southwark.

*EH*  
 Jas. Batt  
 W. Gibson  
 Mr. Gator  
 J. Cuyper  
 Sam<sup>l</sup> Godaker  
 John Boughton  
 Samuel Boulton  
 John Feild  
 Willi. Sayby  
 Shilho Sampson  
 Rich<sup>d</sup> Steadham  
 James Caypole

From the original in the handwriting of Ellis Hookes  
(D. Southwark MSS., vol. i.). It is not often that the  
signature of George Fox is found along with those of  
others on a document of the above description. Note  
the prominent position of his initials.

## The Fire in Gracechurch Street, 1821.

---

Extract of a letter from Robert Ransome to his son, James, 9 mo., 1821:—

The Fire presently communicated to the Meeting premises. The doorkeeper's family were alarmed by the fire entering their skylight and windows; they just had time to get out but left all behind. The Meeting house shared the same lot, also another house in Gracechurch St. near to Samuel Fossick's, and in about 2 hours these different premises were quite destroyed.

The Meeting Library is destroyed together with all the Records of the Monthly Meeting from its commencement, with the exception of the present Book of Minutes, which is 3 or 4 years old, and the Book of Removals (they were out at a Friend's house and so have escaped).

All the Manuscripts are gone and several books which were very scarce. Claude Gay's manuscript Journal—the Bible which was presented to the Women's Meeting by G. Fox—the Morning Meetings Minutes<sup>1</sup>—the Box Meetings papers. We cherish a hope that perhaps some of the books may be found in the rubbish; they are now digging for them.

From a manuscript inserted in a copy of *London Friends' Meetings*, once belonging to its author.

On page 161 of this book there is a further contemporary account of this fire.

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Extract from the MS. *Journal of George Fox*,<sup>2</sup> relating to his travels in Wales:—

And att night wee [George Fox and John ap John] came to a litle Inn; very poore, butt very cheape, for wee and our two horses cost but 8d [but ye horses woulde assoone eate y<sup>e</sup> heath one y<sup>e</sup> common as there oates].<sup>3</sup>

<sup>1</sup> This proved incorrect—one volume only was partially burnt.

<sup>2</sup> The MS. *Journal* (D. Spence MSS., vols. i. and ii.) is now being transcribed at Devonshire House by J. Guthlac Birch, and is to be published *in extenso* by the Cambridge University Press.

<sup>3</sup> The last few words in brackets are omitted from the printed editions.

## Notice of Escape from Prison.

---

Matthew Scoryer, a young man that sold Cider neere the ditch at ffleet bridge, of a middle Stature, faire haire & short, haveing lately wore a border or perewig, about 25 yeares of age, being a prisoner vpon an Exemtion for about 60 pounds, in the ffleet, & haveing libertie with a Keeper to goe abroad, he rann away from his Keeper. Jt is desired that freinds may have notice in Citty & Country, to the end he may be discovered & apprehended, if possible, he goeing vnder the name of a freind. He escaped the 27<sup>th</sup> 4 Mo. 1678.

Written by Ellis Hookes on the back of a notice on another subject, sent by the Six Weeks Meeting to Friends in Southwark, 18th of Fourth Month, 1678 (D. Southwark MSS., vol. i.).

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## Anecdotes of John and Elizabeth Wigham.

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John Wigham<sup>r</sup> and his wife, Elizabeth, or, as she was generally styled, Betty, left their home at Cornwood, in Northumberland, under a strong sense of religious duty, and settled near Edinburgh, in 1784, whence some years afterwards they removed [with their seven children] into Aberdeenshire, where J.W. died in 1839, aged about ninety. Both husband and wife received a considerable gift in the ministry, and were instrumental in building up the Society in Scotland. Living at some distance from the city, on a small farm, called Cockmalanie, they were wont to attend Edinburgh Meeting on First-day mornings only, and the gudewife used to give great offence to her Presbyterian neighbours by occasionally actively carrying on family washing and other housewifely duties on the afternoon of the day called "the Sabbath." These Friends lived in the most humble style, and, from religious principles, denied themselves the use of a bit of carpet. Once, one very cold winter, some kind friend had smuggled a piece into their house, but good Betty, calling to mind a poor neighbour who wanted bedclothes badly, quickly transferred the luxury to her bed. They had a considerable family.

From *Memorials of Hope Park*, 1886, p. 26.

<sup>r</sup> John Wigham (1749-1839) married Elizabeth Dodwiddy (1748-1827). His grandfather, Cuthbert Wigham (c. 1703-1780) was a noted Minister, as also were his mother, Rachel (Teesdale) Wigham (c. 1722-1813), and his wife. J. W. travelled much in the ministry, including a three years' visit in North America. See THE JOURNAL, iii. 8; iv. 30; his *Memoirs; Friends in Cornwood in Northumberland; The Friend* (Phila.), vol. 15 (1842), p. 396; MSS. in D.

## Index.

- Aaron's Breastplate*, 163.  
 Abbatt, Dilworth, 191.  
 Abbeyleonardcoast, 66.  
 Abbott, Katherine, 181.  
 Abbott, *Israel in Europe*, 62.  
 Abbott, Robert, 190.  
 Aberdeen, 30, 31, 139, 140.  
 Aberystwyth, 66.  
 Abingdon, 63.  
 Accamack, 99.  
 Ackworth School, 68, 119n, 163n, 194.  
 Acres, Daniel, 99.  
 Addison family, 81.  
 Adult Schools, 51.  
 Ady, Joseph, 48n, 49n.  
 Aikton, 65.  
 Alcock, Edward, 29.  
 Alden, Margaret, *Child Life*, 161.  
 Alden, P., works, 161.  
 Alexander family, 194.  
 All Hallows, 135.  
 Allen, William, 59, 69-72, 126-133.  
 Allendale M.M., 30.  
 Allison, Thomas, 112.  
 Allonby, 80.  
 Almond family, 188, 189.  
 Alston Moor, 30.  
 America, 27, 41n, 49n, 50n, 52, 76, 110, 144, 151n, 158, 159, 163, 166.  
*American Friend*, 148, 159n, 162, 164n.  
*Amity*, 159.  
 Amsterdam, 73, 74, 76, 101n, 125n.  
 Amwell, 171.  
 Amyrault, Moses, 58.  
 Anabaptists, 26, 195.  
 Anderson, F., *Whittier*, 161.  
 Annett, Edward A., 58.  
*Annual Monitor*, 48n.  
*Annual Register*, 93.  
 Ansell, William G., 22.  
*Anthony, Susan B.*, 176.  
 Antrim, 95, 120.  
 Appleby family, 65.  
 Appleton-le-Street, 115.  
 Archer, Elizabeth, *aft. Cook*, 59n.  
 Archer, Judge, 139.  
 Areskine family, 30-33.  
 Areskine, Thomas, 30-33.  
 Armistead, W., *Select Miscellanies*, 120.  
 Armstrong family, 65, 66.  
 Armstrong, William, 110.  
 Arnold, Elizabeth, 25.  
 Arnold, John, 25.  
 Arthuret, 65.  
 Ashburnham, Earl of, 62.  
 Ashby, Edmund, 194.  
 Ashfield, 1211.  
 Ashton, Hannah, *form. Cubham*, 108.  
 Ashton, Henry, 108.  
 Ashton, Isaac, 106.  
 Ashton-on-Mersey, 17, 24.  
 Askerton, 66.  
 Aspley, 173.  
 Aston, 26.  
 Atherton, Oliver, 106, 107.  
 Atkins, Henry, 26.  
 Atkins, Mary, 26.  
 Atkinson family, 65.  
 Atkinson, Joseph, 17.  
*Atlantic Monthly*, 51.  
 Auckland, Durham, 52.  
 Audland, John, 3.  
 Augagneur, Dr., 113.  
 Austill, Bridget, 178.  
 Axford, Miss, 54.  
 Axminster, 156.  
 Axon, William E. A., 50.  
 Ayl, John, 189.  
*Ayton School*, 163n.  
 Backhouse family, 52, 65.  
 Bagg family, 36, 87, 88, 151-157.  
 Bailey, *Nottinghamshire*, 1211.  
 Baily, Joshua L., 55, 159n.  
 Bain, Robert, 134.  
 Baker, John, 42.  
 Baker, John, 181.  
 Baker, J. Allen, 59.  
*Balkwill Genealogy*, 198.  
 Ball, Gawen, 119n.  
 Ball, T. Frederick, 68.  
 Ballard, William, 25.  
 Ballinacree, 120.  
 Ballinderry, 120.  
 Ballinger, John, 170.  
 Ballycase, 118.  
 Baltimore, Lord, 52.  
 Bampffield (Bonville), William, 38.  
 Banbury, 49n.  
 Banke, Elizabeth, 136.  
 bankers, 119.  
 Banks, G. W., *Orthodoxy*, 176.  
 Banks, John, 184, 185.  
 baptism, 4, 9, 25-28, 57, 80, 134, 135, 183.  
 Baptists, 2, 30, 36, 116, 183.  
 Barbadoes, 43-46, 100n, 101n.  
 Barclay, Abram R., 173.  
 Barclay, A. R., *Letters*, 175.  
 Barclay, Colonel David, 55, 58, 140, 199.  
 Barclay, David, 44.  
 Barclay, Robert, 58, 140, 176.  
 Barclay, R., works, 193.  
 Barke, Anne, 137.  
 Barke, Samuel, 143.  
 Barking, 173.  
 Barly, 191.  
 Barne family, 79, 80, 189.  
 Barnes, Elizabeth, *form. Cubham*, 108.  
 Barnes, William, 107, 108.  
 Barns family, 65.  
 Barrett, Elizabeth, *aft. Pole*, 150.  
 Barringer, John A., 158.  
 Barrow, R., works, 9.  
 Barton, Bernard, 82-86, 120.  
 Barton, G. A., works, 164, 176, 193.  
 Barton, Susanna, *aft. Padley*, 48n.  
 Barwis family, 80, 134, 188, 189.  
 Basford, 165.  
 Bastin, R. S., *Friends and Modern Thought*, 196.  
 Batcombe, 34n, 39.  
 Bate, Thomas, 26.  
 Bateman, Richard, 14, 16.  
 Bates, Elisha, 27-29.  
 Bates, E., *Examination*, 27.  
 Bathurst, Charles, 178.  
 Bathurst, Grace, 178.  
 Batt, Jasper, 202.  
 Batt, William, 194.  
 Baty family, 65.  
 Bawne, Dorothy, 79.  
 Bawne, William, 79.  
 Bax, A. R., works, 159, 160.  
 Bax, Edward, 159.  
 Bax, Richard, 159.  
 Bayliss, William, 26.  
 Bayly, William, 36.  
 Baynes, Martha E., 194.  
 Beaton, William, 36.  
 Beaumont, 78.  
 Beck family, 68, 200.  
 Beck, William, 68, 103, 199.  
 Beck, W., *Devonshire House*, 195.  
 Beck and Ball, *London Friends' Meetings*, 54, 68, 93n, 119, 200, 203.  
 Bedford, Peter, 125n, 201.  
 Beeby family, 80.  
 Beech, William, 178.  
*Beede, Cyrus*, 158.  
 Beeston, 62.  
 Begg, William J., 33n.  
 Bell family, 65.  
 Bell, Nathaniel, 60.  
 Bell, Priest, 104-106.  
 Bellers, J., *Epistle*, 10, 42.  
 Bellingham, Colonel Thomas, 63, 67.  
 Benington, George, 167.  
 Benwell, John, 194.  
 Berkenhead, Sir John, 147.  
 Berkshire, 174.  
 Berkswell, 26.  
 Bernau, C. A., works, 115, 164.  
 Berry, William, 99, 103.  
 Berwick, Dorset, 34n, 39.  
 Bessbrook, 55.

- Besse, J., *Sufferings*, 12, 95n, 97n, 104, n, 107, 151n, 177, n.  
 Besthorpe, 143.  
 Bevan, J. Gurney, 124n.  
 Bevan, Sylvanus, 44.  
 Bewley family, 65, 81.  
 Bewley, George, 36, 38.  
 Bianquis, J., *Ceuvre*, 113.  
 Bickersteth, 104.  
 Biddle family, 194.  
 Bidwell, W. H., *Annals*, 47n.  
 Bigland, Gawen, 134, 135.  
 Bigland, Mary, 134.  
 Bing, Mary, 137.  
 Binge, Richard, 14.  
 Bingham, Frances, 137.  
 Bingley, William, 178, 180.  
 Binns, H. B., works, 55, 58, 160, 194.  
 Binyon family, 18, 19, 21, 23, 197.  
 Birch, J. Guthlac, 203.  
*Birds of a Feather*, 48n.  
 Birkbeck, Wilson, 45.  
 Birkett, Ann, 136.  
 Birkett, M., *Poem on Slave Trade*, 176.  
 Birmingham, 26, 50n, 117, 119, 162, 164.  
 Bispham, John, 107.  
 Blackbrow, 65.  
 Blackburn family, 65, 77.  
 Blackburn, John, 14, 16.  
 Blacklock, Mary, *form.*  
 Graham, 65.  
 Blacklock, William, 65.  
 Blackwood, Daniel, 26.  
 Blaine family, 65.  
 Blaire family, 65.  
 Bland, Mrs., 62.  
 Bland, Elizabeth, 93ill.  
 Blandford, 39.  
 Blarne, Josiah, 26.  
 Blaykling, John, 185.  
 Blencowgo, 80.  
 Blunshay (Bluntsey), 91.  
 Blyth, 12ill, 139, 140, 143.  
 Boake, John, 81.  
 "body for body," 177.  
 Bolton, Lancs., 100n.  
 Bond, William, 79.  
 Bond, William, 89, 153.  
*Bookseller, The*, 116.  
 booksellers, 60.  
 Booth-Clibborn, A. S., *Blood Against Blood*, 55.  
 Bopkins, Joseph, 26.  
 Bordentown, 53.  
 Boredale, Arthur, 81.  
 Borradaile family, 65.  
 Boston, 113.  
 Boulton, Benjamin, 105.  
 Boulton, Samuel, 202.  
 Boulton, William, 18, 20, 21.  
 Bourne, Benjamin, 94.  
 Bourne, George, 44.  
 Boustead family, 65, 78.  
 Bouth, John, 80.  
 Bowden, J., *History*, 175.  
*Bownas, Samuel*, 50n, 120, 174.  
 Bowne, John, 112, 198.  
 Bowne, Samuel, 112.  
 Bowne, Samuel, Jun., 112.  
 Box Meeting, 203.  
 Boxall, Mary, 25.  
 Bradbrook, W., *Wavendon Parish Register*, 173.  
 Bradford, Dorset, 34n, 39, 157.  
 Bradford, Henry, 50n.  
 Bradley, 165.  
 Bradshaw, George, 22.  
 Bradshaw, John, 18.  
 Bragg family, 198.  
 Braithwaite, J. Bevan, 163.  
 Braithwaite, William C., 1, 10, 167, 198.  
 Brandrith, Christopher, 14.  
 Brandrith, Elizabeth, 16, 137.  
 Brayshaw, A. Neave, 2, 63, 162, 167.  
 Bridgetown, 43, 44.  
 Bridport, 34n, 35n, 36, 38-40, 89, 91, n, 151, n, 154.  
 Bridport M.M., 34, 91n.  
 Brigg, 179.  
 Bright, John, 54.  
 Bringhurst, Joseph, 44.  
 Brinton, John, 26.  
 Bristol, 2, 48n, 56, 89, 119, 150, 157, 198.  
 Bristol Men's Meeting, 48n, 166.  
 Bristol, etc., Q.M., 34.  
*British Friend*, 161, 176.  
 British Museum, 62, 114.  
 Britton, Samuel, 14.  
 Brive, 73.  
 Broad Cerne, see Cerne.  
 Brockbank, Ellwood, 170.  
 Brockbank, Maria, 170.  
 Bromfield, 80.  
 Brooke, John, 25.  
 Brooke, Samuel, 25.  
 Brooker, John, 25.  
*Brookfield School*, 163n.  
 Brown family, 48n.  
 Brown, Isaac, 57.  
 Brown, John, 170.  
 Browne, John, 78.  
 Browne, Robert, 80.  
 Broughbysands, 65, 78.  
 Broyle Place, 55.  
 Bryan, T., *Land*, 161.  
 Bucke, Daniel, 26.  
 Bucke, Edward, 26.  
 Buckingham, Marquis of, 62.  
 Buckinghamshire, 51, 55, 58.  
*Buckinghamshire, Records of*, 173.  
 Bulkeley, Stephen, 64.  
 Bull, James, 134.  
 Bull, John, 134.  
 Bull, William, 89.  
 Bull and Mouth, 41n.  
 Bull and Mouth M.M., 48n.  
 Bullivant, John, Sen., 14, 15.  
 Bullivant, John, Jun., 14, 15.  
 Bulman, Dorothy, 81.  
 Bulman, Randolph, 81.  
 Bunting, John, 135.  
 Burge family, 57.  
 Burgis family, 29.  
 burial grounds, 43-46, 48n, 92, 117, 162, 173, 175.  
 burials, 25, 117, 141, 162, 173.  
 Burke, Edmund, 174.  
 Burling, Edward, 112.  
 Burling, William, 112.  
 Burnet, Robert, 140.  
 Burny, Peter, 135.  
 Burton, Mary, 25.  
 Burton, Thomas, 81.  
 Burton, William, 26.  
 Buxton, A. S., 12ill., 16.  
 Cadbury, G., Jun., *Land*, 161.  
 Caerwent, 170.  
 Caibe family, 189.  
 Caldersgate, 78.  
 California, 55.  
 Cam, John, 143.  
 Camden, S.C., 174.  
 Camm, John, 3.  
 Camp Hill, 50n.  
 Canterbury, 177, 180.  
 Capel, 159.  
 Carcolson, 15.  
 Cardiff, 170.  
 Carlile family, 65.  
 Carlisle, 32, 65, 78, 110n, 111n, 183.  
 Carlisle, Earl of, 10.  
 Carlyle, T., *French Revolution*, 62.  
 Carolina, 99, 101.  
 Carruthers family, 65.  
 Cartener family, 65.  
 Carter, Abraham, 26.  
 Carter, Jane, 26.  
 Cartmell, Thomas, 190.  
 Cash, Frederick G., 167, 173.  
*Cassell's History*, 131n.  
 Caton MSS., 175.  
 Caton, William, 175.  
*Century Path*, 193.  
 Cerne, 38, 39.  
 Ceylon, 113.  
 Chadock, Thomas, 106.  
 Chadwin, Samuel, 14.  
*Chalfont Library*, 160, 193.  
 Chalkley, Thomas, 50n.  
 Chalmer, Thomas, 8.  
 Chambers family, 65.  
 Chambers, Grace, 48n.  
 Champion family, 119, 120, 174.  
 Champion, Richard, 174.  
 Chapelbuse, 136.  
 Chaplin, Andrew, 118.  
 Chapman, Jane, *aft. Gurney*, 56.  
 Charles I., 64, 145.  
 Charles II., 10, 145, 198, 199.  
 Charles, Prince, 33.  
 Charlwood, 159.  
 Chateaubriand, M. de, 126, 128.  
 Chelmsford, 49n.  
 Chelsea, 93ill.  
 Cheltenham, 150.  
 Chepstow, 171.  
 Cheshire, 29.  
 Chichester, James, 112.  
 Chippin, 190.  
 Chorley, Alexander, 107, 109, n.  
 Chorley Wood, 55.  
 Christiania, 22.  
 Christy family, 32.  
 church-cesse, 135.  
 church-scot, 62.  
*Church Standard*, 114.  
 churches, speaking in, 37.



- Clare, County, 118.  
 Clare, Peter, 23.  
*Claridge, Richard*, 64.  
 Clark, Thomas, 15.  
 Clarke, James, 77.  
 Clarkson, T., *Penn*, 176.  
 Clay, 143.  
 Clay, Elizabeth, 14, 137.  
 Clay, Francis, 13, 16.  
 Clay, Sarah, 16, 137.  
 Clay, William, 13.  
 Claypoole family, 53, 159.  
 Claypoole, James, 202.  
 Clayton, Francis C., 62, 117, 167.  
 Clement, James, 112.  
 Clemisha, H. W., 63, 67.  
 Clerkenwell Workhouse, 93ill., 116, 192.  
 Cleveland, 158.  
 Clibborn, John, 55.  
 Clift, 65.  
 Clifton family, 25.  
 Cloughhead, 65.  
 Clutterbuck, —, 181.  
 Coates family, 52.  
 Coates, Peter, 93ill.  
 Cock, Henry, 112.  
 Cock, James, 112.  
 Cockbain, J. H., 22.  
 Cockin, Richard, 59.  
 Cockmalanie, 204.  
 Cockram, Elizabeth, 137, 138.  
 Cockram, Ellen, 137.  
 Cockrom, George, 14, 15.  
 Cockrom, Thomas, 14.  
 Coggeshall, Elizabeth, 125n.  
 Coit, Dr. S., *National Idealism*, 160.  
 Coker, East, 38.  
 Coleshill, 25.  
 Colfox, William, 89, 154.  
 collection, 102, 190.  
 Collier, Sarah, 36.  
 Colling, Anne, 137.  
 Collingham, North, 12ill.  
 Collins, Rebecca, *aft. Grellet*, 123n.  
 Collyngs, Benjamin, 45.  
 Collyngs, Joseph, 44.  
 colour-blindness, 53.  
 Colthead, William, 78.  
 Colyer, Obadiah, 143.  
 Comberford family, 165.  
 Comberford, Francis, 165.  
 Compton, Edward T., 163.  
 Compton, Joseph, 18, 19.  
 Compton, Theodore, 194.  
 Compton, T., *Cookworthy*, 174.  
 Conard, H. S., *Waterlilies*, 176.  
 Congregational Historical Society, *Transactions*, 49n, 115.  
*Connoisseur, The*, 52, 53.  
 Consalvi, Cardinal, 127, n.  
*Contrast, The*, 176.  
 convincements, 41, 111n.  
 Cook family, 59, n.  
 Cook, Obed, 59, n.  
 Cooke, Thomas, 25.  
*Cookworthy, William*, 174.  
 Cooper, Richard, 16.  
 Coppull, 140.  
 Corbett, Edward, 22.  
 Corbett, Matthew, 22.  
 Cornwall, 32n, 41, 147.  
 Cornwood, 204, n.  
 Cotta, Henrietta, *aft. Mollet*, 125n.  
 Cotterill, Rowland, 26.  
 Coventry, 26, 106.  
 Coward, Richard, 190, 191.  
 Cowen, Ann, 80.  
 Cowen, Thomas, 134.  
 Cowie, John, 140.  
 Cowperthwaite, Hugh, 112.  
 Cox, William, 26.  
 Coxall, Mary, 25.  
 Crabb family, 48n.  
 Cramwell, Daniel, 26.  
 Cresson, James, 44, 46.  
 Crewdson family, 18, 19.  
 Crick, 171.  
 Crippen, T. G., 115.  
 Crispin, Captain William, 118.  
 "Crito," 50n.  
 Croese, G., *Historia*, 176.  
 Cromwell, Oliver, 7, 49n, 53, 147, 159.  
*Crook, Japhet*, 176.  
 Crooke, Margaret, 25.  
 Crooke, Thomas, 25.  
 Cropper family, 104.  
 Crosby, David, 179, 180.  
 Crosfield family, 116.  
 Crosfield, J. B., *Saffron Walden*, 163n.  
 Crosfield, John D., 120, 167, 173.  
 Crosfield, Joseph, 23.  
 Crosfield MSS., 33, 47n, 50n.  
 Cross, Anne, 181.  
 Cross Canonby, 134, 135.  
 Cross, Joseph, 42.  
 Crouch, William, 178.  
 Crowley, Thomas, 47n.  
 Croxall, John, 25.  
 Croydon, 116, 125n, 192.  
 Cruickshank, Alexander, 32.  
 Cruickshank, Mary, *form. Christy*, 32.  
 Cubbington, 26.  
 Cubham family, 104, 108.  
 Cubham, Richard, 104-109.  
 Culloden, 16.  
 Cumber, Charles, 23.  
 Cumberland, 32, 47n, 65, 77-81, 110, 115, 134-136, 183-186, 188.  
 Currie, A., *Diary*, 113.  
 Curry, M. B., *Book of Thoughts*, 54.  
 Curtis, Thomas, 36.  
 Dacre family, 66.  
 Dale, D., *Naomi*, 197.  
 Dale, Matthew, 165.  
 Dale, Richard, 165.  
 Dalston, 81.  
 Dalton, John, 23.  
 Daniell, Dr., 119.  
 Danson, George, 22.  
 Darby, Deborah, 24, 119n.  
 Darlington, 22, 56.  
 Davenport, William, 165.  
 Davidson, T., *Margaret Lynam*, 95n.  
 Davies, Martha, *form. Cubham*, 108.  
 Davies, Peter, 108.  
 Davies, R., *York Press*, 42, 60n, 64.  
 Davis family, 134.  
 Davy, Robert, 134.  
 Day, George, 181.  
 Dearman, Huitson, 20.  
 Debell family, 198.  
*Declaration of Sufferings*, 151n, 177n.  
 Deerham, 134.  
 Delamont, Ralph, 38.  
 Delavau et Franchet, *Le Livre Noir*, 69-73, 126n, 131n.  
 Dell, Barton, 194.  
 Demerara, 74, 75.  
 Den, Edward, 135.  
 Derby, 4, 95.  
 Derby, Countess of, 106, 107.  
 Derby, Earl of, 104n.  
 Derby, Robert, 154.  
 Derby, William, 154.  
 Derbyshire, 95, n, 186.  
*Derbyshire Sufferings*, 97n.  
 Desborough, Major-General, 147.  
 Devizes, 157.  
 Devon and Cornwall Q.M., 68.  
 Devonshire, 151, 198.  
 Devonshire House, 4, 13, 72, 115, 143, 177, 186.  
*Devonshire House*, 195.  
 Devonshire House M.M., 93ill., 180.  
 Dewees, W. W. and S. B., *Westtown*, 163n.  
 Dewsbury, William, 36.  
 Dickinson, Elizabeth, 80.  
 Dickinson, Richard, 80.  
*Dictionary of National Biography*, 145n, 172n, 174.  
 Dikemir, 135, 136.  
 Dillingham, John H., 113.  
*Discontented Pendulum*, 67.  
 disownments, 2, 27, 93.  
 Dixon family, 52.  
 Dobbinson, John, 78.  
 Dockray, Abigail, 20.  
 Dockray, David, 20.  
 Dodgson family, 189.  
 Dodwiddy, Elizabeth, *aft. Wigham*, 204.  
 Dollin, John, 93ill.  
 Dollin, John, Jun., 93ill.  
 Doncaster, Phebe, 158.  
 Donne, William, 93ill.  
 Dorchester, 39, 40, 88, 156.  
 Dorset, 34-40, 87-92, 151-157.  
 Dorset Q.M., 34, 87, 92.  
 Dorset and Hants Q.M. and G.M., 34, n.  
 Doughty family, 112.  
 Douke [?] family, 65.  
 doulas, 152, n, 173.  
 Dover, 200.  
 Downing, W. A., 171.  
 Drape, William, 134.  
 dress, 22-24, 33, 149, 152.  
 Drewett, Joseph P., 57.  
 drink, 93ill., 137, 138, 196.  
 Drinker, Henry, 44.  
 Drinker, John, 44.  
 Drummond, May, 47, n.

- Drury family, 188, 189.  
 Drury, Charles, 29n.  
 Dublin, 111.  
 Duckmanee, Paul, 181.  
 Duncalfe family, 29.  
 Dunster, 91.  
 Dymond, Alfred H., 194.  
 Dymond, Francis W., 68.  
 Dymond, Henry, 194.
- Eakring, 12ill.  
 East Coker, 38.  
 East Markham, 12ill.  
 Eccleston, Theodor, 178.  
 Eckley, John, 57.  
 Edinburgh, 30-33, 63, 166, 199, 204.  
 Edmunds, Albert J., 58.  
 education, 2, 23, 48n, 57, 59, 63, 66, 77, n, 78, 103, 158, 163, 194, 195.  
 Edwards, Thomas, 26.  
 Edwards, William, 26.  
 Egremont, 194.  
 Eliot, John, 44.  
 Elkinton, Joseph, 193.  
 Ellis, John, 92.  
 Ellis, Josiah, 178.  
 Ellis, William, 16.  
 Elston, 12ill.  
 Ellwood, Thomas, 58, 161.  
 Ellwood, Thomas, 80.  
 Ely, Joshua, 138, 139.  
 emigration, 53, 95, 100n, 109, 115, 120, 144, 159.  
 Emmott, E. B., *Quakerism*, 163.  
*Encyclopædic Dictionary*, 15n, 20n.  
 Episcopalian, 118, 183, 198.  
*Epistles Received*, 97n.  
 Erskine, see Areskine.  
 Essex, 49n, 82, 173, 175.  
 Evans, G. Eyre, 194.  
 Evans, Josiah, 194.  
 Eveleigh, Joseph, 22.  
 Eveleigh, Samuel, 18, 21.  
 Everden, Thomas, 101, n.  
 Evershot, 34n, 39.  
 ex-Friends, 33, 64, 65, 142, 165, 175.  
 excommunicated, 25, 26.  
 Exeter, 68.
- fachin, 67.  
 Fallowfield, John, 47, n.  
 Falmouth, 150.  
 family visits, 32, 93ill.  
 Farindale, Ochltre, 140.  
 Farmer, Mary, 26.  
 Farmer, Robert, 26.  
 Farnborough, 48n.  
 Farnsfield, 12ill, 143.  
 Farnsworth, Jane, 143.  
 Farnsworth, Richard, 60.  
 Farrington, Matthew, 112.  
 Farrington, Thomas, 112.  
 Fell family, 189.  
 Fell, Heskin, 107.  
 Fell, Margaret, 161.  
 Fell, Sarah, *aft. Meade*, 96, 161.  
 Fell, Thomas, 136.  
 Fello, Elizabeth, 16.  
 Fellows, James, 17.  
 Fellows, Thomas, 22.
- Fennell, Jacob, 93ill.  
 Fernely, John, 19.  
 Ferris, William, 152.  
 fiction, 193, 197.  
 Field, John, 202.  
 Field, Robert, 112.  
 Field, Thomas, 112.  
 Firbank, 3.  
 fires, 203.  
 "First Publishers," 3, 4, 10, n, 13n, 35n, 37n, 47n, 48n, 60, 90n, 101n, 116, 151n, 159, 165.  
 Fisher family, 79, 136.  
 Fisher, Samuel, 148.  
 Five Years Meeting, 164.  
 Fletcher family, 116, 134.  
 Flintoff, Joseph, 21.  
 Flushing, L. I., 111, 112, 198.  
 foreign missions, 57, 113.  
 Forster, Joseph B., 197.  
 Fortescue, G. K., *Catalogue*, 114n.  
 Fossick, Samuel, 203.  
 Foster, John, 2.  
 Foster, H. J., 173.  
 Fothergill, John, 49, n, 50.  
 Fothergill, Dr. John, 49n, 150, 199.  
 Fothergill, Samuel, 49n.  
 Fotherly family, 58.  
 Fould, 165.  
 Foulrow, 65.  
 Fowden, William, 18, 21.  
 Fox family, 174, 194  
 Fox, Charles, 119.  
 Fox, George, 27, 28, 35, 36, 39, 40, 57, 97, 99, 103, 106, 113, 114, 137, 147, 161, 170, 186, n, 193, 195.  
 Fox, G., *Journal*, 10-12, 104n, 106n, 138, 139n, 146, 147, 170, 175, 203.  
 Fox, G., signature, 202.  
 Fox, G., writings, 2, 60, 62, 66, 114n, 166-138, 170.  
 Fox, John, 181.  
 Fox, Joseph, 150.  
 Fox, Margaret, *form. Fell*, 96, n, 99, 113, 148, 161, 185.  
 Fox, R. Hingston, 150.  
 Fox, Sarah, *form. Champion*, 119, 174.  
*Frame, Nathan T. and Esther G.*, 116.  
 France, 69-76, 121-133.  
 Frank, John, 194.  
 Frankfort, 73.  
 Freckleton, 190.  
 Freeman, Henry, 50, n.  
 Freer, Robert, 136.  
*Friend, The* (Lond.), 55, 68, 174.  
*Friend, The* (Phila.), 46, 53, 95n, 100n, 101n, 159n, 164n, 204n.  
 Friends, estimates of, 10, 52-54, 56, 57, 114, 133, 160, 172, 193, 195, 197.  
 F.F.M.A., 113.  
*Friends' Hymnal*, 164.  
*Friends' Intelligencer*, 125n, 194.  
*Friends' Quarterly Examiner*, 43, 46, 56, 68, 158, 161, 193.  
*Friends' Review*, 28.  
 Friends' Social Union, 56.
- Friends' Witness*, 58.  
 Fry family, 198.  
 Fry, Sir E., works, 53n, 193.  
 Fry, Elizabeth, 53.  
 Fry, George, 38.  
 Fry, J. P., *Quakerism*, 197.  
 Fulwood, John, 15.  
 Furness family, 65, 81.  
 Fylde M.M., 190.
- Gaile, Thomas, 112.  
 Gainsborough, 178.  
 Gallaway, Andrew, 140.  
 Gallie, Alexander, 140.  
 Gallie, William, 140.  
 Galloway, James, 181.  
 Galton, F., *Human Faculty*, 52.  
 Gardhouse, John, 189.  
 Gardiner, S. R., *History*, 7.  
 Garland, Judith, 137.  
 Garland, Timothy, 12n.  
 Garrett, P. C., *Haverford*, 163n.  
 Garton, William, 143.  
 Gates, Nicholas, 202.  
 Gawler, F., *Record*, 170.  
 Gay, Claude, 203.  
 Gellie, see Gallie.  
 Geneva, 125.  
 Gent, T., *York*, 60, n.  
*Gentleman's Magazine*, 54, 62, 93n, 174.  
 George I., 33.  
 George III., 54, 93, 94n, 114.  
 George School, Pa., 158.  
 Germany, 49n, 70, 73, 100n, 119, 125n.  
 Gettsom, 152.  
 Gibbins, F. William, 175.  
 Gibson family, 44, 45, 65, 79, 134, 178.  
 Gibson Beq. MSS., 31n, 215.  
 Gibson controversy, 48n-50n, 64n.  
 Gibson, William, 99, n, 100, 202.  
 Gilbert, B., *Truth Vindicated*, 176.  
 Gilcrux, 135.  
 Gilkes, Benj. G., 194.  
 Gill, 65.  
 Gillam, Ralph, 38.  
 Gillespy, Arch., 31.  
 Gillett, Joseph, 91.  
 Gilman, F. J., *York Adult Schools*, 51.  
 Gilpin, J., *Quakers Shaken*, 65.  
 Girton, 12ill.  
 Glanville, Rev. Joseph, 145.  
 Glasgow, 59n.  
*Glasgow Herald*, 162.  
*Gleanings after Time*, 159.  
 Glendeline family, 65.  
 Gleny, John, 140.  
 Glespy family, 65.  
 Gloucestershire, 176.  
 Godlee, J. Lister, 15n.  
 Goldring, M., *Dean's Hall*, 193.  
 Goodaker, Samuel, 202.  
 Goode family, 57.  
 Goodfellow (Goodman), John, 77.

- Goodier, John, 21.  
 Goodman, Elizabeth, 137.  
 Gordon, A., works, 176.  
 Gordon, Robert, 140.  
 Gouldingale, Edward, 26.  
 Gouldingale, Henry, 26.  
 Grace, Martha, 137.  
 Grace, Robert, 14, 16.  
 Grace, Watson, 57.  
 Gracechurch Street, 203.  
 Graff, *Claypool Family*, 53.  
 Graham family, 65, 77.  
 Graham, James, 110.  
 Grame, Barbara, 77.  
 Grant, Anne, works, 176.  
 Grant, Mrs., *William Penn*, 57.  
 Gratton, John, 180.  
 Grave family, 64, 135.  
 Graveson, Caroline C., 195.  
 Graveson, Samuel, 158.  
*Gravestones, On*, 176.  
 Gray, George, 140.  
 Grayrigg, 3.  
 Great Sankey, 108.  
 Greaves, George, 139.  
 Greaves, Robert, 139.  
 Green, Joseph, 32.  
*Green, Joseph*, 198.  
 Green, Joseph J., 58, 63, 167, 174, 175.  
 Green, J. J., writings, 56, 86, 192, 198.  
 Green, Joshua, 82.  
 Green, Margaret, 93ill.  
 Green, Priscilla, 82.  
 Greening family, 188.  
 Greenup, Leonard, 189.  
 Greenwood, Daniel, 26.  
 Greer, S., works, 176.  
 Gregg, D., *Quakers*, 52.  
 Grellet family, 73-76, 121.  
 Grellet, Stephen, 59, 69-76, 121-133, 166.  
*Grellet, Stephen*, 73n, 74.  
 Griffin family, 25, 112.  
 Griffith, Thomas, 25.  
 Griscom, Elizabeth, *aft.* Ross, 159, n.  
 Grubb, E., *Authority*, 161, 196, 198.  
 Grubb, J. Ernest, 167.  
 Guest, John, 26.  
 Guest, Robert, 26.  
 Guilford College, 115.  
 Guisbrough, 55.  
 Gummere, A. M., writings, 53, 175.  
 Gummere, F. B., *Ballads*, 176.  
 Gundry, Arthur, 157.  
 Gundry, Sarah, *form.* Bagg, 157.  
 Gurnell, Hannah, *aft.* Harman, 49n.  
 Gurney family, 47, n, 56, 58, 119n.  
 Gurney, Joseph, 172.  
 Gurney, J. J., *On Evidences*, 176.  
*Gurney, Rachel*, 56.  
 Guyer, Hannah, 38.  
  
 Hackness, 148.  
 Hackney, 147.  
 Haggard, Richard, 181.  
  
 Hagger, Agnes, *form.* Tomlinson, 191.  
 Hagger, George, 191.  
 Hagger, Wm., 191.  
 Halam, 12ill.  
 Hale, 29.  
 Hall family, 16, 19, 29, 65, 215.  
 Hall, David, 63.  
 Hambly, Walter, 147.  
 Hamburg, 74.  
 Hammersley, Thomas, 165.  
 Hammersmith, 93ill.  
 Hammond, John, 81.  
 Hammond, Thomas, Sen., 60.  
 Hammond, Thomas, Jun., 60.  
 Hampshire, 162.  
 Hampshire Q.M., 34.  
 Hankes, John, 181.  
 Harding, George, 26.  
 Harding, Prudence, 137.  
 Hardington, 38.  
 Hardshaw M.M., 140.  
 Hardy, James, 15.  
 Hare, A. J. C., *Gurneys*, 47n.  
 Hargreaves, Thomas, 25.  
 Harman family, 49n, 63.  
 Harman, Jeremiah, 49, n, 50, 63.  
 Harman, Philip, 63, 64.  
 Harper, Mrs., *S. B. Anthony*, 176.  
 Harper, Alexander, 140.  
 Harper, Isabel, 140.  
 Harrinson, see Harrison.  
 Harris, J. Rendel, writings, 54, 163, 173.  
 Harris, John, 25.  
 Harrison family, 23, 29, 31, 134, 135, 188, 189.  
 Hart, C. H., *Patience Wright*, 53.  
 Hart, Ellen, 137.  
 Hart, Emily J., 148.  
 Hartforth, 4.  
 Harvey, T. Edmund, 167, 195.  
 Hastings, J., *Encyclopædia*, 164.  
 hat honour, 37, 137.  
 Hatch, John, 93ill.  
 Haughton, 65.  
 Haverford College, 158, 163n.  
 Haviland, Benjamin, 112.  
 Hawkchurch, 34n, 39, 152.  
 Haydock, John, 107, 140.  
 Hayhurst, William, 93ill.  
 Hayton, Catherine, 80.  
 Hazzard, Philip, 77.  
 Heald, Thomas, 29.  
 Heald, William, 29.  
 Heanor, 95.  
 Heath, Abraham, 26.  
 Heath, Elizabeth, 139.  
 Hebden, Roger, 115.  
 Henderson, M. S., *George Meredith*, 55.  
 Herefordshire, 57.  
 Hermon, see Harman.  
 Herts, 191.  
 Hetherington family, 65, 77.  
 Hetherside, 65, 66.  
 Hewberry, 65.  
 Hewet family, 79, 80.  
 Hewetson family, 80, 188, 189.  
 Hewgill, William, 78.  
 Hexham, 109.  
 Hickes, John, 181.  
  
 Hickock, Richard, 165.  
 Hicks, Elias, 27, 86.  
 Highberries, 65.  
 highwaymen, 24, 200.  
 Hignell, Jeremy, 2.  
 Hill, John, 93ill.  
 Hill, Thomas, 26.  
 Hilton, John, 141.  
 Hinde, Matthew, 81.  
 Hinegill, 81.  
 Hitchin, 56, 57, 200.  
 Hobbs, M. M., *Nathan Hunt*, 115.  
 Hodges, Hugh, 155.  
 Hodgkin, Alice Mary, 58, 59.  
 Hodgkin, Thomas, D.C.L., 120, 164, 167.  
 Hodgson, Jane, 188, 189.  
 Hodgson, John, 22.  
 Hodgson, John, 78.  
 Hodgson, J. S., *Penketh*, 163n.  
 Hodgson, Margaret, 78.  
 Hodgson, Mary, *aft.* Taylor, 65.  
 Hodgson, William, 65.  
 Hodgson, W., *Letters*, 200.  
 Hogsty End, 173.  
 Holden, William, 45.  
 Holdsworth, John, 197.  
 Hole, John, 93ill.  
 Holland, 49n, 67, 74, 100n, 118, 122, 125n, 174.  
 Holland, Margaret, 101, n.  
 Holland, Thomas, 93ill.  
 Holling, Edward, 78.  
 Hollins, Thomas, 89.  
 Hollis, John, 181.  
 Holme, Benjamin, 151n.  
 Holme, B., *Galwad Difrifol*, 176.  
 Holmes, Thomas, 170.  
 Holt, David, 20.  
 Hookes, Ellis, 13, 99, 202, 204.  
 Hookland, 48n.  
 Hooton, Elizabeth, 12.  
 Hooton; Elizabeth, *form.* Smedley, 12.  
 Hooton, Samuel, 12.  
*Hope Park*, 24, 166, 204.  
 Hopkinson, George, 15.  
 Hopkinson, George, 143.  
 Hopper, Robert, 109, 120.  
 Hopwood, Samuel, 42.  
 Hornesby, James, 81.  
 Horsham, 144.  
 Horsham M.M., 144.  
 Horslydown, 49n, 191, 202.  
 Hort, John, 2.  
 Horton, William, 26.  
 Horwill, H. W., *Lake Mohonk*, 54.  
 How family, 78, 173.  
 Howard Association, 201.  
 Howgill, Francis, 3.  
 Hoyland, Adelaide, 57.  
 Hoyland, John W., 162.  
 Hoyle family, 18, 19.  
 Hucknall Torkard, 12ill, 13, 16.  
 Huish, M. B., *American Pilgrim's Way*, 55.  
 Hulkes, Thomas, 26.  
 Hull, William I., 125n, 195.  
 Hull, W. I., *Hague Conferences*, 194.  
 Humphrey, Richard, 26.

Hunt family, 26, 112, 135.  
*Hunt, Nathan*, 115.  
 Hunter family, 21, 63, 120,  
 135, 150.  
 Huntington family, 32, 65, 81.  
 Hurnard, Samuel F., 58.  
 Huson, Edward, 80.  
 Hustler, Sarah, 125n.  
 Hutchinson, Thomas, 77.  
 Hutchinson, Thomas, 98,  
 101.  
 Hutton, 3.  
 Huyton, 104, 105.  
 Hyfield family, 137, 140.

I'Anson family, 52.  
 Ilkeston, 95.  
 immorality, 177.  
 Independents, 4, 116.  
 India, 113, 161.  
*Indian Interpreter*, 161.  
 Indians, 55, 176.  
 infant mortality, 153.  
 informers, 13, 15, 89.  
 Ingram, William, 178.  
 Inquisition, 62.  
 Ipswich, 119, 194.  
 Ireby, 135, 136.  
 Ireland, 22, 32, 43, 48n, 49n,  
 55, 63, 67, 69, 95, 100n,  
 114, 118, 120, 144, 165,  
 173, 186, 198, 201.  
*Ireland, Friends Travelling*  
*in*, 42n.  
 Irthington, 65.  
 Irwin family, 65.  
 Islington Road School, 103,  
 116, 192.  
 Ismay family, 81.  
 Italy, 70, n, 127-130.  
 Ivison family, 65.

Jackman, Joshua G., 44.  
 Jackson family, 65, 80, 81,  
 112.  
 Jackson, Priest, 12.  
 Jaffray family, 30, 31, 140.  
 James II., 178, 182n, 183, 197.  
 James family, 65.  
 Jannoy family, 29.  
 Jasper (Jesper) family, 118,  
 174.  
 Jasper, Margaret, *aft.* Van-  
 derscure and Penn, 118.  
 Jefferys, John, 93ill.  
 Jenkins, W., *Law*, 176.  
 Jerseys, The, 100n.  
 Jesper (Jaspar) family, 174.  
 John. John ap, 203.  
 Johns, Dr. 23.  
 Johns, Richard, 99, 103.  
 Johnson family, 81, 108, 140.  
 Johnston family, 140.  
 Jones family, 79, 80, 166,  
 171, 193.  
 Jones, R. M., works, 162,  
 164, 167, 198.  
 Jordan, Robert, 32.  
 Jordans, 51, 55, 162.  
 Jourdan, M., 74, 75.  
 Joynes, C., works, 64.

Kaye, W. J., *Rawdon*, 163n.  
 Keddy, Stephen, 98, 101, n.

Keene, Mary, 93ill.  
 Keith, *als.* Johnston, Eliza-  
 beth, 140.  
 Kellet, 3.  
 Kemeys family, 171.  
 Kemp family, 48n.  
 Kempster, John, 26.  
 Kendal, 3, 9, 18, 50n, 181,  
 182.  
 Kenderdine, Thaddeus S.,  
 119.  
 Kenrick, Dr., 104n, 108.  
 Kensington, 10.  
 Kent, 101n, 104n, 177, 180,  
 186.  
 Kerke, Dorothy, 142.  
 Kerke, Easter, 140.  
 Kersall, 12ill.  
 Keswick, 30.  
 Keye family, 29, 80.  
 Kidd, Benjamin, 49, n, 50n.  
 Kilconry, 118.  
 Kilrush, 118.  
 King family, 20, 22.  
 King, Richard, 25.  
 Kingcombe, 34n.  
 Kingston, 100.  
 Kirkbanton, 79.  
 Kirkbride, 79.  
 Kirkbride family, 79, 80.  
 Kirkby Hall, 161.  
 Kirklington, 65, 66, 77.  
 Kitching, Elizabeth, 137.  
 Knaphorpe, 12ill.  
 Kneesal, 12ill, 143.  
 Knight, F. A., *Sidcot*, 63,  
 152n, 163, 194.  
 Knight, Gawin, 199.  
 Knox, Lady Elizabeth, 58.  
 Kuweidt, Ann, 93ill.

La Rochefoucauld Liancourt,  
 76.  
 Labrey family, 22, 23.  
 Ladley (Laidlow) family, 65.  
 Laford, Peter, 104, 105.  
 Laithwaite, James, 107.  
 Lake Mohonk, 54.  
 Lamb, Charles, 57.  
 Lamb, Elizabeth, 29.  
 Lamborn, T., *Legacy*, 176.  
 Lancashire, 3, 100n, 104,  
 140, 186, 191.  
 Lancaster, 106.  
 Lancaster, Brian, 182.  
 Lancaster, Joseph, 119n, 194.  
*Lancaster Observer*, 116.  
 Langdale, Josiah, 50n.  
*Langstaffs*, 52.  
 Lanson, Gustav, 59, 72, 76,  
 133.  
 Lascombe, Griffith, 2.  
 Latey, Gilbert, 178, 186.  
 Latham, Joseph, 112.  
 Latimer family, 65, 66.  
 Laugharne, 175.  
 Laurence, 147.  
 Laurence, Obadiah, 112.  
 Leadbeater, Mary, 15, 137,  
 138.  
 Leadbeater, Thomas, 15.  
 Lean, Bevan, 194.  
 Leay, Robert, 93ill.  
 Leeds, D., *Fox-craft*, 176.  
 Leef, Jane, *form.* Miller, 166.  
 Leek, 165.

Lenton, 15.  
 Leominster, 115.  
 Letchworth, T., *Monthly*  
*Ledger*, 171.  
 Leverton, South, 12ill.  
 Liancourt, 76.  
 Lidbetter, Martin, 194.  
 light, inward, 161, 196.  
 Lightfoot, Hannah, 54, 93, ill,  
 94.  
 Lilley, Mahlon, 26.  
 Limbery, Josiah, 38.  
 Limoges, 73, 74, 122-124.  
 Linbee, 15.  
 Lincoln, Abraham, 58.  
 Lincolnshire, 186.  
 Linney, Charles, 57.  
 Lister, Elizabeth, *aft.* Beck,  
 200.  
 Lister, James, 60n.  
 Lister, Rachel, 60n.  
 Litchfield, John, 16.  
 literature, 41, 51-59, 101,  
 102, n, 113-116, 158-164,  
 193-198.  
 Little Bampton, 79.  
 Little Eccleston, 190.  
 Little, Mary, *form.* Bell, 65.  
 Little, William, 65.  
 Littleboy, Anna L., 167.  
 Littleboy, William, 162.  
 Liverpool, 22, 68, 104n, 120.  
 Liversay, Peter, 108.  
 Livingstone, Patrick, 140,  
 180.  
*Livre Noir, Le*, 69-73, 126n,  
 131n.  
 Lloyd family, 57, 119n.  
*Lloyds of Birmingham*, 52n,  
 162.  
 Lockton, John, 143.  
 London, 13, 31, 32, 101n,  
 174, 177.  
 London and Middx. Q.M., 94.  
*London Evening Post*, 47n.  
 London Friends' Institute, 54,  
 200.  
*London Magazine*, 47.  
 London Y.M., 57, 68, 163,  
 164.  
 London Y.M., 1684, 102.  
 London Y.M., 1728, 41n.  
 London Y.M., 1774, 171.  
 London Y.M., 1908, 162, 172.  
 Long Island, 110, 163.  
 Long Lane, 48n.  
 Long Parliament, 7.  
 Long, S. J., *Ceylon*, 113.  
 Longburton, 34n, 39.  
 Longstaff, Dr., *Langstaffs*,  
 52.  
 Longworth, 100n.  
 Longworth, Roger, 100, n,  
 101, 103.  
 Lort family, 57.  
 Lothwaite, William, 178.  
 Lovell, Patience, *aft.* Wright,  
 53.  
 Low, Joshua, 112.  
 Lower, Dr. Richard, 147.  
 Lower, Thomas, 58, 147.  
 Lowther, John, 185.  
 Lucas family, 48n, 68.  
 Lucas, Francis, 57.  
 Luke, John, 44.  
 Luke, Joshua, 44.  
 Lurgan, 50n.

- Lyme, 34n, 39.  
 Lynam, John, 95-103.  
 Lynam, Margaret, *form.*  
   Ridge, 95-103.  
 Lynam, Thomas, 95n.  
 Lyons, 73, 113.
- Macarty, Ellen, 200.  
 McLaughlin, M. S., *Parables*,  
   114.  
 Madagascar, 113.  
 Maine, 54.  
 Mallow, Isabell, 142.  
 Malson, see Molson.  
 Malton, 115.  
 Man, Isle of, 117, 120.  
 Manchester, 17-24, 174.  
*Manchester Examiner*, 17.  
*Manchester Friends' Insti-*  
*tute*, 197.  
 Mancote family, 65.  
 Mann, Thomas, 135.  
 Manners, Emily, 16, 144.  
 Manners, Rachel L., 13ill.,  
   16.  
 Mansfield, 11-16, 137-144.  
 Mansfield Woodhouse, 12ill.,  
   16.  
 Maplebeck, 143.  
 Mark family, 65.  
 Markham, East, 12n.  
 Marlborough, 120.  
 Marnhull, 157.  
 Marriage, 2, 12, 29, 30, 41n,  
   53, 93, ill., 138, 142, 166,  
   215.  
 Marriage certificates, 65, 66.  
 Marriage, Joseph, 125n.  
 Marseilles, 125, n.  
 Marsh Grange, 161.  
 Marsh, T. W., *Early Friends*,  
   159.  
 Marshe family, 56.  
 Marshall, Martha, 137.  
 Marshman, James, 93ill., 94.  
 Martin family, 77, 79, 80,  
   93ill.  
 Martindale, Jane, 80.  
 Martindale, Nicholas, 80.  
 Marvin, John, 80.  
 Maryland, 95-103.  
 Massachusetts, 113.  
 Massey, William, 66.  
 Maynard, J. G., *On Life's*  
*Highway*, 55.  
 Mead family, 56.  
 Meade, Sarah, *form.* Fell,  
   185, n.  
 Meade, William, 162.  
 Meeting for Sufferings, 42-  
   45, 124n.  
 Meeting Records, 34, see  
   records.  
 Meetings for Discipline, 40.  
 Melville, L., *Farmer George*,  
   54, 93n.  
 Membury, 151.  
 Mercer, Thomas, 140.  
 Mere, 34, 114.  
 Merrick, Josiah, 21.  
 Merrick, Roger, 21.  
*Messenger of Friends' Asso-*  
*ciation*, 158.  
 Messenger, Robert, 80.  
 Middlesex, 41n, 49n.  
 Middleton, J., *Call*, 60n.
- Midgley, J. H., *Margaret*  
*Fell*, 161.  
 Might, Nathaniel, 95-103.  
 Miller family, 24, 32, 59,  
   119, 166, 174.  
 Miller, W. F., writings, 33,  
   59, 63.  
 Milne, Thomas, 140.  
 Milner, Elizabeth, 29.  
 Milner, Ellen, 140.  
 Milton Abbas, 39.  
 ministers' galleries, 118.  
 ministers' maintenance, 4, 5,  
   7-10.  
 ministry, 47-50, 160.  
 Minks, Thomas, 178, 181.  
 Mirns, Eleanor, 135.  
 Mitcham, 41n.  
 Mitchinson family, 65.  
 Mitton, Roger, priest, 63.  
 Mobberley, 29.  
 Moline, Robert, 93ill.  
 Molleson, Christian, 58.  
 Molleson, Jean, 140.  
 Mollet, John S., 125, n.  
 Mollineux, John, 107.  
 Molson, Anne, 137.  
 Molson, William, 15.  
 Monkhouse, Elizabeth, 188.  
 Monmouth, Duke of, 89.  
 Monmouthshire, 170.  
 Montpellier, 124.  
 Moone, John, 36.  
 Moor, Robert, 15.  
 Moore family, 36, 135, 157.  
 Mooregate, 143.  
 Moorehouse, 65.  
 Morden, 39.  
 Mordock, John, 26.  
 More, Elizabeth, 137.  
 More, Hannah, 119n.  
 Morgan, William, 198.  
 Morlaix, 121, 124.  
 Morland, John, 167.  
 Morning Meeting, 48n, 186,  
   187, 203.  
*Morris, Samuel*, 50.  
 Morthen, Margaret, 135.  
 Morton, Michael, 93ill.  
 Mott, Adam, 112.  
 Mott, John, 112.  
 Mount Pleasant, 27.  
 Muggleton, Ludovick, 142.  
 Muncy, 200.  
 Murray family, 65.  
 Murray, Dr., *Dictionary*, 13n,  
   14n, 62, 67.  
 Murthall, 79.  
 Myers, A. C., writings, 95,  
   118, 120, 167.
- Nailsworth, 120.  
 Napier family, 65.  
 Nash family, 22.  
 Nayler, James, 57, 120.  
 Nayler, J., writings, 50, 60.  
 Neave, Elizabeth, *form.*  
   Stephenson, 18.  
 Neave, Shipley, 18.  
 Needham, Richard, 202.  
 needlework, 175.  
 Neild, William, 18, 19.  
 New Bedford, 113.  
 New Belgium, 52.  
 New England, 52, 55, 100n,  
   159, 163.
- New Jersey, 53, 118.  
 New York, 69, 70, 76, 86,  
   123n, 124, 127.  
 New York Y.M., 162.  
 Newam, Elizabeth, 137.  
 Newark, 12ill., 13.  
 Newberry, Thomasin, *aft.*  
   Bagg, 151.  
 Newbigging, 65.  
 Newcastle-on-Tyne, 64.  
 Newlands, 189.  
 Newman family, 198.  
 Newman, J., works, 57, 115.  
 Newport, Mon., 171.  
 Newport, R.I., 114.  
 Newport, D., *Eudemon*, 53.  
 Newton, Samuel, 101.  
 Newtown, 65, 78.  
 Nicholson family, 78, 134, 193.  
 Nicholson, Timothy, 193.  
 Nixon family, 65, 78, 81.  
 Noble family, 65.  
 Nodal family, 23.  
 North Cave, 48n, 66.  
 North Collingham, 12ill.  
 North, Joseph, 181.  
 North Wales, Pa., 50n.  
 Northampton, Marquis of,  
   85.  
 Northumberland, 30, 31.  
 Norway, 22.  
 Norwich, 47n, 56, 172.  
 Nossiter, Thomas, 89.  
*Notes and Queries*, 93n.  
 Nottingham, 12, ill., 58, 137,  
   139, 140, 143, 146.  
 Nottinghamshire, 11-16, 137-  
   144.
- Oaths, 37, 106, 133.  
 obituary, 68, 148, 201.  
 Ockley, 159.  
 Oddie, R. B., *Cotswold*, 113.  
 Odshead, Mary, 25.  
 Offley, Daniel, 44.  
 Ohio, 27.  
 Ohio Y.M., 115.  
 Olivant, Margaret, 81.  
 Olivant, Roland, 81.  
*Olive Leaf*, 176.  
 Omelia, Bryan, 102.  
 Ongar, 67.  
 Onnions, Richard, 26.  
 Ormskirk, 106-109.  
 Orton, 81.  
 Osborne, Elias, 88, 90.  
 ossingbrigs, 152, n, 173.  
 Ostell family, 65.  
*Outlook, The*, 59.  
 Overbrook, 193.  
 Owen family, 174.  
 Oxford, 55, 67, 147, 172.  
 Oxford Q.M., 172.  
 Oxfordshire, 49n, 113.  
*Oxfordshire*, 198.  
 Oxton, 12ill.
- Padley family, 48, n, 66.  
 Padley, B., *Warning*, 48n.  
 Paine, Thomas, 149.  
 Pantling, John, 178, 181.  
 Papist, 4, 26.  
 Paris, 59, 69-73, 121-133.  
 Park, The, 202.

- Parker, Alexander, 99, n, 186.  
 Parrish, John, 44, 45.  
 Parsonshield, 31.  
 Partridge, Richard, 48n, 66.  
 Pattinson family, 78, 81, 188, 189.  
 Pattison, Christopher, 81.  
 Paul, Mary, *aft.* Bagg, 156.  
 Peacock family, 26, 65.  
 Peal, John, 134.  
 Pearsall, Thomas, 112.  
 Pearson family, 20, 65, 77.  
 Pearson, William L., 167.  
 Pease family, 52, 56, 172.  
 Pease, Sir A. E., works, 55, 56, 158.  
*Pease, Edward*, 55, 63.  
 Peat family, 65.  
*Pedigree Register*, 115.  
 Peice, Hugo, 79.  
 Peice, Isabella, 79.  
 Pemberton family, 26, 44, 100n.  
 Pendle Hill, 4.  
 Penington family, 58, 145, 146.  
*Penketh School*, 163n.  
 Penn College, 116, 158.  
 Penn, Hannah, 58.  
 Penn, Sir William, 118.  
 Penn, William, 10, 52, 55, 57, 100, 118, 144, 146, 159, 162, 173, 174.  
*Penn, William*, 176.  
 Penn, W., works, 60n, 92, 161, 187, 191, 193, 215.  
 Penney family, 48n.  
 Penney, Norman, 4, 10, 59, 116, 164, 167, 175, 198.  
 Penney, R., *Dissent.*, 176.  
 Penney, Robert A., 167.  
 Pennsylvania, 47n, 50n, 52, 55, 57, 58, 95, 100n, 103, 109n, 111, 118, 120, 144, 159, 193, 200.  
 Pennsylvania Society, *Year Book*, 158.  
 Pentrich, 95.  
 Pepys, S., *Diary*, 118, 145-147.  
 perfection, 170.  
 Perris, H. S., *Cult.*, 54.  
 Perry, B., *Whittier*, 115.  
 Philadelphia, 43, 44, 53, 58, 95, n, 111, 113, 114, 120, 149, 158, 174.  
 Philadelphia, F. H. S. of, *Bulletin*, 115, 198.  
 Philadelphia, *Memorials*, 100n.  
 Piedmont, 70, 127, 128.  
*Piety Promoted*, 92, 101n, 111n.  
 Piggott family, 26, 41, n, 62.  
 Pilsley, 95n.  
 Pim, James, 62.  
*Placid, Paul*, 176.  
 Pleystowe, 159.  
 Plomer, H. R., *Dictionary*, 114.  
 Plomtree, John, 15.  
 Plumblaud, 135.  
 Plumstead, Clement, 182.  
 Plymouth, 119, 146, 198.  
 Poddy, George, 41n.  
 Poddy, Mary, 41n.  
 poetry, 11, 47, 57, 115, 142, 160, 161, 164.  
 Pole, Elizabeth, *form.* Barrett, 150.  
 Pole, Thomas, M.D., 94, 119, 149, 216.  
 Pollard, W., *Ackworth Reader*, 176.  
 Poole, 36, 39, 92.  
 poor, 138, 143.  
 Pope, The, 127, 198.  
 Pope, Dr., 200.  
 Pope, Margaret, 200.  
 Porter, Thomas, 188, 189.  
 Portskewitt, 171.  
 Portus, Abigail, *form.* Scott, 65.  
 Portus, Jonathan, 65.  
 Pott family, 29, 65.  
 Potter family, 196.  
 Potter, John, 78.  
 Potter, William, 196.  
*Poughkeepsie Eagle*, 162.  
 Powe, John, 189.  
*Précis de l'Histoire*, 123.  
 Presbyterians, 4, 104, 111n, 116, 204.  
 Preston, Lancs., 67, 175, 190.  
 Preston Patrick, 2, 4, 6-9.  
 Prichard family, 57.  
 Priestman family, 188, 189.  
*Primitive Methodist Review*, 116.  
 printers, 60, n, 114n.  
 prisons, 204.  
 Proctor family, 188.  
 Providence, R.I., 54.  
 Prussia, 70, n.  
 Pumphrey family, 56, 198.  
 Pumphrey, C. W., *Friends and Foreign Missions*, 113.  
 Pumphrey, S., *Indian Civilisation*, 176.  
 Pymore, 91.  
 Pyott, Edward, 35.  
  
*Quaker, The Bloody*, 176.  
*Quaker Notes and Queries*, 50n.  
*Quakeriana*, 50n, 145n, 195n.  
*Quakerism, Advent of*, 197.  
*Quakerism, Story of*, 163.  
 Quinby, Josiah, 112.  
*Quiver, The*, 54.  
  
 Rainford, 108.  
 Raleigh, John, 18, 20.  
 Raleigh, Joseph, 20.  
 Ransom, Alfred, 57.  
 Ransom, William, 57.  
 Ransome family, 194, 203.  
 Ransome, Edwin R., 66, 67, 194.  
 Ransome, John A., 19.  
 Ransome, Joseph A., 19.  
*Rawdon School*, 163n.  
 Rawling, Mabel, 80.  
 Rawling, William, 80.  
 Rawlins, Frank L., 119, 120, 174.  
 Rawlins, Richard C., 174.  
 Ray, —, *History*, 33.  
 Raylton family, 52.  
 Reckless family, 137.  
 records, 13, 162, 172, 173, 203, see Meeting Records.  
 Reed, Helen, 134, 135.  
 Reeves, Thomas, 181.  
 Reigate, 174.  
 Relfe, Mabella, 134.  
 Remson, 13, 15.  
 Restal, —, 176.  
 Revel family, 139, 189.  
 Reynolds, F. B., *Equipment*, 159.  
 Reynolds, Sir Joshua, 54.  
 Rhode Island, 54, 114.  
 Rhodes, Sir John, 58.  
 Rice, Spring, 86.  
 Richardson family, 52, 79, 80, 137, 143, 198.  
*Richardson, Anna D.*, 63.  
 Richardson, Jane M., 55.  
 Richardson, John G., 55.  
 Richardson, Joseph, 179.  
 Richardson, Richard, 177.  
 Richardson, Sarah, 198.  
 Richardson, William, 99, 102, 103.  
 Richmond, Yorks, 4, 7-10.  
 Rickaby family, 65, 134, 188, 189.  
 Rickman family, 48n.  
 Ridge, Margaret, *aft.* Lynam, 95.  
 Rigg, 77.  
 Rigg, Ambrose, 36.  
 Righead, 65.  
 Ringmer, 55.  
 Rissoll, —, 63.  
 Ritson family, 80, 81.  
 Roberts family, 194.  
*Roberts, John*, 60.  
 Roberts, Joseph, 14, 16.  
 Roberts, Paul, 173.  
 Robinson family, 18, 21, 25, 31, 65, 78, 80, 81, 109, 120, 136.  
 Robinson, Sir John., 146.  
 Robson, H. I., *India*, 113.  
 Robson MSS., 50n.  
 Rochdale, 196.  
 Rodman, John, 112.  
 Rodman, John, Jun., 112.  
 Roe, Samuel, 95.  
 Rogers, William, 26.  
 Rogers, William, 136.  
 Rogerskale (Rogersgill), 184, n.  
 Rogerson, Janet, 79.  
 Rogerson, Robert, 79.  
 Roman Catholics, 145, 183, n.  
 Rome, 127-130.  
 Rood, see Read.  
 Rooke family, 20.  
 Rosenberger, Absalom, 116.  
 Ross, Elizabeth, *form.* Griscom, 159n.  
 Rotherham, Charles, 26.  
 Rotherham, Robert, 26.  
 Rothwell, John, 20.  
 Rotterdam, 118.  
 Rous, L., *Mount School*, 163n.  
 Rous, John, 113.  
 Routh, Dr. Martin J., 172, n.  
 Routledge, Margaret, *aft.* Graham, 65.  
 Rowntree, Allan, 152n.  
 Rowntree, Arnold S., 195.  
 Rowntree, John S., works, 158, 163, n, 195.  
 Rowntree, J. Wilhelm, 148.

- Rowntree, J. W., *Essays*,  
100n, 148.  
Rowntree, Joseph, 18.  
*Rowntree, Joseph*, 176.  
Rowntree, J., works, 51, 161.  
Rowntree, Jos. S., works, 57.  
Rowntree, Sarah, *form.*  
Stephenson, 18.  
Roy, William, 77.  
Rudd, T., *Cry*, 176.  
Rudyard, 165.  
Rumney, Roland, 81.  
Runston, 171.  
Russia, 70, 127-133.  
Rutter, Elizabeth B., 40, 92,  
157, 196.  
Rutter, J., *Dissertatio Medica*,  
176.  
Ryder, John, 112.  
Rye, R. A., *Libraries*, 197.  
Ryley, Thomas, 190.  
Ryley, Thomas C., 68, 104n.  
Ryme, 34n, 39, 87.
- Sacraments, 79.  
Sadler, Michael E., 66, 195.  
Sadsbury, 120.  
Saffron Walden, 82, 116,  
163n.  
St. Austell, 41.  
St. Claresville, 27.  
St. Martin, Messieurs, 74, 75.  
*Saints, Society called*, 176.  
Salem, 114.  
Salford, 20, 22.  
Sand, 143.  
*Sands, David*, 176.  
Sandwich, 113, 114.  
Sandysikes, 65.  
Sankey, W., *Exhortation*,  
176.  
Sant, Mary, 80.  
Sarson, Edward, 96-98.  
Sarson, Mary, 98.  
Satchell, George, 186.  
Satterthwaite family, 22.  
*Saul's Errand*, 49n, 50n, 64.  
Saunders, Mary, 25.  
Saunders, R., *Almanack*,  
176.  
Savoy, 64, 93ill., 186.  
Scaif family, 65.  
Scaif, John, 36.  
Scaleby, 65, 77.  
Scanfield, John, 67, 177-187.  
Scarborough, 109, 147.  
Scarcliff, Francis, 15.  
Scaley, Thomas, 16.  
Scolick, John, 31.  
Scoryer, Matthew, 204.  
Scotby, 79.  
Scotch Street, 78.  
Scotland, 11, 24, 32, 48, 69,  
100n, 111n, 114n, 139, 204.  
Scott family, 39, 65, 80, 81,  
91, 93ill., 135, 136, 189.  
Scott, John, 171.  
Scott, Samuel, 49, n.  
Scotton, Widow, 26.  
*Scriptures, The*, 28, 58.  
Scull, D., *Union with God*,  
193.  
Scull, Hannah C., 193.  
Seaman, Nathaniel, 112.  
Seaman, Richard, 112.  
Sears, Huldah, 62.
- Sedbergh, 3.  
Seebohm, Benjamin, 57,  
124n, 125n.  
Seebohm, F., *Sunday Talks*,  
57.  
Seekers, 1, 3-10.  
Selston, 12.  
Senhouse family, 80.  
separatists, 95-103, 136, 138,  
178.  
Sephton, Daniel, 108.  
Sephton, Thomas, 108.  
Sevenoaks, 174.  
Sewell, Elizabeth, 79.  
Sewell, Joseph S., 57.  
Sewett, Richard, 162.  
Seymour, Mellior, 157.  
Shaftesbury M.M., 34.  
Shaftesbury and Sherborne  
M.M., 34.  
Sharp, Isaac, 57, 167.  
Sharp, Thomas, 13.  
Sharpless, I., *Pennsylvania  
Boy*, 51.  
Shaw, George, 78.  
Shaw, George, 107.  
Sheares, Mary, 189.  
Sheffield, 29n.  
Sheppard, E., *Sunday Talks*,  
57.  
Sherborne, 34n, 36, 38, 39,  
91, 155.  
Sherborne M.M., 34.  
Sherborne and Bridport  
M.M., 34.  
Sheriff family, 65.  
Sherwin, Elizabeth, *aft.* Har-  
man and Wilson, 64.  
Sherwood, G. F. T., *Pedigree  
Register*, 115.  
Shewell family, 194.  
Shillitoe, Thomas, 57, 201.  
Shipley family, 58.  
Short Creek, 29.  
Sibford, 113.  
Sibson, Ann, 80.  
Sibson, Robert, 80.  
*Sidcol School*, 63, 152n, 163,  
n, 194.  
Sikeside, 65, 66, 110.  
silence in worship, 3, 87,  
149, 155, 160.  
Simpson, Edward, 15.  
Simpson, Margaret, 136.  
singing, 148, 164.  
Sinyard, Alice, 137.  
Six Weeks Meeting, 93ill,  
94, 204.  
Sixmilebridge, 118.  
Skeen, Helen, 140.  
Skeen, Lillias, 140.  
Skegby, 12, ill., 14, 15, 137,  
143.  
Skelmersdale, 106.  
Skelton, Arthur, 185.  
Skipton, 63.  
Slaiter, Christopher, 79.  
slavery, 176.  
Slee, Richard, 136.  
Slone (Slow). *The*, 170.  
Smalshaw, William, 108.  
Smedley, Elizabeth, *aft.*  
Hooton, 12.  
Smiley family, 54.  
Smith family, 13, 15, 44,  
134, 137, 142, 188, 194.  
Smith, C. Fell, 145n, 167.
- Smith, Horace J., 162.  
Smith, Humphry, 36.  
Smith, J., *Catalogue*, 32, 33,  
52n, 58, 60n, 64, 162, 199.  
Snowden family, 66, 93ill.  
Solihull, 26.  
Somervell, Alexander, 140.  
South Carolina, 174.  
South Leverton, 12ill.  
South Perrott, 38.  
South River, 96.  
South Wingfield, 95.  
Southampton, 162.  
Southport, 19, 194.  
Southwark, 50n, 59, 64, 191,  
202, 204.  
Southwark MSS., 202, 204.  
Sowerby, Jane, 81.  
Spain, 62.  
Spark, Elizabeth, 31.  
Speder, M., 74.  
Spence MSS., 96n, 170, 203.  
Spitalfields, 47n, 64, 186.  
Sprague, Abigail, *form.* Bagg,  
152, 153, 155.  
Sprague, Humphrey, 152,  
153, 155.  
Sprague, Thomas, 38.  
Springett family, 58.  
Springett, Sir William, 55.  
Stable, Jane, 79.  
Stacey, Mahlon, 139.  
Stacey, Rebecca, 139.  
Staffordshire, 165.  
Staffordshire Q.M., 144, 165.  
Staines, 48n, 200.  
Stamp family, 135, 188, 189.  
Stamper family, 135, 188, 189.  
Stanhope, Justice, 15.  
Stanley, Edmund, 116.  
Stanley, Sir Thomas, 104,  
108.  
Stanley, William, 26.  
Stansted Montfitchet, 82.  
Stanton, Daniell, 50n.  
Stanwix, 65, 78.  
Starbuck, Edwin D., 164.  
Starr, —, 120.  
Stebbing, 175.  
Steele family, 188, 189.  
Stephen, C. E., works, 53,  
164.  
Stephenson, Elizabeth, *aft.*  
Neave, 18.  
Stephenson, George, 56.  
Stephenson, Isaac, 18.  
Stephenson, Sarah, *aft.*  
Rowntree, 18.  
Stepney, 41n.  
Sterridge, James, 2.  
Steuart, A. Francis, *Wood-  
houselie MS.*, 33n.  
Stevens, William, 140.  
Stint, Frances, 80.  
Stint, John, 80.  
Stockdale, Richard, 134.  
Stockdale, William, 100, n.  
Stockdale, W., works, 100n,  
120.  
stocks, 38, 105.  
Stoddart, John, 79, 80.  
Stogdale, Ann, 80.  
Stoneknowe, 77.  
Stopard, Sarah, 14.  
Story family, 65, 77, 110.  
*Story, Christopher*, 111n.  
Story, Thomas, 31, 47, n, 198.

- Story, T., works, 30, n, 60, 111n, 183, 184.  
 Stowe MSS., 62.  
 Strangman, J. Pim, 167.  
 Strong, Thomas, 40.  
 Sturdy, Matthew, 78.  
 Sturge family, 198.  
 Sturge, C., *Family Records*, 174.  
 Sturge, C. Dickinson, 46.  
 Styria, 73.  
 sufferings, 11-16, 25, 37, 63, 77, 88-92, 95, 105, 134-136, 151-157, 165.  
*Summary of History*, 124n.  
 Summers family, 65.  
 Summers, W. H., *Jordans*, 58.  
 Sunday work, 204.  
 Surrey, 41n, 48n, 159.  
 Sussex, 48n, 55, 159.  
 Sussex, Surrey, etc., Q.M., 34.  
 Sutton in Ashfield, 12ill., 14, 16.  
 Sutton on Trent, 143.  
 Swaisey, Abigail, *aft. Bagg*, 152.  
 Swale MSS., 109.  
 Swale, Philip, 4, 9n.  
 Swaledale, 1, 3-10.  
 Swanmore, 162.  
 Swanner, Mark, 101, 102.  
 Swarthmore, 10, 161, 175, 185, 186.  
 Swarthmore College, 125n.  
 Swarthmore lectureship, 164.  
 Swarthmore MSS., 2, n, 104n, 113n, 175.  
 Swinburne, William, 134, 135.  
  
 Taber, M. J., *Just a few Friends*, 86, 159n.  
 Tadcaster, 196.  
 Talbot, J., *Fox-craft*, 176.  
 Talcot, J., works, 176.  
 Tallack, William, 56, 125n, 201.  
 Tate family, 65.  
 Tausch, J. G., 74, 75.  
 Taylby, William, 202.  
 Taylor family, 17, 20, 65-67, 77, 99, 102, 120, n.  
 Taylor, Christopher, 100, 103.  
 Taylor, Daniel, 87-92, 153-155.  
 Taylor, E. E., works, 115, 158.  
 Taylor, Hannah, 91, n, 153, 155.  
 Taylor, John, 115.  
 Taylor, Thomas, 4-10.  
 Taylor, T., *Truth's Innocency*, 9.  
 Teesdale, 52.  
*Testimonies*, 47n.  
 Tewkesbury, 176.  
 Thakeham, 55.  
*Theological Review*, 176.  
 Thistlethwaite, Hannah, 22.  
 Thomas, Allen C., 164n, 167.  
 Thomas, Matthew, 36.  
 Thomason, George, 114.  
 Thompson family, 20, 25, 57, 78, 80, 81, 93ill, 107, 135, 181.  
  
 Thompson, H., *Ackworth School*, 119n, 163n.  
 Thoresby, Ralph, 62.  
 Thorne, Joseph, 112.  
 Thoroton, Robert, justice, 13-15.  
 Thorp, John, 17.  
 Thorp, John, 119n.  
 Threlkeld, Richard, 134, 135.  
 Thursby, 81.  
 Thurston, Thomas, 98, n, 101.  
 Tichbourne family, 58.  
*Times, The*, 163.  
 tithes, 4, 16, 37, 106, 137, 185.  
 Titus, John, 112.  
 Toft, John, 33.  
 Toft, Joshua, 33, 50n.  
 Tomkins, John, 181.  
 Tomlinson, Agnes, *aft. Hagger*, 190.  
 Tomlinson, Anthony, 14.  
 Tomlinson, Francis, 140.  
 Tomlinson, John, 191.  
 Tomlinson, William, 60.  
 Tompkins, Anthony, 202.  
 Tomson, George, 89.  
 Tonge, Thomas, 17.  
 Torpenhow, 135.  
 Tower, The, 146.  
*Tower of London*, 174.  
 Townsend family, 26, 44, 112.  
 trades and professions, 14-23, 41n, 42, 44, 47n, 68, 87, 191, 204.  
 Trelawny family, 146.  
 Tremouilles family, 106.  
 Trent Side, 143.  
 Triers, 7.  
*True and Strange Relation*, 176.  
 Trueblood, B. F., *Federation*, 158.  
 Truswell, John, 143.  
 Tucker, Edward T., 113.  
 Tuckett, Francis Fox, 62.  
 Tuckett, Philip Debell, 174.  
 Tuckett, Rachel E., *form. Fox*, 174.  
 Tuke, James Hack, 57.  
 Turin, 70, 124, 127.  
 Turner family, 136, 188.  
 Turner, G. Lyon, 26, 81, 136, 189.  
 Tuttell, Edward, 26.  
 Twedde, Humphrey, 77.  
 Two Weeks Meeting, 41n, 191.  
 Twyford, 174.  
 Tysoe, John, 202.  
  
 Underbarrow, 3.  
*Unparalleled Imposter*, 176.  
 Upton, 12ill.  
 Uptown, 77.  
 Urdich, Thomas, 15.  
 Ury, 58.  
  
 "vagabonds," 36, 37.  
 Vaile, The, 143.  
 Van der Schuren, see Vanderscure.  
 Vanderscure, Margaret, *form. Jasper, aft. Penn*, 118.  
  
 Vanderscure, Nicasius, 118.  
 Vaston family, 57.  
 Vaughan, Canon, 162.  
 Vaughton, Elizabeth, 178.  
 Vaughton, John, 178, 186, 202.  
 Vaux family, 174.  
 Vaux, George, 28, 43, 45, 46, 167.  
 Veale, Abraham, 26.  
 Veale, John E., 194.  
 ventilation, 171.  
 Victoria, Queen, 83-86.  
 Vincent, William, 181.  
 Virginia, 27, 55, 58, 99, 100n, 101.  
 Visitations, Bishop's, 25, 77, 134, 188.  
 Voltaire, F. de. 72.  
  
 Waad, J., *Advice*, 176.  
 Wadkin, John, 20.  
 Waite family, 65.  
 Waite, Thomas, 60.  
 Wales, 170, 173, 175, 186, 194, 203.  
 Walker family, 23, 25, 136.  
 Walker, John E., 116.  
 Wandon (Wavendon), 173.  
 Wandsworth, 48n.  
 Wapping, 94.  
 war, 16, 54, 55, 133, 158.  
 Ward, Nicholas, 14.  
 Ward, Thomas, 14.  
 Warde, Hannah, 181.  
 Warder, John, 125n.  
 Waring, —, 172.  
 Waring, Elijah, 50n.  
 Warminghurst, 55, 144.  
 Warner, John, 93ill.  
 Warrington, 104n, 106, n, 108.  
 Warsup, 16.  
 Warwick, Cumb., 78.  
 Warwick family, 25, 65, 135.  
 Warwickshire, 25.  
 Waterhouse family, 20.  
 Waterhouse, N., *Memorials*, 104.  
*Waterhouse, Theodore*, 53, n.  
 Watson family, 15, 31, 80, 137, 142, 143.  
 Watson, Foster, 66, 194.  
 Watson, J. W., 62.  
 Watson and Corder, *Wigton School*, 163n.  
 Waugh family, 65.  
 Wavendon (Wandon), 173.  
 Waylen, J., *Cromwell*, 159.  
 Weardale, 52.  
 Webb, Alfred, 201.  
 Webb, Edith, 173.  
 Webb, M., works, 58, 147.  
 Webb, R., *Nader Informatie*, 176.  
 Webb, Thomas Henry, 173.  
 Wedmore, E. T., *Thomas Pole*, 149.  
 Wedmore, M. T., *Pilgrim Songs*, 161.  
 week-day meetings, 93ill.  
 Weeks family, 46.  
 Wellington, Duke of, 131, n.  
 Wells, Susanna E., 195.  
 Wells, William F., 54.  
 Wentwood, 171.



- Wesley Historical Society, *Proceedings*, 198.  
 Wesleyans, 46.  
 West Indies, 101n.  
 West, J. W., *Silent Meeting*, 51.  
*Western Work*, 158.  
 Westlake, C. J., *How to Live Christ*, 195.  
 Westminster, 47n, 64, 93ill., 177.  
 Westminster M.M., 54, 93, ill.  
 Westminster and Longford M.M., 93.  
 Westmorland, 1, 3-10, 115, 182, 185, 186.  
*Weston-super-Mare Gazette*, 162.  
*Westonian, The*, 58, 95n.  
 Westtown, 158, 163n, 176.  
 Westward, 134.  
 Wetherall, 79.  
 Weymouth, 36, 39, 89.  
 Weymouth M.M., 34.  
 Wheelwright, Jane, 134.  
 Wheelwright, John, 134.  
 Whinney Hill, 79.  
 Whitacre Infer, 25.  
 Whitaker, J., *Almanack*, 116.  
 White family, 19, 135.  
 White Hart Court, 171.  
 White, William, M.D., 42.  
 White, W., *Warwickshire*, 48n.  
 Whitefield, 136.  
 Whitehaven, 111.  
 Whitehead, Anne, 178.  
 Whitehead, George, 99, n, 186.  
 Whitehead, George, 68.  
 Whitehead, G., *Christian Progress*, 173n.  
 Whitfield, Dorset, 34n.  
 Whitfield, Joseph, 31.  
 Whitlocke family, 81.  
 Whitmore, Alderman, 146.  
 Whitpaine, Richard, 178.  
 Whittier, J. G., works, 11, 57, 58, 115, 142, 160, 161, 176.  
 Whitton, 79.  
 Whitwell, Rachel, *aft.* Pease, 56.  
 Whitworth family, 16.  
 Whyrig, 80.  
 Wigenrigghall, 65.  
 Wigham family, 204, n.  
 Wigham, John, Jun., 63.  
 Wigham, Sarah E., 63.  
 Wigham, Thompson, 65, 110n, 111n, 120.  
 wigs, 204.  
 Wigton, 80.  
*Wigton School*, 163n.  
 Wilkinson family, 134, 188, 189.  
 William III., 63, 67, 197.  
 Williams, Francis, 40, 151.  
 Williamson, Jean, 140.  
 Williamson, John, 134.  
 Willis, William, 112.  
 wills, 68, 91, 109.  
 Wilmot-Buxton, E. M., *Book of Noble Women*, 53.  
 Wilmslow, 22.  
 Wilson family, 25, 31, 50n, 57, 64, 65, 81, 99, 135, 136, 188.  
 Wilson, Sir Robert, 72, n.  
 Wiltshire, 34, 114, 120, 157.  
 Wiltz, Messieurs, 76.  
 Winchmore Hill, 100.  
 Windsor, John, 19.  
 Wing, Joseph, 115.  
 Winstanley, 104.  
 Winstanley family, 104.  
 Wise, Hugo, 81.  
 Woburn Sands, 173.  
 Wolsey family, 104.  
 Wolverage family, 48n.  
 women's meetings, 93ill., 138, 143.  
 women's ministry, 119.  
 Wood, 65.  
 Wood, William, 134.  
 Woodard, L., *Sketches*, 52.  
 Woodbridge, 82, 83.  
 Woodbrooke, 164.  
 Woodhead, Cranstone, 193.  
 Woodhead, Godfrey, 23.  
*Woodhouselie MS.*, 33n.  
 Woollen Act, 173.  
 Woolley family, 25, 178.  
 Woolman, J., *Journal*, 116, 160, 193.  
 Woolston, Gravely, 197.  
 Wootten, 91.  
 Worcester, 48n, 138, 147, 176.  
 Workhouse, see Clerkenwell.  
 Worsley, Ann, *aft.* Keye, 29.  
 Worster family, 48n.  
 Worthington, Hannah, 29.  
 Worthington, Martha, 29.  
 Wright, Joseph, 53.  
 Wright, Patience, *form.* Lovell, 53.  
 Wright, William, 136.  
 Wyatt, Mary, 49, n, 50.  
*Y.F.A. Magazine*, 198.  
 Yardley, William, 100n.  
 Yarnall, C., *John Bowne*, 198.  
 Yealand, 3.  
*Year Book*, 196.  
 Yearly Meetings, see London, New England, New York.  
*Yearly Meeting Handbook*, 162.  
 Yoakley, Michael, 49n.  
 York, 7, 9, 18, 42, 51, 60, 64, 115, 140.  
 York Schools, 163n.  
 Yorkshire, 3, 4, 23, 48n, 49n, 55, 66, 101n, 119, 186, 191, 193.  
*Yorkshire Gazette*, 115.  
 Yorkshire Q.M., 60, n.  
 Young family, 57.  
*Young Friends' Review*, 148.  
 Young, Rebecca, 24.

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When J did mary J promest to my self that J wad neuer go to a meeting, and J began to think that Jf i did not mid the gift of god Jn my self that J wad be ruent. J haue rut euer sence that J shoud mary with a prist, but for y<sup>e</sup> woman she was loueing anuf, so J promes to my self that J wil neuer mary with a prist any more.  
 18 : 2<sup>d</sup> mo.; 1721. JOHN HALL.

From the original in D. (Gibson Bequest MSS. iii. 189.)

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Let thy gift be never so small, thy Testimony never so little, through thy whole conversation bear it for God ; and be true to what thou art Convinced of.—WILLIAM PENN, *To the Churches of Jesus throughout the World*, 1677, p. 7.

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## Contents.

---

	PAGE.
Notices .. .. .	1, 61, 117, 169
Notes and Queries .. .. .	2, 62, 118, 170
The Westmorland and Swaledale Seekers in 1651. <i>William C. Braithwaite, B.A., LL.B.</i>	3
Friends in Mansfield and District. <i>Emily Manners</i>	11, 137
Reminiscences of the Friends' Meeting, Manchester ..	17
Women Ministers Stopped by Highwaymen ..	24
Presentations in Episcopal Visitations, 1662-1679. <i>G. Lyon Turner, M.A.</i>	25, 77, 134, 188
Elisha Bates. .. .. . <i>George Vaux</i>	27
Keye-Worsley Marriage Certificate, 1666 .. .. .	29
Thomas Areskine, Brewer, of Edinburgh. <i>William F. Miller</i>	30
Meeting Records .. .. .	34
A Glimpse of Ancient Friends in Dorset. <i>Elizabeth B. Rutter</i>	35, 87, 151
Distribution of Literature in Cornwall, 1734 ..	41
William White, M.D., F.R.S., of York .. .. .	42
Friends in Barbadoes. .. .. . <i>C. Dickinson Sturge</i>	43
Some Quaker Teachers in 1736. <i>Wm. E. A. Axon, LL.D.</i>	47
Friends in Current Literature. <i>Norman Penney</i>	51, 113, 158, 193
Editors' Notes .. .. .	59, 94, 201
Anecdote of Obed Cook, Schoolmaster .. .. .	59
Early Quaker Booksellers of York .. .. .	60
Obituary .. .. .	68, 148, 201
Quaker Ministers and French Police .. .. .	69
Documents from the Paris National Archives relating to Stephen Grellet. <i>Gustav Lanson</i>	73, 121
Bernard Barton's Dream. <i>Joseph J. Green</i>	82
Death of John Ellis, of Poole, 1707 .. .. .	92

	PAGE.
Hannah Lightfoot .. .. .	93
Records respecting John and Margaret Lynam ..	95
Islington Road School and Workhouse .. ..	103, 192
Richard Cubham, of Bickerstaffe .. ..	104
Certificate respecting James Graham and William Armstrong, Long Island, 1717 .. .. .	110
“ Pennsylvanian Motions ” .. .. .	144
The Quaker Allusions in “ The Diary of Samuel Pepys ”	145
An Eighteenth Century Friend—Thomas Pole, M.D. <i>R. Hingston Fox, M.D.</i>	149
Some Addenda to “ First Publishers of Truth ” in Staffordshire	165
Officers for the year 1908-9 .. .. .	167
Balance Sheet for 1907 .. .. .	168
Friends’ Reference Library (D.) .. .. .	176
The Defection of John Scanfield .. .. .	177
Purchase of a Horse for Agnes Tomlinson. <i>Dilworth Abbatt</i>	190
Committal of David Barclay to Edinburgh Castle ..	199
Anecdote respecting Dr. Fothergill .. .. .	199
Dr. Pope and the Highwayman .. .. .	200
Fire in Gracechurch Street, 1821 .. .. .	203
Notice of Escape from Prison .. .. .	204
Anecdotes of John and Elizabeth Wigham .. ..	204
Index .. .. .	205

---

### Illustrations.

---

George Fox’s Directions to Schoolmasters .. ..	2
Bowl in Hand Inn, Mansfield .. .. .	11
Map of early Meetings in Notts .. .. .	12
First page of Book of Mansfield Sufferings .. ..	13
Minutes of Westminster M.M. (4 plates) .. ..	93

## VOLUME 3, 1906.

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Words of Sympathy for New England Sufferers.  
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