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THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL  
SOCIETY.

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THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL SOCIETY.

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VOLUME 1, 1903-1904.

CONTAINS :

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.  
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.

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VOLUME 2, 1905.

CONTAINS :

Deborah Logan and her Contributions to History.  
Joseph Williams's Recollections of the Irish Rebellion.  
Old Style and New Style.  
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.*  
"William Miller at the King's Gardens."  
Springett Penn to James Logan, 1724.

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VOLUME 3, 1906.

CONTAINS :

Words of Sympathy for New England Sufferers.  
David Lloyd. *Illustrated.*  
King's Briefs, the Forerunners of Mutual Insurance  
Societies.  
Memoirs of the Life of Barbara Hoyland.  
"Esquire Marsh."  
Irish Quaker Records.

# THE JOURNAL

## OF THE

# FRIENDS' HISTORICAL SOCIETY.

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

### Decease of the President.

We regret to announce that a few days after his election, our new President, Frederick Goodall Cash, died at the residence of his son-in-law at Middlesbrough, Yorks, aged eighty. A brief obituary and some Notes from his pen appear on later pages.

## Notes and Queries.

MEETING HOUSE COURT (vi. 4, 54).—Referring to the above, I should have said, till a few days ago, that there was no such locality “near London Bridge,” unless the Old Jewry were called so, (which it manifestly isn’t). A Meeting House Court existed *there* till a few years since, as I can testify.

However, the one about which the Editor seeks information, and which I have now traced, is in, or rather just out of Miles Lane, Arthur Street West. If my readers know Crooked Lane<sup>1</sup>—which is one of the straightest in London—they will know that it leads from King William Street and Cannon Street into Arthur Street. Immediately opposite, through an archway, is a flight of steps which take the wayfarer into Miles Lane. In passing, I may remark that this Lane in all probability took its name from Miles Coverdale,<sup>2</sup> the eminent translator

<sup>1</sup> The name probably arose long before the Great Fire, when this lane used to curve round and over what is now the approach to the present London Bridge, into Fish Street Hill, where Edward the Black Prince had a mansion, close to the spot where the Monument now stands. Fish Street Hill was for centuries the chief approach to Old London Bridge.

<sup>2</sup> Mention has been made of Miles Coverdale. It is a remarkable fact that his remains were interred three times, once in a Moorfields church, where he had been Rector, and when that building was demolished many years ago to make room in a growing neighbourhood, his body was

of the Bible, who was Rector of St. Magnus, a church hardly a stone’s throw away on the eastern side of the bridge. On the west side of this little-known Lane is the tiny Court in question. It has just space enough for three tiny shops or stores. The houses, old and rather tumbledown, were probably one structure formerly, and are thought locally to have escaped the Great Fire, which, however, raged furiously close by. It is also said locally to have been a “Quakers’ Meeting House.” A tenant of the Lane, to whom I spoke, said he had been there fifty years, and the place was the same fifty years since as now. It was probably “the Quakers’ Meeting House.” The corner house, he added, leading to the Court, as I understood him, was at one time occupied by a Quaker hatter named Noble. I went up the little, old, dark staircase of one of the stores, almost sheds, as far as the second storey, and found it and its outlook desolate though, withal, interesting—a veritable “bit of old London.”

Subsequent search at the British Museum through several London Directories of the eighteenth century, beginning with 1738, an insignificant volume of less than 100 pages, revealed no proof nor disproof of the above theory.

removed to the crypt of St. Magnus, London Bridge, where he had also filled the pulpit. Finally, when these vaults were cleared a few years since, his coffin was again removed with all the others, and deposited in a suburban cemetery.

Many lists of "Quakers' Meeting Houses" appear from time to time, but there is no mention of this one unless the frequent mention of "Michael's Lane" gives the clue. St. Michael's Church, destroyed by the Fire, was close to Crooked Lane, and "Michael's Lane" may have existed as part of or side by side with the former.

On the evening of the very day on which I wrote the above, I most unexpectedly came upon a complete confirmation of my theory that Michael's Lane was the same as, or was in the immediate neighbourhood of Miles Lane. This therefore also confirms my belief that the above-named Court contained a meeting-house of the Society of Friends. For Michael's Lane is given year after year in the old Directories in the lists of "Quakers' Meetings."

Three quarters of a century ago St. Michael's Church (which had replaced an earlier one destroyed by the Great Fire) was demolished to make room for the approach to "new" London Bridge, which was opened by William IV. and Queen Adelaide in 1831. These alterations "necessitated the removal of all the houses," I read, "in the parish east of St. Michael's (or, Miles' Lane)" etc. "Various little courts and passages branched out of these two lanes" (Michael's and Crooked) and "these have all disappeared except two or three on the *west* side of Miles' Lane."

I need not quote more. Much of additional interest I could have given about this locality in the earlier remarks, but such has no reference to our Society's connec-

tion with Meeting House Court. It appears certain that in early days Friends met for Divine Worship in this little cribbed and confined place.—FREDERICK G. CASH.

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THE FATHER OF BENJAMIN WEST.—In Woodfall's *Public Advertiser*, 17th October, 1776, we read:—

"On the 5th of this Month died at Warborough in Oxfordshire, Mr. John West, Father of Mr. West, the Historical Painter. He was born at Long Crandon in Buckinghamshire in 1690, and in 1715 he went to Pennsylvania in America, where he had three brothers settled, who went there with William Penn. He married, and raised a family of ten children in that Province; and in 1764 he returned to England to visit his native Land, and see his youngest Son (the Painter), who at that Time was settled in London. . . . He was one of the People called Quakers, a Man of a pious, humane Mind, impressed with a due Sense of Religion without Bigotry or Superstition. He was just, charitable and upright in all his Dealings with Men, beloved and respected by them when living, and at his Death lamented by all who had the Happiness of his Acquaintance."

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THE FAMILY OF BENJAMIN WEST, THE ARTIST, P.R.A.—Benjamin West's father, John West, born 10 mo. 28, 1690, at Long Crandon, Bucks (Upperside Mo. Mtg.), was a son of Thomas and Rachel (Gilpin) West and a grandson of Thomas Gilpin (my ancestor), the Cromwellian soldier and Quaker

minister of Warborough, Oxfordshire (*Piety Promoted; First Publishers of Truth*, 215-217; *Gilpin Memoirs*). John West came to Pennsylvania in 1715 and married Sarah Pearson (daughter of Thomas, from Cheshire), by whom he had nine or ten children, of whom the youngest was Benjamin, born in 1738. John West's portrait appears in (1) his son's picture of the West family; (2) in the painting and engraving of Penn's treaty with the Indians; and in (3) a book of West's early sketches owned by the Historical Society of Pennsylvania. John West left in England a son, Thomas, who was brought up there and never came to Pennsylvania. Thomas figures in the picture of the West Family and Penn's Treaty with the Indians. He was a Friend and resided in Reading.

Query: What do the registers and minutes of Upper Side Mo. Meeting show as to John West's first marriage, his removal to Pennsylvania, and the birth and death of his son, Thomas?—ALBERT COOK MYERS.

[A search has been made in the Registers and Minute Books of Upperside M.M., but without the discovery of further information.—EDS.]

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“REPENTANCE BEYOND THE GRAVE.” — From Nottingham Monthly Meeting Minute Book, date 2 vii., 1760, I copied the following:—

“The Friends that was appointed to speak to Mary Jerrom reported that they had a suitable opportunity with her and that she still maintained her

erroneous opinion of there being a State of Repentance beyond the Grave or Time. Saying that ye souls in misery submitting themselves or repenting may be restored to Mercy, and the Divils also in time, for she could not think that the Almighty could be so cruel or unjust to punish the Wicked Everlastingly without End for crimes committed in this short space of life. Her mother, at the same time, vindicated her daughter's opinion, recommending to the Friends Hartley's book which she had by her, in favour of those opinions.”

Do you know anything of “Hartley's book”? — EMILY MANNERS.

[This was, probably, Thomas Hartley, Rector of Winwick, Northants (c. 1707-1784), a convert to Swedenborgianism. He revised the translation by William Cookworthy of Swedenborg's *De Coelo et de Inferno*, which was published in 1778 (see Smith's *Catalogue*, i. 448). Samuel Scott, the Quaker Minister, of Hertford, writes of Hartley in his *Diary*, “A man of unaffected piety, great sincerity, and exquisite sensibility. He lived some years in Hartford, and left a sweet savour behind him, both among rich and poor” (quoted in White's *Life and Writings of Emanuel Swedenborg*, 1867, ii. 592).

We cannot say which book by Hartley is referred to; his collaboration with Cookworthy was of a later date than that of the Nottingham M.M. Minute.—EDS.]

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BINGLEY, YORKS, AND THE QUAKER FAMILY OF LISTER (vi. 54).—It is somewhat remarkable

that in the *Chronicles*, etc., of Bingley, referred to in the last JOURNAL, there is no allusion to the Quaker family of Lister, from which Lord Lister is lineally descended, and of which family there are a number of entries in the Friends' registers of Knaresborough Monthly Meeting, including births from 1700, marriages from 1715, and burials at Crossflats, near Bingley, from 1736. Some members of this family resided at Gilstead in Bingley, and the status was that of yeoman, tanner, maltster, etc.

Thomas Story alludes in his folio *Journal* of 1747<sup>3</sup> under date 1738 to attending

"On the 18th of the Fifth Month, being the First of the week . . . a Yearly Meeting for Worship at Bingley which was very large, consisting of many Hundreds of People; and the Truths of the Gospel being largely opened unto them, and no publick Minister there besides myself, I was very much spent as to my natural strength, and now of great Age; but the Lord being pleased to restore the Strength of my Mind, and being Kindly entertained, in Company with many Friends, by our friend, William Lister, at his House there, my strength, through the goodness of God, was soon recovered; for the Lord sanctifies every Blessing to the ends proposed in it.

"On the 2nd (of the Fifth Month) I went to Carleton, accompanied by William Lister the younger," etc.

Two members at least of the Lister family of Bingley settled in the parish of Saviour's, Southwark, and Aldersgate Street, as

<sup>3</sup> Page 739.

tobacconists, one of whom, *viz.*, Joseph Lister of Southwark, son of Thomas Lister, of Bingley, maltster, was the father of John Lister apparently, the father of Joseph Jackson Lister, F.R.S., and grandfather to Lord Lister. For further particulars of the Lister family, we must refer to *Family Fragments*,<sup>4</sup> by William Beck, and Burke's *Peerage*,<sup>5</sup> the latter of which, however, gives no earlier details of descent before the above-named John Lister of Stoke Newington.—JOSEPH J. GREEN.

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EARLY NEEDLEWORK (v. 175; vi. 4, 55).—I should rather doubt the identity of the fair worker of the Hannah Penn sampler with the only daughter of Richard Penn, inasmuch as the majority, certainly, if not all the many samplers I have seen (and there are Quaker samplers owned by my family dating from 1660) were worked by girls in their *teens* or even earlier, whereas Hannah Penn would be about twenty-four at the date of the sampler. Of course it is not impossible, but as an example of juvenile work, when the late Elizabeth (Sanderson) Hanbury, widow of Cornelius Hanbury, died at Richmond, Surrey, in 1901, aged 108½, she left a sampler behind her, worked in 1800 or 1801, when aged eight!—JOSEPH J. GREEN.

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Sarah A. Storrs, of Virginia Water, Surrey, has recently presented to D. some beautiful specimens of needlework said to have been produced by Quaker

<sup>4</sup> 1897, pp. 39-43. etc.

<sup>5</sup> 1904, p. 971.

prisoners in York Castle at the end of the seventeenth century. These consist of three strips of linen,  $10\frac{1}{2}$  inches long by  $\frac{1}{2}$  inch wide, with two rows of very fine stitching and a buttonhole at each end; also two strips in miniature, measuring only  $1\frac{1}{2}$  inches long by  $\frac{1}{8}$  inch wide.

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Norman Penney, the Society's Librarian at Devonshire House, has just been honoured by election as a Fellow of the Society of Antiquaries [of London], one of the oldest of the learned societies. . . Fellows of the Society of Antiquaries are entitled to use the letters F.S.A.—*The Friend* (Lond.), 25th June, 1909.

ANNALS OF THE PEMBERTON FAMILY.—In the *Friends' Miscellany*, edited by John and Isaac Comly, Byberry, published in Philadelphia, 1835, vol. vii., no. 1, it states that Phineas Pemberton wrote a narrative describing the early sufferings of James Harrison, his wife and also himself, in England on account of their religious principles. James Pemberton lent this book but could not recollect to whom, and it was consequently lost. Some time previously his brother, John Pemberton, read the narrative, and made a few extracts, which are given in this account. Has the original ever been found and published?—ROBERT MUSCHAMP, Myrtle Cottage, Radcliffe, Lancs.

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### Obituary.

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On the 31st of Fifth Month, the death of Frederick Goodall Cash, of Birmingham, took place at Middlesbrough, Yorks. Ten days previously our friend was elected President of the Friends' Historical Society. He left the North at an early hour to attend the Annual Meeting on the 20th, and he afterwards expressed to several of his friends his pleasure at the result of the election. F. G. Cash had special knowledge of ancient London, and was greatly interested in historical and topographical research. A brief account, with portrait, appears in *The Friend* (Lond.), for 18th June.

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Thompson Wigham died at his residence in Carlisle on the 23rd ultimo, aged seventy-four years. T. Wigham took much interest in antiquarian research, and had extensive knowledge of local history.



## Extracts from the President's Address,

DEVONSHIRE HOUSE, 20 v. 1909.

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The Friends' Historical Society supplies, I think, in an attractive form, much that is likely to unite its members, and Friends generally who may peruse THE JOURNAL, in a greater interest in the general welfare of the Society of Friends at the present day, which is reaping the heritage and inestimable benefits won for us through the faithful and strenuous lives of a long line of Quaker forbears.

I think we may congratulate ourselves upon the progress made by the Society, which has now a membership of between four and five hundred, considerably larger, I believe, than the Congregational Historical Society, which is also doing such excellent work. To that Society, to the Wesley Historical Society, and to the newly-formed Baptist Historical Society I should like to offer our cordial good wishes.

I am sure we shall all agree that already a great deal of permanent interest and instruction has been published, notably that most valuable volume, printed as a Supplement to THE JOURNAL, viz., "*The First Publishers of Truth*," which illustrates and supplements in the most interesting and striking manner *The Journal of George Fox*, Besse's *Sufferings of the Quakers*, and other old standard Quaker publications.

I understand that it is proposed to print as a Supplement, transcripts from the Public Record Office (from the fine series of State Papers, Domestic series), relating to Friends up to the time of the Restoration; these should prove of special interest.

We shall all admit that our Quaker records, both of a public and private character, whether preserved at Devonshire House, in the safes of the various Quarterly and Monthly Meetings, at Somerset House, in public libraries, or in private hands, are so extensive, and the contributions made by members of our Society, I presume, so numerous, that the Editors must find considerable difficulty in dealing with such an *embarras de richesses*.

Dismissing the present, however, for the moment, it may be interesting to recall a few bygone Quaker worthies, who have in their day and generation, and in their private capacity, accomplished what are some of the present objects of our Society, *viz.*, the issue of publications relating to the history, bibliography, biography, and the more private family history of the Society of Friends.

In the seventeenth century we have notably the founder of Quakerism himself, whose Swarthmore papers, many of which are preserved in the strong-rooms on these premises, were by him arranged and docketed, and his *Journal* (although, as Carlyle says, it is so innocent of exact dates) is a remarkable instance of diligent, careful, painstaking, and, broadly speaking, accurate history of extraordinary value.

Then we have Theodor Eccleston, a foremost London Friend and Minister, to whom the historian Sewel expresses in his celebrated *History of the Quakers* his hearty acknowledgments for the vast amount of material he so diligently collected and provided for the book.

Amongst bibliographers we have the foremost name of honest John Whiting,<sup>1</sup> whose catalogue of Friends' books, printed in 1708, was the basis of the manuscript compiled by Morris Birkbeck and Thomas Thompson, preserved in two volumes at Devonshire House, and carried down to 1820.

Then comes the celebrated *Catalogue* by our late diligent friend, Joseph Smith, of Whitechapel, whose two volumes, later supplemented in 1893, were published in 1867, and earned the thanks of Mr. Gladstone; and whose name, I understand, finds a place in every volume of that indispensable work, *The Dictionary of National Biography*. To Joseph Smith we are also indebted for *A Catalogue of Books Adverse to the Society of Friends*, printed in 1873; and, in passing, I may remark that we sadly need another supplement to Smith's *Catalogue*, which would now form a bulky volume.

Other distinguished bibliographers were Francis Fry, F.S.A., of Bristol, whose noble collection of early printed Bibles and Testaments is amongst the treasures of the Bible House; also Henry Bradshaw, M.A., Fellow

<sup>1</sup> For a sketch of the life of John Whiting see *THE JOURNAL*, iv. 7-16.



Friends' Historical Society

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FRESH LIGHT UPON  
ANCIENT QUAKERISM

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For some time past Charlotte Fell Smith, author of "Steven Crisp and his Correspondents," "Mary Rich, Countess of Warwick," "James Parnel," etc., has been engaged in transcribing from the State Papers preserved in the Public Record Office in London, all the original documents containing reference to Friends. This work has resulted in the discovery of many matters of interest<sup>1</sup> which will prove of great value to students of early Quaker history. Among these may be noted (1) the suggestion, made to the Government in 1656, that several Friends, who are named, should be appointed Justices of the Peace in the place of other persons, also named, who were accounted unworthy of appointment;

<sup>1</sup>The printed Calendars of the State Papers contain only brief abstracts of all documents, including those specially relating to Friends.

(2) numerous appeals from Friends suffering imprisonment; (3) correspondence intercepted in the post; (4) returns from gaol-keepers of prisoners at various dates; (5) experiences of Friends in the Navy; a convinced master-gunner and other seamen; (6) reports of the travelling preachers in many counties, the reception they met with, etc.; (7) interviews with Cromwell and his ministers; and (8) minutes of the Council of State respecting Friends.

It has been decided to print, as Journal Supplement No. 8—"Extracts from State Papers"—a first series of these State Papers, from 1654, the year in which occurs the first reference to Friends, to 1658, the year of the death of Oliver Cromwell. This, with Notes, Index, etc., will make a pamphlet of about 100 pages, of the size of *The Journal*, but in slightly smaller type, the subscription price of which will be three shillings, or seventy-five cents, net. (See Order Form attached.)

## Prison Doors Closed and Opened.

We come next to a letter from Captain Henry Hatsell, a Navy Commissioner stationed at Plymouth, to Robert Blackborne, Secretary to the Admiralty Commissioners in London, in which he reports the arrival of three Quakers from Bristol. We give only an extract from the letter, but sufficient to shew how entirely the mission of these three preachers was misunderstood.

25 May, 1655. Plymouth.

. . . here came to this place About five Dayes since, 3 quakers ffrom Bristoll,<sup>1</sup> & y<sup>e</sup> last Lord's Day they gathered people together in A house at y<sup>e</sup> out skirte of this Corporation, & there made discoveries of new Lights, and two Dayes since they heard that y<sup>e</sup> Mayo<sup>r</sup> would send for them. Came to him to knowe his pleasure, with A salute, "What wilte thou haue of us?" & w<sup>th</sup> their hats on, w<sup>ch</sup> much Amazed y<sup>e</sup> people, one of them when they came to be Examined was somewhat Ingeneous & Acknowledged y<sup>e</sup> cause of his comming into these parts, & promised to Returne into his owne home: the other two stood stiffe in their hardned folly. y<sup>e</sup> first is att Liberty, the other two are Committed, where they have been two Dayes, & as an honest man told me just now, that since they have been in the prison they have neither sought God by prayer, nor Craved A blessinge on what they have Receyved, nor Returned thanks,<sup>2</sup> the More I behold y<sup>e</sup> workings of Satan in this Manner, the More Cause I have to Acknowledge the mercie of the Most high.<sup>3</sup> . . .

On 28th May, Hatsell wrote again to the Admiralty Secretary and shewed himself no hard man after all. He alluded with much sympathy to "the unheard of cruelties practised against the professors of the Truths of Christ, whose blood the Lord will no doubt avenge," meaning the Waldenses, and added as postscript:—

The Quakers are still in prison, being very stiffe & are Like to be sent to y<sup>e</sup> Common Gaole, our quiet west country people doe judge them to be men of A strange humo<sup>r</sup>.<sup>4</sup>

<sup>1</sup> We know from the tract, *The Wounds of an Enemie*, 1656, that two of the travellers were Thomas Salthouse, from Lancashire, and Miles Halhead, from Westmorland. The other is described as "a friend of Bristoll born at Exeter, who spake not to the people," and so "was set free, with charge to be gone home."

The First-day meeting was held at the house of John Harris, and among those present was "George Brooks, then Priest of the Nightingale Friggot," a man of notoriously bad character, to whom some plain questions were put, and who was the cause of the commitment of Salthouse and Halhead. These two Friends suffered imprisonment for more than a year in Plymouth and Exeter. See also *F.P.T.*; *Besse*.

<sup>2</sup> The same complaint is made in *The Character of a Quaker*, 1671, p. 10. But when Friends were moved to express a few words before a meal, they were, at times, apprehended for preaching at a Conventicle! See *Journal of George Fox*, ii. 133; *Besse's Sufferings*, i. 764; *F.P.T.* 240.

<sup>3</sup> S.P.D. xcvi. 83. *Cal.* 1655, p. 183.

<sup>4</sup> S.P.D. xcvi. 87. *Cal.* 1655, p. 184.

# FRIENDS' HISTORICAL SOCIETY.

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JOURNAL SUPPLEMENT No. 8.      EXTRACTS FROM STATE PAPERS.

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Please send me ..... cop ..... of the above-named Supplement, when ready,  
for which I enclose ....., being Three Shillings (Seventy-five Cents) per copy.

Signed .....

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Date .....

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TO NORMAN PENNEY, F.S.A., Devonshire House, 12, Bishopsgate Without, London, E.C. ;  
to HERMAN NEWMAN, 1010 Arch Street, Philadelphia, Pa.; or to DAVID S. TABER,  
144 East 20th Street, New York, N.Y.

of King's College, and University Librarian at Cambridge, the son of a Friend, and one of the most distinguished of scholars and bibliographers, whose name is kept before us by the "Henry Bradshaw Society."

Amongst diligent collectors of Quaker books and manuscripts, in the early days of our Society, was Steven Crisp, of Colchester, whose collections, made known to us by our friend, Charlotte Fell Smith, in her *Steven Crisp*, are still preserved at Colchester, and also upon these premises.

Thomas Marche, of Sandwich, was another indefatigable collector, and his admirably arranged Kent Records are amongst the treasures at Devonshire House, his excellent caligraphy being especially noticeable.

To Richard Hawkins we are indebted for a fine series of rare early Quaker pamphlets, many of them originally the property of George Fox, and formerly preserved in the Library of Westminster Meeting House, now here.

Thomas Ellwood, the editor of Fox's *Journal*, was another early Friend, many of whose manuscripts are still preserved; and amongst others was a precious collection of State papers and letters, formerly belonging to his immortal "Master John Milton," which afterwards came into the possession of John Nickolls, F.S.A., the Quaker publisher, who printed them in 1743.

Then we have Benjamin Furly, of Colchester, and Amsterdam, one of the compilers of George Fox's "*Battle-door*," friend of Locke, Algernon Sydney, and other distinguished men, whose most interesting catalogue of books and curiosities, published in 1714, deserves more attention than it has at present received.

In later times, we have John Kendall, of Colchester, whose fine collection of books, left in trust, was unhappily dispersed some forty years ago; it contained, amongst other treasures, Benjamin Furly's family Bible.

Other collectors were James Dix, of Bristol, John Thompson, of Hitchin, Francis Fry, of Bristol, Richard Day, of Saffron Walden, Thomas Thompson, of Liverpool, Paul Bevan, of Tottenham, Arthur John Naish, of Birmingham, James Midgley, of Rochdale, Thomas Mounsey and Edward and Thomas James Backhouse, of Sunderland,

Thomas Robson, of Liverpool, and others, all diligent collectors of Quaker books, manuscripts, and other Quakeriana.

Then amongst antiquaries we have the distinguished name of Dr. Thomas Young, the Egyptologist, and amongst other well-known names were Benjamin Bartlett, F.S.A., the topographer and antiquary, who used to write in the famous summerhouse belonging to his Newton ancestors at Hartshill, where George Fox himself is said to have been similarly engaged. Others were Thomas Birch, Peter Collinson, the naturalist and antiquary, Dr. Richard Mead (whose wife, Ruth Marsh, was a Friend), Dr. Lettsom, Hudson Gurney, Anna Gurney, Joseph Sams, Henry Ecroyd Smith, Nathaniel Sams, and others.

Amongst historians we may mention William Sewel, Joseph Besse, Robert Proud, Samuel M. Janney, John Gough, Thomas Wight, John Ruddy, James Bowden, Charles Tylor, Dr. Hodgkin, John Stephenson Rowntree, John Wilhelm Rowntree, William Beck, Charlotte Fell Smith, and others.

Quaker genealogists and family historians have also been much to the fore, especially of late, and we may name in this connection Daniel Gurney, George Griffin, Joseph Foster, James Backhouse, George Richardson, Anne Ogden Boyce, George Baker, Charlotte Sturge, Samuel Lloyd, Francis Corder Clayton, Josiah Newman, Percival Lucas, William Ernest Marsh, Sir Alfred E. Pease, Norman Penney, and Henry Ecroyd Smith.

Our friend, Frederick Goodall Cash, whom I have had the privilege of knowing for over forty years, and who will, I hope, succeed me in the presidential chair, is also well known to us for his accurate knowledge of London topography.

To conclude, perhaps I may be just allowed to mention my earliest association with the records at Devonshire House.

Some thirty years ago I applied to Devonshire House Monthly Meeting for leave to make extracts from the Minute Books of that Meeting, and I possess a copy of a



minute, dated 18 xi., 1880, signed by the Clerk, our able and indispensable friend, William Frederic Wells, granting me this privilege, and I was committed to the paternal care of the late Edward Marsh, manager of Friends' Book and Tract Depository, whose brother, James Marsh, was my father's partner in business.

I may add that I made very full use of that minute, and I was allowed to rummage amongst the then somewhat neglected and musty treasures of the Lower Strong-room, and made extracts from the ponderous tomes containing Quaker Sufferings, from which Besse compiled his famous folios. I recollect that my curiosity inclined me to "go up higher" in the room, and Edward Marsh and Charles Hoyland caught me in the act of examining, upon a top shelf, the contents of one of a series of small square deal boxes, which contained ancient Yearly Meeting papers.

Many years after, Isaac Sharp gave me permission again to examine the contents of this box, which, to our delight, produced papers in the handwriting of George Fox, and amongst them was no other than his original Testimony concerning Ann Whitehead, which was later reproduced by William Beck in his valuable *George Whitehead*, so that my curiosity was well repaid.

From 1880 to the present time I have given much attention to Quaker history and records, more particularly perhaps to family history, my own people having remained Friends since 1652; and I have formed a very large and carefully arranged collection of books, papers, and relics, relating to hundreds of Quaker and other families, of which I have recently compiled a general catalogue of two folio volumes of some 600 pages.

*Tunbridge Wells.*

JOSEPH JOSHUA GREEN.

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Though thousands should be convinced in their understanding of all the truths we maintain, yet if they were not sensible of inward life and their souls not changed from unrighteousness to righteousness, they could add nothing to us.—ROBERT BARCLAY, *Apology*, xi. 7, quoted in R. M. Jones's *Little Book of Selections*.

## A Rare Tract on Persecution in Scotland.

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The Devonshire House Reference Library has recently added to its literary treasures a 4to 12-page tract with the following title, "Some Queries touching | EXCOMMUNICATION | Published by the People of GOD, (termed in derision *Qua- | kers*) to be considered by all the Bishops and Synods of | this Nation, or any others that may be concerned | in such Proceedings against them. But most | especially, by the present Bishop and | Synod of *Aberdeen*." The Queries number eleven. The first asks how the power to excommunicate comes from God (as they allege)—mediately or immediately; then follow questions regarding the nature of the excommunication, the particular grounds and reasons thereof, and the form of the words used, and some further Queries from Isaiah lxvi. 5. The ninth query refers to a "sermon by G. M. in the 9th month, 1666, falsely chargeing the People of the Lord with Heresies." The conclusion of the pamphlet is as follows:—

These were delivered to the late Bishop of *Aberdeen*,<sup>1</sup> in his own hand, at the Synod-house door (access being stopped) by *John Cowie*, and *Thomas Milne*, as he was coming out, 1674.

*After which, the said Bishop put a stop to such proceedings, during his life-time, being one of the most sober and moderate among them. And now this present Bishop, his successour,<sup>2</sup> and his Clergie being intending a new procedure, with their sentences of Excommunication, (so-called) against the people of the Lord; we have published these Queries both for them and others of their National-Church-Officers, (as they are called) to consider and answer: which we judge they are holden to do in reason before their procedure, as they would be esteemed just or equal in their dealings by the World. And they are now proposed not out of any regard to their sentence, or for seeking any delay thereof, out of any fear we have of it, but only for clearing the Truth, and out of Compassion to them; lest they be found fighters against God & his people.*

G. M. Fraser, librarian of the Aberdeen Public Library, in response to an enquiry, states that the date of the tract is 1682. His library has no copy of the tract, but there is one in the Advocates' Library, Edinburgh. It does not appear to be in the British Museum. Edmond, in his *Aberdeen Printers*, pt. 3, p. 131, says, "I have no hesitation in ascribing this tract to John Forbes's Press. It was probably printed shortly after Bishop Haliburton's translation to the See of Aberdeen in 1682."

Henry T. Wake, of Fritchley, Derby, from whom the copy of the tract now in D. was purchased, writes, "I bought the tract from Ludwig Rosenthal, München, Germany [in 1898]. It appeared in my Catalogue No. 286 and again in the recent one from which thou ordered it."

<sup>1</sup> Patrick Scougal, consecrated Bishop of Aberdeen 1664, died 1682.  
—G. M. FRASER.

<sup>2</sup> This was George Haliburton, translated from Brechin to Aberdeen, 1682, and remained Bishop of Aberdeen until the Revolution in 1688. He died at Cupar Angus in 1715, æt. 77.—G. M. FRASER.

## Incidents at the Time of the American Revolution, connected with some Members of the Society of Friends.

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As is well known, the British Army, under General Howe, landed at the head of the Elk River in north-eastern Maryland on the 28th of the Eighth Month, 1777, and marched forward into Pennsylvania. Washington's army, which had been at Wilmington, Delaware, near the southern boundary of Pennsylvania, moved to intercept it, and the hostile armies met near Birmingham Friends' Meeting House, and the Battle of Brandywine ensued, resulting in the defeat of Washington, who retreated to Pottsgrove, now Pottstown, on the north-east bank of the Schuylkill River, where the American Army was on the 20th of the Ninth Month, 1777.

The British moved northward, and on the same date were located on the south bank of the Schuylkill River, the right wing resting at Valley Forge, opposite Fatland Ford, and the left wing being near Moore Hall, and about in the position where Phoenixville now stands. Washington detached a small part of his army, and sent it to endeavor to cut off the supplies on the rear of the British. This detachment was encamped on the night of the 20th of the Ninth Month, near Paoli, where it was surprised by the British, and a battle ensued, popularly known as "the massacre of Paoli," though probably not more of a massacre than all battles are.

Edward Randolph, who was, or had been a Friend, was attached to this section of the army, whether as an officer or a private, I do not know. He was grievously wounded, and left on the field as dead. A British officer and soldier passed him, and the soldier raised his musket and was about to shoot the prostrate man, when the officer restrained him, saying that powder was too scarce to waste on dead rebels. The couple passed on, leaving the supposed dead man as they found him. But Edward

Randolph, though very seriously wounded, was not dead, and he was subsequently found and taken to a neighbouring farmhouse. There he was nursed, and recovered. He afterwards became a worthy member of Philadelphia North Meeting, and for some years occupied the position of an Elder; he lies buried in Friends' Western Burial Ground.

Washington himself appears to have made a personal recognisance of the position of the British Army, and passing down the north side of the Schuylkill, seems to have arrived in the afternoon of the 21st at the residence of my grandfather, James Vaux, which was at Fatland Ford, on the north side of the Schuylkill River, opposite Valley Forge, where the right wing of the British Army was located. The house was on the crest of the hill, the ground sloping off in front to the river and overlooking the Valley Forge district. Thus Washington was in a position to view a large part of the army of his antagonist.

Washington supped with my grandfather, remained over night, and took breakfast with him on the morning of the 22nd, when he departed. The afternoon of the same day Howe himself crossed the river and went to my grandfather's house, where he took supper, remained over night, and took breakfast there on the morning of the 23rd. On the previous evening, he probably issued from my grandfather's house the order for his army to cross the river, which it did during that night and the morning of the 23rd. It is quite probable that Howe slept in the same bed that Washington had occupied the previous night. He said to my grandfather that from what he could see with his spy-glass, he must have had some prominent officer of the rebel army with him the night before. My grandfather replied, "Yes," he had General Washington. "Oh," said Howe, "I wish I had only known that, and I would have tried to catch him." It will thus be seen how the whole future of the American cause was involved in this trifling incident, for the hope of success undoubtedly rested almost entirely upon Washington's life.

The whole of Howe's army was thus across the river by three o'clock on the afternoon of the 23rd, and as it embraced some fifteen to twenty thousand men, it must

have occupied a very large part of my grandfather's 300 acres, and also considerable areas on adjoining land.

The leading incidents above stated were often talked about in my family when I was a child, and my brother and sisters, who were much older than myself, had them direct from my grandfather, I being only ten years old when he died.

My grandfather was an Englishman, born in London, but some years before this had removed to America, and located on a large plantation in the place indicated. Like most Friends he endeavored to maintain a strict neutrality, but his sympathies were with the American cause, to which he ultimately took the affirmation of allegiance. For this he was dealt with by his Monthly Meeting, and was several years under dealing. He was, however, retained in membership, and was sent as a representative to the Quarterly Meeting soon after.

A few years later he represented Montgomery County in the Pennsylvania State Legislature.

Howe's army rapidly advanced and took possession of Philadelphia. The battle of Germantown occurred on the 4th of the Tenth Month, and Washington was repulsed and fell back, later crossing the Schuylkill River and going into winter quarters at Valley Forge in the Twelfth Month of the same year. The whole encampment was in full view from my grandfather's house, laid out almost as a map before him. The northern end of the celebrated Sullivan's bridge was on his plantation; and, as the American picket line on that side of the river must have been far beyond his house, it is evident that his intercourse with the officers and privates of the army must have been constant.

In the Fourth Month, 1778, Elizabeth Drinker and several other Friends visited Washington at Valley Forge for the purpose of interesting him in procuring the release of the Friends, of whom her husband was one, who were exiled in Virginia, for their supposed sympathy with the Royalist cause.<sup>1</sup> Beyond obtaining a pass to Lancaster she was unsuccessful in her efforts. The following extracts

<sup>1</sup> See *Exiles in Virginia; with Observations on the Conduct of the Society of Friends during the Revolutionary War. 1777-1778.* Phila., 1848.

from her diary show the interest which my grandfather took in her mission :—

April 6, 1778. We came to James Vaux's with J. V. himself, who came over to invite us. We crossed ye large Bridge over Schuylkill just by his house. We drank tea and lodged there. Rowland Evans and wife came to see us in ye evening. Israel Morris and ye lads went to lodge with them, as they live near.

April 7. Left James Vaux's after Breakfast, and changed one of our horses for C. Logans. We found ye roads exceedingly bad, some of us were frequently in and out of ye carriage.<sup>2</sup>

It is known from cotemporary manuscripts in my possession signed by Nicholas Waln and other Friends that my grandfather's plantation was devastated by the opposing armies, and that he suffered a loss of upwards of one thousand pounds in consequence.

One of my grandfather's sisters-in-law, an English lady, visited him at his plantation a few years later, after the war was over, and writes thus in her diary as to a walk she and others took whilst on this visit :—

First-day, 9 Mo. 10, 1786. Pretty soon after dinner we prepared for a walk to the River Schuylkill, about a mile through a beautiful and romantic woods, in which our innocent employ was to examine the different flowers, far exceeding ours in number at this season of the year. When we reached the side of the water our way was more rugged, with more bushes, which we were obliged to step high to avoid. Saw some remains of a bridge built over this river in the war, which was vainly thought could stand many a blast; however, one severe frost carried it quite away. [This was Sullivan's Bridge.] What a dismal situation brother and sister must have been in at that time, an army encamped on their plantation, pulling down every fence and pulling up every tree.

My great-grandfather, John Head, was an affluent merchant in Philadelphia during and before the Revolution, a leading citizen, and a Friend highly esteemed, having his membership at Market Street Meeting. He resided close to that Meeting House on Second Street, immediately opposite the place of worship belonging to the Episcopal sect, commonly known as "Christ Church."

In common with other wealthy merchants of those days when there were no Banks, John Head kept in his house a considerable percentage of his estate in gold and

<sup>2</sup> *Extracts from the Journal of Elizabeth Drinker, 1889, pp. 93, 94.*

silver coin. A part of the furniture of houses of that class of persons was an "Iron Chest" in which such treasure was kept. Such an article would be but little protection against thieves in the present day. The incident which follows appeared in a Philadelphia newspaper more than sixty years ago, and I have a good deal of hesitation in referring to it in this paper, as I do not know on what authority it is based, and I have never heard of any family tradition in relation to it. What seems to be a reference to the same incident, however, appears in at least one historical work, though no name is mentioned. Some of the statements which accompany the newspaper account are manifestly erroneous, and yet the parts which refer to John Head may be correct. I know that he had been kind to the congregation which worshipped across the street from his residence, and that they reciprocated his kindness by ringing the church chimes when his vessels were sighted in the Delaware. I quote from the article those parts which relate to him, leaving readers to form their own opinions as to the genuineness of the story.

During the period when the Continental Army lay near the City of Philadelphia, in 1776, the condition of American affairs became so hopeless that many despaired of success, and began to consider means for putting an end to the war. The Rev. J. Duche was at that time assistant rector of Christ Church and St. Peter's, the Rev. William White, afterwards Bishop, being rector. Gen. Washington attended the services of the Episcopal Church, and was an intimate friend and frequent guest of Mr. Duche. At the solicitation of some members of the Church, Mr. Duche addressed a letter to Gen. Washington advising an armistice or capitulation. The letter was without signature, but was traced to the author and subjected him to much public censure. [It seemed to be necessary to extricate Duche from his uncomfortable position, and he appears to have conferred with Washington and Robert Morris as to some plan by which to relieve the Continental Army, and thus place himself in a more favourable light. It was agreed that Robert Morris should call upon John Head and he accordingly] called upon his Quaker friend, explained the distressed situation of the army, the gloomy prospect of public affairs, and the necessity of raising a sum of money for immediate use. The merchant listened with much attention. "But," said he, "you know the principles of my sect, and that we cannot conscientiously do anything to promote or keep up a war." Morris renewed his expostulations, and with such good effect that the old gentleman, suddenly jumping up, said, "Robert, on that mantel is a key, in that room is an iron chest." He said no more but took his hat and walked out of the house. Morris understood the matter, took the key and opened the chest and took out

sixty thousand dollars in gold and silver, which was forthwith removed on drays, and was the means of relief to many a suffering soldier. Clothing and shoes were procured, and (not long after) the battle of Trenton was fought and affairs took a different turn.

I will close this paper with an account of a somewhat different character from the others, and yet in some degree kindred.

Another relative of mine, a younger brother of my grandfather (both, however, born in England), was a pronounced Royalist, and, though living in Philadelphia, where an extremely "rebel" feeling existed, he was so imprudent as to join with others of similar sentiments in singing in a prominent public place "God Save the King." The whole party was immediately arrested and put in confinement, but soon paroled, with the condition that each should keep to his house, and do nothing antagonistic to the American cause.

Soon afterwards my relative left the country by stealth, and fled to London, the place of his birth, where his parents continued to reside. At this time he was engaged to be married to a Philadelphia lady, to whom and one other person only he communicated his design.

After the war was over he went from London to Paris, and there before Benjamin Franklin took the affirmation of allegiance to the American government, and then returned to America. Soon afterwards he was married to his Philadelphia friend, who had waited so many long years for him.

GEORGE VAUX.

*Philadelphia, Pa.*

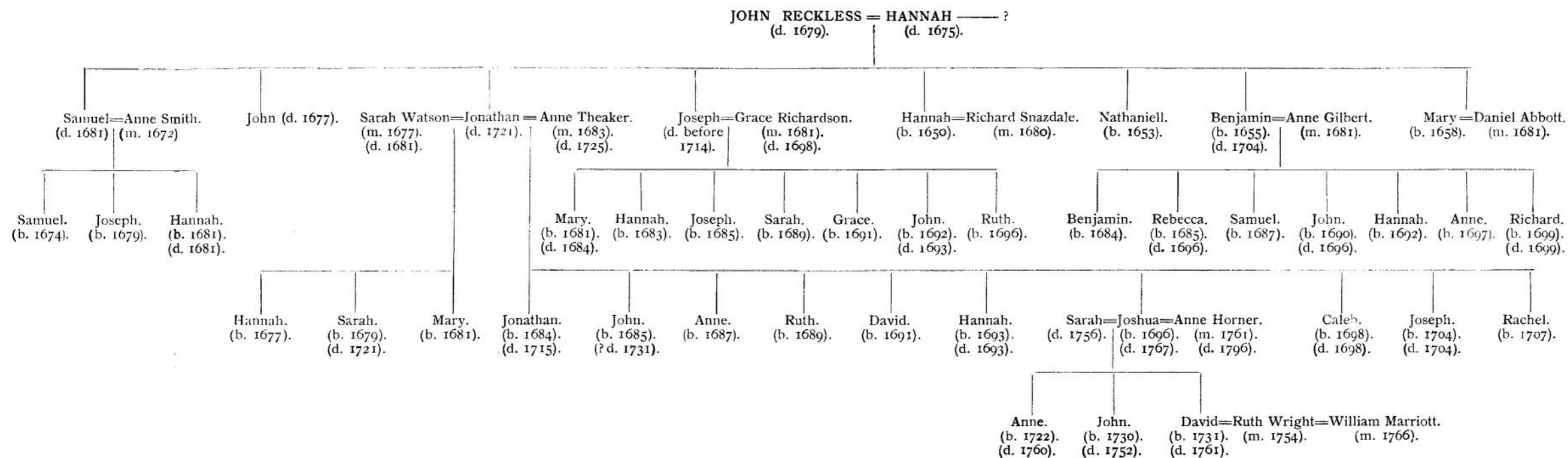
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Information that upon the 14th of February, 1657/8, being the Lord's Day, Henry Feast, of Roydon, Essex, came into the parish church of Hunsdon, the minister being then in the pulpit, "after he had done his prayer before his sermon when he was about to take out his text," Feast stood up, and, with a loud voice, said, "The prayer of the wicked is an abomination to the Lord." The minister asked if he applied that scripture to him, and the said Feast replied, but the informants could not understand what he said "by reason of the tumult that was in the church."

—*Extracts from Hertfordshire Sessions Rolls, i. 122.*







## A Short Account of John Reckless and his Family.

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### PART II.

It is somewhat difficult to determine which was the eldest of John Reckless's family, as it is evident the older children were born before he joined the people called Quakers.

I have placed Samuel first on the list, as I find from the digest Register of the Society of Friends at Nottingham that he was married the earliest. He married Anne Smith, of Nottingham, 13 ii., 1672 or 3, and died 3 viii., 1681. Anne Reckless, who died 30 iv., 1697, would, I think, be his widow. These entries show that he was in sympathy with Friends, though from the Minute Books he does not appear to have taken a very active part in the work of the Society.

John Reckless, Junr., died in 1677; he, like Samuel, is not mentioned in the records.

Jonathan is described as a "miloner"; he was twice married, his first wife being Sarah Wattson, of Nottingham, the mother of three of his children, and his second, Ann Theaker, by whom he had a very large family. He appears to have had much influence, and certainly from the numerous duties undertaken by him he must have had the interests of the Society deeply at heart. He was one of the first Trustees under the will of Elizabeth Heath, of Mansfield, who endowed twelve almshouses there, and left very considerable property to be administered by Friends, although it is uncertain whether she was actually a Friend herself; her name does not appear in the record of the Sufferings of Friends in Mansfield, and it seems hardly likely that a woman possessing so much property would have escaped persecution if she had openly espoused the cause. She died in 1693, and was buried at the back of the almshouses at Mansfield in the graveyard which she gave. Her death appears in the Friends' digest Register at Nottingham, and the Trust is still administered by Friends.

On "7 of ye 6<sup>th</sup> mo., 1708," Jonathan Reckless was appointed with John Johnson, Senr.,

to speak to Will<sup>m</sup> Wrogden to mind his business, & take due care of his family, it having been observed by some ffrds y<sup>t</sup> if they had not been supplied in their illness they might have suffered much.

From the Nottingham Monthly Meeting Minute Book, 1706-1765, we find that Jonathan Reckless was constantly appointed for the work of the Society. He gave notice, 9 ix., 1708, of a "collection for y<sup>e</sup> poore, y<sup>e</sup> same to be collected y<sup>e</sup> first day following." On 7 ix., 1710, his name, with many others of the family, appears "To a Subscription for y<sup>e</sup> Service of Truth—Repairs of y<sup>e</sup> Meeting and Grave Yard wall." In 1713, we find him exhorting a certain Daniel Potter. There is an interesting letter, addressed :—

For Jonathan Reckless, or to some other friend of the quarter meeting of the people of God called Quakers, the 28<sup>th</sup> of y<sup>e</sup> 2<sup>nd</sup> mo. 1717.

To friends of the quarterly meeting for the county of Nottingham.

These few lines may let you know I have ordered my Brother, John Need, of Arnall, to return you three pounds towards the Relief of your poor honest friends, as you may see cause ; also I have Desired him not to hinder friends of the priviledge of that small Burieing place near my house in Arnall, as it may be of some service to friends thereabout ; and if these Lines come to your hands Lett me hear how it is answered.

Soe with our Dear Love to all faithfull friends, we rest yours in the truth,

'JOSEPH & REBECKAH NEED.

From Darby, in the County of Chester, in the Province of Pensilvania.

Jonathan Reckless died 7 x., 1721, and his widow, 24 i., 1725/6.

Joseph Reckless married Grace Richardson, of Nottingham, 12 iv., 1681 ; they had several children. His name also appears in the Monthly Meeting Minute Book, though not so frequently as that of his brother.

On 11 vi., 1707, we find this entry :—

Agreed y<sup>t</sup> Joseph Reckless & John Johnson, Sen., take a convenient opportunity to speak to such as are remiss in coming to y<sup>e</sup> mo. meeting & weekday meeting & First day morning meeting and y<sup>t</sup> they speak to such as make a practice of sleeping in a meeting.

His wife died 16 viii., 1698, but there is no notice of his death in the digest Register. He was not living,

however, in 1714, for when John Stephenson, of Hinckley, and Sarah Reckless declare their intention of marriage, 7th of 8 mo., 1714, she is described as daughter of Joseph Reckless, late of Nottingham, deceased, and her uncle Jonathan being present, gave his consent.

Hannah Reckless was born in 1650, and in 1671 her name appears as one of the "women friends appoynted and named for publicke service" in the Quarterly Meeting. The Quarterly Meeting Minute Book shows that she took a considerable share in the work of the Society. It is possible she kept house for her father after her mother died, as she did not marry till after his death. Her husband was Richard Snazdale, or Sneedale, of Ramsey, Huntingdonshire; he evidently was highly esteemed by Friends, as a great many names were appended to the minute of the Monthly Meeting which liberated him for his marriage. I do not know whether any of their descendants are living, as I have not searched any of the Huntingdonshire records.

Benjamin, the youngest son of John and Hannah Reckless, was born in 1655; in 1681 he married Anne Gilbert, of Leicester, at Leicester, and they had several children. His name does not appear as frequently on the Minute Books as the other members of the family, but under date 5 v., 1697, we find an "Epistle from the Quarterly Meeting of Women Friends, London, to Women Friends, especially of the younger generation," addressed to Benjamin Reckless, Shopkeeper, Nottingham. Benjamin Reckless and J. Reckless also signed the liberating minute for William Thompson on his marriage with Elizabeth Theaker. The death of Benjamin Reckless is registered at Nottingham, 4 xii., 1704.

Mary Reckless was born in 1658. She married Danjell Abbott, of St. Ives, County of Huntingdon, 27 i., 1681. He is described as a "Tinne man." I have not attempted to trace their descendants, but it is possible that readers of THE JOURNAL may be able to give information respecting them.

We now pass on to the grandchildren of John and Hannah Reckless, who were very numerous, though

comparatively few took any active part in the work of the Society.

On the 3 x., 1709, we find that John Reckless and Samuel Reckless, with others, "be spoke to by Sam<sup>l</sup> Coulson to come to y<sup>e</sup> next meeting, if they be willing to join ffr<sup>ds</sup> in y<sup>e</sup> Service of Truth"; and at the Monthly Meeting, 14 iv., 1709, "Above ffr<sup>ds</sup> signified their willingness." Samuel Reckless would, I think, be the son of Samuel; he was born in 1674. In 1710, Samuel Reckless subscribed "to repairs of y<sup>e</sup> Meeting House and Graveyard wall." "10 viii., 1713. It is agreed that Sam<sup>l</sup> Reckless give notice of a Collection for y<sup>e</sup> Poor the next first-day to be collected y<sup>e</sup> first-day following." In 1711, 1716, and 1717, Samuel Reckless is appointed to visit certain delinquents. I find no notice of his marriage or death in the Friends' Registers.

Jonathan Reckless, Junr., the son of Jonathan and Anne Theaker, his second wife, was born in 1684. He declared his willingness to "serve y<sup>e</sup> Truth," 7 ix., 1707. In 1710, he subscribed to repairs of the Meeting House. I find no mention of his marriage. He died in 1715.

There is mention in the Minute Books of John Reckless, who would, I think, be the second son of Jonathan, born in 1685. His name appears on subscription lists, and on 3 x., 1709, he is asked to join Friends in the service of Truth. I cannot find a record of his marriage. He appears to have died in 1731.

There is very frequent mention of an Anne Reckless, who was possibly a daughter of Jonathan, but it is difficult to determine, as there are several of the same name; she was a most active member of the Society, and might be said to have held the office of almoner for Friends; there are many entries of this kind: "Ann Reckless is desired to give four shillings to the Widdow Senior according to an Agreement last Mo. Meeting."

There is a curious little account in existence in connection with the re-building of the Meeting House, Spaniel Row, Nottingham, in 1737, which is receipted by Anne Reckless:—

*JOHN RECKLESS AND HIS FAMILY.*    119

July y <sup>e</sup> 14. To a woman for cleaning room y <sup>e</sup> 1 time ..	0	0	4
Gave y <sup>e</sup> workmen their allowance three men one quarte beare in y <sup>e</sup> afternoon .. .. .	0	0	2
15 <sup>th</sup> 5 men drink 4 quarts .. .. .	0	0	8
16 <sup>th</sup> 3 men drink .. .. .	0	0	6
19 <sup>th</sup> 2 men drink .. .. .	0	0	3
20 <sup>th</sup> 2 men drink .. .. .	0	0	4
21 2 men drink .. .. .	0	0	4
22 two men drink .. .. .	0	0	4
23 two men drink .. .. .	0	0	4
26 paid James Smith for cleaning y <sup>e</sup> chamber and yard and garden .. .. .	0	1	6
		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>	
		0	4
3 pounds of Glew .. .. .	0	1	3
		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>	
		0	6
		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>	
		0	6
		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>	
		0	6
		<hr style="width: 50%; margin-left: auto; margin-right: 0;"/>	
		0	6

ANNE RECKLESS.

As she appears to a certain extent to have supplied the workmen engaged in rebuilding the Meeting House, it seems possible she lived in the old home of the Reckless family which adjoined those premises.

In 1738 appears this entry, "Ordered that Anne Reckless be paid what is due to her on Acc<sup>t</sup> of the poor which sum is £3: 3: 8, being what she disburst." I find the death of an Anne Reckless registered in 1760, but I am not certain that it is the Anne Reckless of these notes.

David, the third son of Jonathan and Anne, was born in 1691. I cannot find any note of his marriage. He certainly held office in the Society, for under date 3 ii., 1731, we find this entry, "David Reckless to give up all the writings relating to Mo. and Quarterly Meetings." In 1732, he subscribed £1 10s. for the alterations and necessary repairs of the Meeting House, and when it was rebuilt in 1737 a licence was granted by the magistrates

for the meeting to be held in an outhouse in the yard and possession of David Reckless, situate in a street called Wheeler gate in this town of Nottingham, being formerly a pin room, And to use the same Lawfull Meeting house untill their present Licensed Meeting house be enlarged, Rebuilt, & finished up for the purpose afore said.

There is no notice in the Registers of either marriage or death of David Reckless.

Joshua, the fourth son of Jonathan and Anne, born 1696, married, firstly, Sarah —, and lived at Mansfield; they had three children. In 1731/2 Joshua Reckless was appointed in Mansfield Meeting to receive Books and to register Marriages, Births, and Deaths. In 1741, he was appointed to attend Yearly Meeting. He was also a Trustee of Elizabeth Heath's charity. In 1749, the affairs of the Widow Horner received the attention of Friends, and help was given her from the Meeting. Joshua Reckless was constantly appointed to relieve her necessities: this went on for many years. His wife, Sarah, died in 1756, and in 1761 Joshua Reckless solved the Widow Horner's difficulties by marrying her.

The book of Sufferings shows that his goods were taken for tithes, etc., between the years 1756 and 1766. After his death in 1767, we find his widow's goods were distrained upon, and pewter and silver were constantly taken.

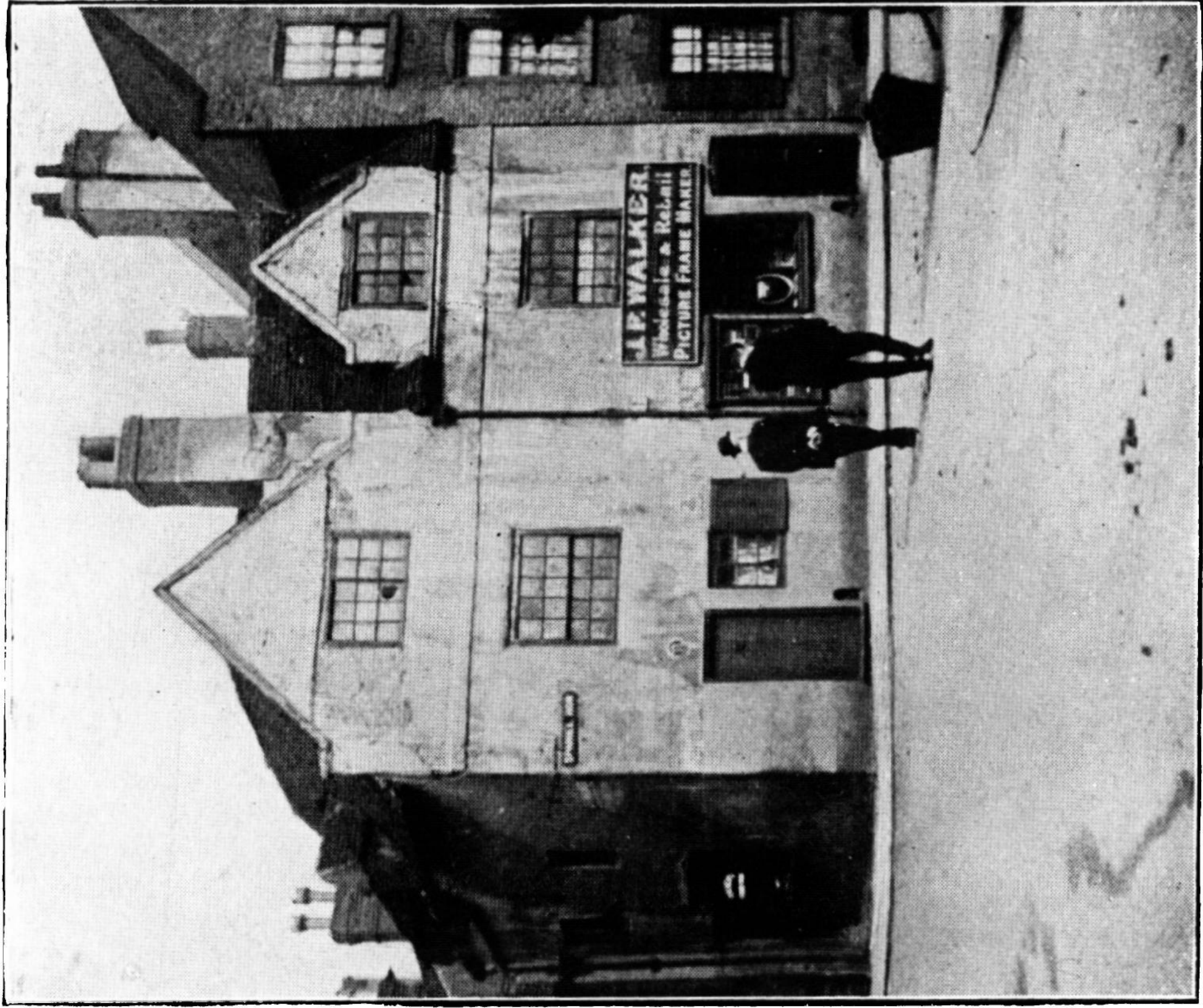
W. Trevelyan Thomson, of Middlesbrough, who is descended from the Widow Horner, has in his possession an early edition of George Fox's *Journal*, which bears the following inscription: "David Horner Son Livre, Le Don de sa Grand'mère Anne Reckless, le vingt huit du six mois, L'an mil sept cent quatre vingt quinze." Anne Reckless died in 1796, aged about eighty-five years; she and her husband were buried at Mansfield.

Of the children of Benjamin Reckless we find but little mention. A Benjamin, who, I think, would be his son, is frequently exhorted for drunkenness and ill-using his wife; finally a Testimony is issued against his "vile practises" in 1733.

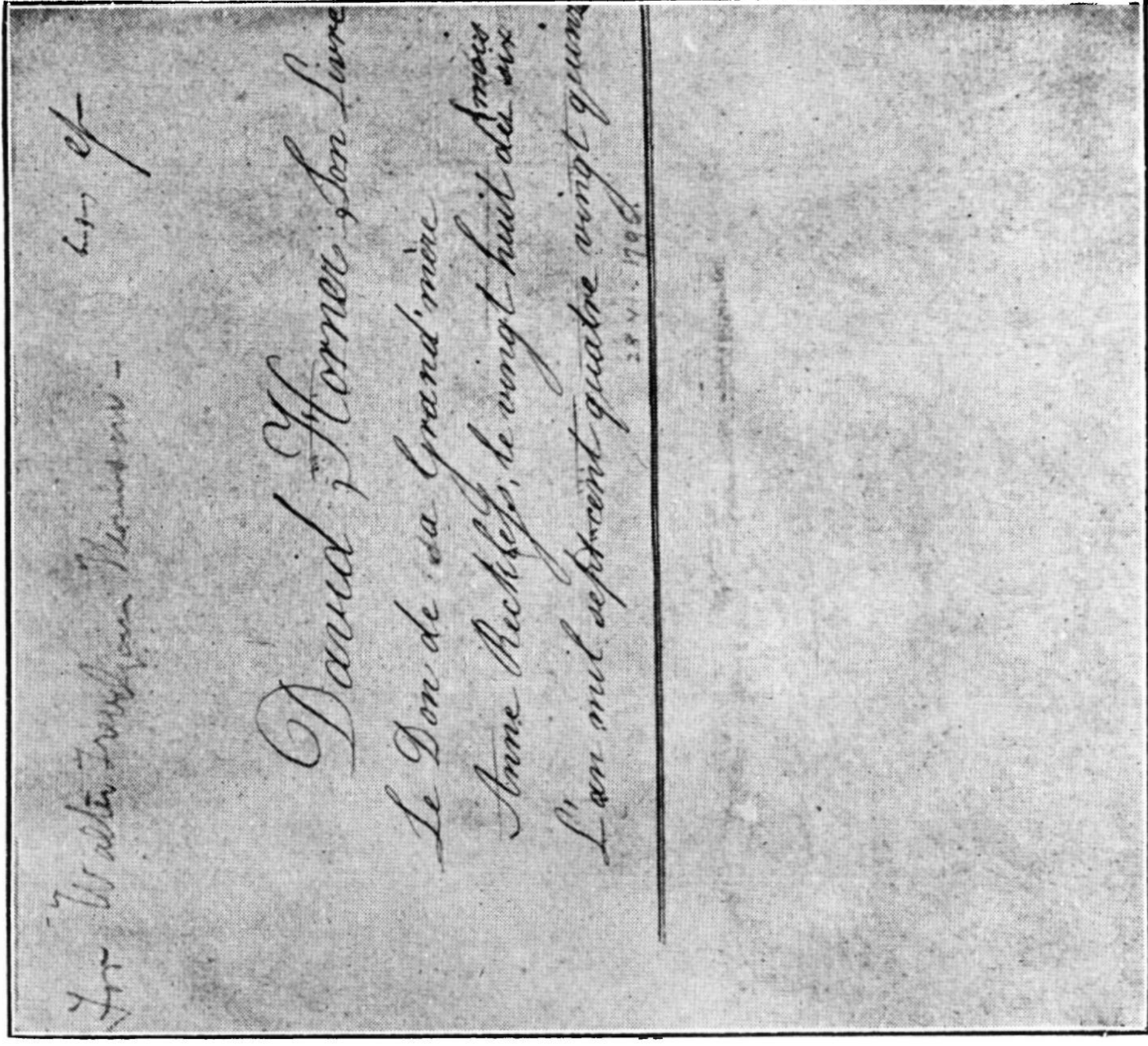
I am unable to say to which families the following belonged: "5 vi., 1738: A Certificate agreed on and signed on behalf of Hannah Reckless to Frds at Savoy Mo. Meeting at London, signifying her clearness and being in Unity with Frds here."<sup>5</sup> "12 vii., 1739, Appeared

<sup>5</sup> Her removal was in order to marriage. The Minute Book of Westminster M.M., under date 5 v., 1738, records the proposal of marriage between Thomas Woster, of Westminster, and Hannah Reckless . . . daughter of Benjamin and Rebecca Reckless, of Nottingham, the latter deceased. This alliance took place at "Savoy in the Strand," 2 vi., 1738. Eds.





THE HOUSE OF JOHN RECKLESS.  
 (The corner block, including both gables. See page 121.)



INSCRIPTION IN JOURNAL OF GEORGE FOX.  
 See pages 120-121.



Mathew Hudson, Framework Knitter, and Ann Reckless, both of this town [Nottingham], and declared their Intentions of Marriage, this being the first time." They appeared a second time, and the marriage was solemnised the 16th day following. 19 xi., 1743, a Minute of this Meeting shows that a Samuel Reckless was buried in the Friends' Burial Ground, Nottingham. 12 vi., 1745, we find this entry: "Whereas Richard Reckless, Samuel Parr, Jun<sup>r</sup>, Samuel Bullivant, and John White has enlisted themselves for soldiers and living in a disorderly way to the Scandal of our Society, this Meeting declares its disunity with them." 5 x., 1750, Anne Hudson and R. Reckless appear on subscription list for National Stock. 6 i., 1831, Milicent Reckless, widow of Paul Reckless, cooper, Loughborough, died at Loughborough, and was buried at Castle Donington. After this the name does not appear in the records of the Society of Friends.

A letter has been handed to me from a lady living in Nottingham, in which she says:—

The most interesting event in connection with Mr. Jonathan Reckless which I can recall is his farewell to the Scots Greys on their departure to the Crimea, July, 1854. They marched from the barracks to the Market Place, where they were met by the Mayor, Alderman Reckless, and the Corporation. In a felicitous speech he bade them emulate the prowess of their predecessors, and told them he remembered that same regiment marching out of Nottingham for Waterloo.

Many seasons have come and gone since the name of Reckless figured in our Quaker annals; yet in busy Nottingham to-day the old home of the worthy Sheriff still stands—a memory of days long past—a bridge across the chasm of the years.

EMILY MANNERS.

*Mansfield, Notts.*

[I have to acknowledge the help of my daughter, Rachel L. Manners, for photographs of the inscription in George Fox's *Journal* and of John Reckless's house.]

Any information respecting descendants of John Reckless would be welcomed by the Editors. As this issue goes to press, information is received that there are descendants of John Reckless among Friends in the United States.

## Sheriff Court Decrees against Barclays of Ury.

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In the archives of the Kincardineshire Sheriff Court there are records of three decrees against members of the above family for disturbances raised during divine service within the church of Fetteresso—being the church of the parish within which the house of Ury was situated. These papers contain in each case certificates of the citations by the Sheriff officers, minutes of the evidence signed by the Sheriff and Sheriff-Clerk, and the decrees signed by the Sheriff. The first prosecution was directed against Christian Mollison, the widow of the Apologist, and the others against her son, Robert Barclay the Second, of Ury.

It is believed the documents have never been printed.

W. A. MACNAUGHTON.

*Stonehaven, N.B.*

### I.—PROCURATOR-FISCALL CONTRA CHRISTIAN MOLLISON, LADY OF URIE.

Upon 19<sup>th</sup> August, 1691, William Saidler, mair (or messenger-at-arms) “summoned Chrystian Mallaysoun, Laydy of Urie, David Wallace in Urie, to compeir before the Sherreff of Kincardine or his deputis in ane court to be holden at Stonehayve upon the 20 day of August instant to anser at the instance of the prōr-fiscall for the disturbance of Mr Johne Mylne minister at Fettresso Kirk in tyme of divyne service and administrating of the Sacrament ” and this he did “ by delyvering and serveing off two litterall copies in the lock holl of the inner zet of Urie efter the knocking of thrie severall knocks before thir two witnesses John Wobster yo<sup>r</sup> in Stonhayve and Gilbert Read yo<sup>r</sup> ther.”

At the hearing of the cause in the Sheriff Court at Stonhyve on 20 August, 1691, “Christian Molleson Lady Urie being conveyned for disturbing y<sup>e</sup> min<sup>r</sup> att the Church of Fetteresso in tyme of divyne service upon Sunday last and examined y<sup>r</sup>on she acknowledges and confesses that upon the s<sup>d</sup> day she heard a pairt of the sermon silently and did not offer to sturr till the minister

comeing doune furth of the pulpit she desyred him to stay and speak with her for she hade heard him with patience and she not takeing notice of what he ansred she insisted in her discourse and being interogat why she did not remove when she was desyred she ansred she would not remove till she hade declaired her Commission from the Lord and thereafter she insisted both within & without the Church in long continewed discourss.

(Minutes of Evidence of Witnesses.)

Alex<sup>r</sup> Burnet Chamberlaine to the L<sup>d</sup> of Leyes examined as witnes in the ryot persewed at the Fiscall's instance ag<sup>t</sup> the Lady of Urie, purged of partiall counsell, Deponed that he saw the s<sup>d</sup> Lady sitting in her loft silentlie in the tyme that the M<sup>r</sup> of Fetteresso wes using his exhortatione befor administratiōe of the sacrament to the people and q<sup>n</sup> he was comeing from the pulpit to goe about the actione he heard the Lady call the M<sup>r</sup> by his name Johne saying Stay and speak with her since she had heard him patientlie signifying to him that she had her comission from the Lord almighty to Impart to him q<sup>r</sup>unto she was ansred by the M<sup>r</sup> that he was not to be Interrupted by her but wold proceid in his M<sup>r</sup> God almighties service and thereafter he heard & saw the Lady insist in her discourss and speak over the breist of her loft to the people desireing that they might not believe in the M<sup>rs</sup> preaching he having deluded y<sup>m</sup> thir seäll yeirs q<sup>r</sup>upon efter long discourse James Patton Mr. Jon Johnstoune & oysr came and removed her furth of the Church to the Churchyard q<sup>r</sup> she insisted in discourse for ane considerable tyme and heard her call the Minister ane hyreling & much more impertinent discourse al which is of truth as he shall anser to God. (Signed) A : BURNET.

David Steiven in Innercarron examined as witnes and purged of partiall counsell Deponed that he heard the Lady begine hir discourss to the minister at his comeing doune to administrat the Sacrament & y<sup>r</sup>efter heard her call the M<sup>r</sup> hyreling and that he had misled the people thir seäll yeirs, and insisted in the Kirkyeard ane considerable tyme to y<sup>t</sup> purpose q<sup>ch</sup> wes of truth as he sall anser to God. (Signed) DAVID STEIVEN.

The Sheriff-Deput being interrogating the s<sup>d</sup> Lady of Urie upon the dittay<sup>1</sup> she efter some cavilling anent the Interrogators she returned him ansr that she knew his tricks q<sup>r</sup> upon the Sheriff took instrts. in face of Court.

David Wallace examined, it is found that he was serv<sup>t</sup> & acted nothing except as a serv<sup>t</sup> towards his Mistress & Therfor the s<sup>d</sup> Sheriff deput assoilzies<sup>2</sup> him.

(Sheriff's Decree.)

The Sheriff Deput In respect of the Ladies confessione & witnesses depositions & the notorietie of y<sup>e</sup> actione and also In respect of the injurious & unroulie expression by the Ladie ag<sup>t</sup> him amerciats<sup>3</sup> the Ladie Urie ane hundreth pounds Scots

(Signed) J : KEITH.

## II.—PROCURATOR-FISCALL CONTRA LAIRD OF URIE.

Robert Barclay of Urie—and also his tutors and curators—were summoned by William Craig, mair, to “ane court to be holden within the tolbuith of Stonhyve upon the nynteen day of Febry instant (year 1695) to anser at the instance of Robert Keith, pr<sup>or</sup> Fiscall, for his disturbing the people and raiseing of ane tumult in the Kirk of Fetteresso in tyme of divyne service and interupting divyne worship particularly in the tyme of singing of psalmes upon Sunday last the tenth of this instant by his publict vocifera<sup>ne</sup> pretended preacheing and his declaireing his hereticall & schismaticall doctrine of his quaker principles att that tyme and underly the law y<sup>r</sup>for.”

(Minutes of Evidence.)

19 Febr 1695. The said Robert Stout in Kirktoune of Fetteresso being examined, purged of partiall counsell, Deponed that the said Robert Barclay of Urie about the tyme of the reading of the first lyne of the psalmes (did) stand up in his own laft upon Sabath day was eight dayes & y<sup>r</sup> begine and spake ane number of words but what they wer he could not tell be reasone of the tumult

<sup>1</sup> Dittay=indictment.

<sup>2</sup> To assoilzie=To acquit.

<sup>3</sup> To amerciat=To fine.

which his appeiring & publict cryeing & speaking in the Kirk of Fetteresso then maid but only in generall that he dissuaded the people for hearing or . . . the minister who (he) allegat was leading them all the black gett and that therby he interupted divyne worship for a short space whyle he . . . himselfe which is a truth as he shall anser to God.

(Signed) Ro : STOUT.

There was no appearance nor defence for Robert Barclay, and the Sheriff's deliverance was in the following terms :—

Stonhavine—19 Feby. 1695—Amerciat Ro<sup>t</sup> Barclay of Urie In the sume of ten libs. Scots In respect of his contumacie and not-appearance and ordaines him to be of new ceitted to underly the law for the cryme laid to his chaarge and to heir and sie such farder probatione led y<sup>r</sup> anent as sall be found necessar in the s<sup>d</sup> matter.

(Signed) J : KEITH.

### III.—PROCURATOR FISCALL CONTRA ROBERT BARCLAY OF URIE.

In view of the above deliverance William Craig, Sheriff officer, served personal summonses upon Robert Barclay of Urie, and likewise upon James Brown in Magrow and Archibald Strachane at Walkmill of Red Cloak & Robert Young in Hyndwalls to compeir at the Sheriff Court upon 25<sup>th</sup> February, 1695, to lead leall and suthfast witnessing in the actione of ryot persewed at the instance of Robert Keith, procurator fiscall ag<sup>st</sup> said Robert Barclay for disturbing the Kirk of Fetteresso in tyme of divyne service.

(Minutes of Evidence of Witnesses, 25 Feby 1695.)

The said Archibald Strachane at Walkmill of Reid-cloak examined, purged of partiall counsell, Deponed that he did see Robert Barclay of Urie stand up in his owen Laft upon Sabath day was fortnight when the last salme was begining to be sung & begane to speake but ther was such noyse and tumult in the Church that he could not understand what he spak Deponent being in the nether laft which Interrupted the singing the psalm

whyle [until] he removed which is al truth as he shall anser to God.

(Signed) ARCH : STRACHANE.

The said day Ja : Broun examined, purged of partiall counsell, Depones *in omnibus* conforme to Archibald Strachane's deposition.

(Signed) JA : BROUN.

There was again no appearance for Robert Barclay, & the Sheriff's final deliverance was as follows :—

25 Feby. 1695.—The Sheriff Deput haveing considered the witnesses depositions & the Def<sup>r</sup> his citatione to have compeired to have heard them . . . and depone in the matter within written and he not compeiring nor his tutors & curators for y<sup>r</sup> entrest albeit laullie sumonded Jn respect y<sup>r</sup>of the Sheriff americiats the said Ro<sup>t</sup> Barclay in the soume of fyftie libs. Scots to be payed to y<sup>e</sup> pr<sup>or</sup> fiscall as accords.

(Signed) J : KEITH.

O England, my Native Country, Come to Judgment, bring thy deeds to the true Light ; see whether they are wrought in God or no.

—WILLIAM PENN, *Address to Protestants*, 1679, p. 6.

Cross not the Genius of your Youth, Match their Talents well.  
—*Ibid.*, p. 50.

True Faith in God is entirely believing and trusting in God, confiding in his Goodness, resigning up to his Will, obeying his Law and relying upon his Conduct and Mercies respecting this Life and that to come. . . . This Holy Faith excludes no Age of the World, the Just Men, the Cornelius's in every Generation have had some degree of it.—*Ibid.*, p. 81.<sup>1</sup>

Freedom from Actual Sinning, and giving Newness of Life to the Souls of Men, was the great Reason of Christ's Coming.—*Ibid.*, p. 129.

Men are too often the worse for their Wit, for their Learning, ay for their Religion too, if Charity does not humble and sancify them . . .

They that act not from Religion, can never act rightly for Religion.<sup>2</sup>  
—*Ibid.*, Preface to Second Edition, 1692.

<sup>1</sup> Cf. Penn's Letter to His Wife and Children, written 1682 ; also Janney's *Life of William Penn*, 1852, p. 199.

<sup>2</sup> Cf. *Maxims*, part 1, nos. 530, 533, 538, 539, 540.



# Financial Statements sent to Swarthmore, 1655 and 1656.

*Continued from page 85.*

Since 1 <sup>st</sup> of the 11 month (55)			
to Will Caton at Edburgh .. .. .	..	01	10 00
for bookes to Lancaster prison <sup>rs</sup> .. .. .	..	00	2 10
to Christopher ffell at his goeing into Scotland ..	..	01	4 6
to Elliz : Etherington a friend in need .. .. .	..	0	2 0
to the prison <sup>rs</sup> at Lancaster .. .. .	..	1	0 0
Postage Carriage of letters &c this month .. .. .	..	0	5 10
			4 5 2

Since the 1 <sup>st</sup> of the 12 <sup>th</sup> month 55			
To Myles Halhead and Tho : Saltas .. .. .	..	1	0 0
to Tho : Rawlison at his goeing southward .. .. .	..	0	10 0
att the same time to Elliz : Cowertt .. .. .	..	0	10 0
to the prison <sup>rs</sup> at Lanc : for bookes .. .. .	..	0	9 0
to friends at hakeside for bookes .. .. .	..	0	2 6
to Will : Cateton a pe of showes .. .. .	..	0	4 0
to M : Newby for Ellizabeth Cowertt .. .. .	..	0	10 0
Postage and letters Carriage &c .. .. .	..	0	8 10
			3 14 4

Since the 1 <sup>st</sup> of the 1 <sup>st</sup> month (55)			
To Ann Wilson in Cambridg Castle .. .. .	..	0	10 0
to the prison <sup>rs</sup> at Lancaster .. .. .	..	1	0 0
to John Scafe .. .. .	..	0	10 0
to the prison <sup>rs</sup> at Lanc : for bookes .. .. .	..	0	10 8
to Jo : Browne for T. Holme and E : Holme .. .. .	..	0	10 0
to Jo : Browne for a shertt .. .. .	..	0	3 0
	Postage & letters } Carriage }	0	7 0
			3 10 8

An acco<sup>t</sup> of moneys payd out to ffriends at seur'all tymes, as followeth.

Payd for a horse which John Hall had in Scotland ..	..	01	14 00
Payd to Jo : Hall & George Reynalds when y <sup>e</sup> went into Scotland .. .. .	..	01	00 00
Layd out for Cloathes for them at that tyme .. .. .	..	00	14 02
pd Will : Coatsworth w <sup>ch</sup> Jo: Stubbs rece <sup>d</sup> of his money when he was at London .. .. .	..	00	10 00

128 "ORDERS TOUCHING QVAKERS," 1661.

pd to Will: Coatsworth which he disbursed for Anne Harrgroue for Cloathes when shee went into Scot- land & p money in all .. .. .	} 01 10 00
pd to Will: Coatesworth w <sup>ch</sup> he by his order payd to Gerrard Roberts at London, w <sup>ch</sup> Christo: ffell, An Hargroue & some other ffriends tooke vp of his at Edinburrow, w <sup>ch</sup> Christo: ffell & the rest sent to Wm Coatesworth to pay Gerrard Roberts..	} 01 10 00
payd to Roger Harper w <sup>ch</sup> he layd out to Will: Aimes when he went into Holland .. .. .	00 19 00
ffor Cloathes for John Stubbs .. .. .	00 18 06
payd to Marg <sup>t</sup> Bradley as shee returned from Scotland in her Journey towards Yorke .. .. .	00 05 00
Sume is in all ..	09 00 08

"The Orders Touching Quakers," 1661.

The purchase for London Yearly Meeting's Reference Library has recently been effected, of a tract bearing the following title, "THE | Laws, Orders, | AND | STATUTES, | to | Be observed and executed by all Justices | of the Peace, Majors, Sheriffs, and other Offi- | cers, within His Majesties Realms and | Dominions ; | For the preventing of the Quakers from any publike | or private Meetings ; And the Penalties to be inflicted upon | them after Conviction, both for Estate, Imprisonment, | and transporting them to some Forraign Plan- | tation beyond the Seas. | As also, an Oath to be taken before a lawful Magi- | strate ; And the Penalties to be inflicted on all such Per- | sons, that shall refuse, or perswade others, to for- | bear the taking of the same, to whom it | shall be duly tendered. | London, Printed for G. Lawrenceson, 1662. The tract contains eight pages, 4to.

The intention of the writer or writers of this pamphlet is clearly the circulation of the provisions of the "Quaker Act" (13 and 14 Car. 2, cap. 1) which, according to *F.P.T.*, "was passed in May, 1662, but had been taken in hand a year earlier," a portion of the tract being occupied with a recitation of the Act, printed in black letter. The wording of the Act is preceded by a discourse on "the outward splendour of Gods House" and on the holy purposes to which this House is put, a discourse occasioned by the "unreverent gesture in the Church, disesteem of Divine Service, and disgraceful Speeches" of "new upstart Sectaries in City and Countries." In addition to numerous references to Scriptural characters, we read here of Pompey, Crassus, Antiochus, and Caligula, and of various heathen gods, in support of arguments brought forward. One paragraph reads, "This house then is the house of prayer. *But* &c. saith the *Quaker*. This *But*, is the Fly that spoils the Apothecaries Ointment, and the Colloquintida that mars the Pottage."

## The Somerby Estate.

### THE CHIEF ENDOWED PROPERTY OF THE QUARTERLY MEETING OF LEICESTER AND RUTLAND.

*Concluded from page 78.*

#### PART II.—THE MEETING.

There are but few allusions to the Meeting of Somerby, or to those who composed it. Possibly the period of its chief usefulness to the “rude forefathers of the hamlet” was that preceding the death and the bequest of William Tompson, when the population was from 150 to 200. The Parliamentary Commission of 1656 returned Somerby as one of the eight parishes in Leicestershire absolutely without an appointed clergyman—hence the villagers would especially hail itinerant ministry, while the hospitable elasticity of the Tompson’s and Chapman’s dwelling-halls accommodated the worshippers. There is no recorded account of prayer or exhortation. Persecution was a sufficing test of “membership.” Among the names of early adherents belonging to the parish were:—

Tompson	Highby	Redmile
Chapman	Harris	Atton
Beeby	Bott	Dansey

Yet as Somerby was by far the most convenient centre for the Friends of the twelve or fifteen villages comprising “Branstone and Oakham” Monthly Meeting, the First-day meetings appointed to rotate in most of those villages were probably better attended at Somerby than elsewhere. To these meetings came Friends from Great and Little Dalby, Burrough on the Hill, Twyford, Tugby, Tilton, Keythorpe, East Norton, Langham, and Withcote. There is little or no direct evidence of vocal ministry in these earlier Meetings for Worship, although known Ministers lived round about. Probably William Money’s mother, and her second husband, William Chapman, were preachers. John Richards, of East Norton, was an attender and a Minister—he, whose long imprisonment for conscience’ sake (through an Exchequer process) ended but with his life. Here, too, worshipped that earnest

adherent of Quakerism, Isabel Hacker, of Withcote Hall, the widow of Colonel Hacker, the regicide. Her name occurs as a sharer in a noted local discussion with Baptists. In London she was one of that memorable company of men and women Friends who in 1664 lay packed on ship-board in the Thames, under sentence of banishment for seven years to Jamaica. Her death is recorded in Friends' local Register as occurring at Strathern, near Belvoir, and probably Clawson grave-yard was the place of her burial. By 1700, Samuel Fish, of Keythorpe, was a very useful member and Minister, until suspended for disputing an inheritance. And good John Pearson, of Oakham, the diligent scribe of the Society, was married and ministered there.

But George Robinson, though generally resident at Oakham, was beyond all others *the* Minister of Somerby Meeting. His affectionate regard for it lasted from the time of his marriage in 1707 to Mary<sup>10</sup> Beeby, of Somerby Meeting House, until his death in 1772. By his own wish he was buried in Somerby graveyard (probably by the side of his wife, though her death is not registered) and then his honoured funeral closed a devoted association of sixty-five years. During his long life he made leisure in the midst of his callings as a cooper and afterwards as a farmer (suffering enormous tithe distraints), not only to minister often at Somerby and elsewhere, but also to travel "in Truth's service" into many parts of England. With the one exception of the early-removed Mary Hawley, his Certificate as a Minister is the only one given forth by Oakham Monthly Meeting.

Somerby Meeting House was one of the twelve for which the Quarterly Meeting paid the Licence fee of 1s. each in 1712. After a warm appeal from Oakham Monthly Meeting that the Quarterly Meeting should circulate for the convenience of County Friends, Somerby Meeting House was chosen for the Eastern Division, and the Quarterly Meeting met there in the summers of 1718 and 1719. This was exchanged for Oakham after its Meeting House was built. It does not appear that any of

<sup>10</sup> Mary Radley's papers state as above, but the Marriage Registers record that George Robinson married *Lydia* Beeby in 1707. See next note.

the before-named Somerby families except Beeby remained Friends after internal discipline had been organised as essential for the vitality and health of the little Church.

The Register of Branston Monthly Meeting, obviously imperfect though it is, shows eight births recorded, all of them between 1692 and 1716, and six marriages from 1693 to 1738.<sup>11</sup> There were ten recorded Burials from William Tompson's in 1680 to George Robinson's of Oakham in 1772.

Until 1762, the First-day meeting at eleven or twelve o'clock had circulated evenly between Branston (at the Pilkingtons and Allens), East Norton (at the Hubbards and Richards), and Somerby. That autumn

It was resolved that Somerby should be the Meeting Place once in the year only, *viz.*, on the 1<sup>st</sup> First Day in the 5<sup>th</sup> month, and at no other times, except by particular appointment.

In 1784, Norton Meeting, too, is "to be discontinued," and Ridlington Park (James and Ann Hubbard's) is to begin on the fifth First-day of every month at eleven o'clock, instead of at Oakham, where none is to be held at the same time.

In 1789, 3<sup>rd</sup> mo.,

The representatives are to inform the Quarterly Meeting that it is the opinion of this Meeting that the Meeting which has heretofore been held at Somerby once a year would better be dropped, and desire their opinion.

4<sup>th</sup> mo. The Quarterly Meeting concurs that the Meeting had better be discontinued until it can be held to more advantage, it is therefore to be discontinued in future. In 1790, one year afterwards, both "the Monthly Meeting of Oakham" and "the Quarterly Meeting of Leicester and Rut<sup>d</sup>" were themselves dissolved in order to the approaching union with Warwickshire Quarterly Meeting.

One, and only one more allusion to a "Meeting" at Somerby has been found. In Robert Hawley's long cash account for the early years of last century is the entry:—

<sup>11</sup> John Pearson to Mary Redmile; George Robinson to Lydia Beeby; John Pilkington to Ann Atton; Edward Hawley of Long Clawson to Ann Killingsby; John Pearson (the younger) to Elizabeth Beeby; Richard Leaver of Nottingham to Elizabeth Richards.

12<sup>th</sup> of 9<sup>th</sup> mo. 1802. To expenses of a Meeting at Somerby held by appointment & attended by Tabitha Middleton & William Simons, £1 2s. 1½d.

And among some loose Meeting papers is a soiled little bill of same date from an Oakham waggoner, "Taking the Meeting forms to Somerby, 8s." Tabitha Middleton, *née* Hoyland,<sup>12</sup> was the wife of Benjamin Middleton, of Wellingborough (himself a descendant of John Evans, the chief Friend of Wigston). It has been said that the ministry of T. M.'s daughter, Maria Fox,<sup>13</sup> much resembled her own. No one can ever forget who ever attended any of M. F.'s special meetings for haymakers, in barns and outhouses, during the Middlesex harvest, the sensible manifestation of the power of Christian sympathy which characterised those gatherings, nor the wrapt receptivity of the listeners in their various attitudes of rest after the heavy labours of the day, oblivious of their rough toil-worn dress, while the tender sister, the willing servant of the one Master, told of His service, His terms, His exceeding great rewards. Those who have had the happy privilege of witnessing one such meeting can conceive the welcome and blessed effect and result of the gathering of the Somerby villagers at their last public meeting in the old Tompson Homestead.

MARY RADLEY and HENRIETTA ELLIS.

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1682. The names of some of the wealthiest dissenters in the parish of Cheshunt—Quakers:—

Gaven Lourdy [Lawrey],<sup>1</sup> merchant and speaker, Samuel Goodacre, Wm. Page, John Robins, Wilm. Bates, Anthony Deighton, senr., Nicholas Ring, Widow Runnington, Nathaniel Thompson, John Blendall, Robert Cooper.

From *Extracts from Hertfordshire Sessions Rolls, 1581-1698*.

<sup>12</sup> See THE JOURNAL, iii., 141, 142.

<sup>13</sup> See *Memoirs of Maria Fox*, 1846.

<sup>1</sup> Gawen Lawrie was a noted Friend of his day, and much interested in the settlement of New Jersey. He died in North America in 168 . . .

A Journall off Mary Banister and Esther  
Palmers Trauells In Maryland and Virginei  
& SB 1705.

*Concluded from page 71.*

The 25 of ye 7<sup>th</sup> month We weare at ye weeck day Meeting at Philad<sup>a</sup>, The 26 J with Esther Palmer, Who became my Companion to mine and friends Satesfaction, Went to Darby Meeting, 7 Mile a Compined w<sup>th</sup> Tho: Story, Ant: Morris, Gra: Lloyd and Ann Shippen and Seurall other friends, and after Meeting Went to Calebe Puseys 9 Mill & lay all Night ye 27 we went to Adam Petersons acompened by John Lewes and Lay all Night 45 Mills ye 28 we went to Mary Poaps in Maryland on ye Esteron Shoar & lay 2 Nights 30 Mills ye 30 being first day we had a meeting, at ye Meeting hous at Sicell<sup>18</sup> 7<sup>m</sup> and after Meeting we went to Henry Hos[i]er 12 mills & lay all night the 1 day of ye 8 Month We had a meeting at there Meeting hous at Chester, went back to Henry H: again 2 Mills ye Second day we went to George Bouses<sup>19</sup> at Tuckhow 30 mill and Lay all Night ye 3<sup>d</sup> day we had a Meeting at there Meeting house 3<sup>mi</sup> & after Meeting Went to John Pitts & lay all night 4 mills ye 4<sup>th</sup> day Went to Edw<sup>d</sup> Leeds at ye bay Side & lay all night 30 mills ye 5<sup>th</sup> day we had a meeting at Their Meeting house, and Came back to Edw<sup>d</sup> Leeds and lay another Night, the 6 day went to Tho: Bartlys<sup>20</sup> at Treadhauen<sup>21</sup> 20 Mills & lay all Night, ye 7<sup>th</sup> day being first day of the Week We went to there Great Meeting hous, 3 Mi<sup>ll</sup>, and had agood Meeting, after Meeting Went home with Sarah Steuens at Chopetanck 14 Mills and lay all Night ye 8<sup>th</sup> day had a meeting at there Meeting house & came back to Sarah Steuenses 2 Mill ye Ninth day went to William Dicksons<sup>22</sup> 2 Mill & left our horses & went ouer

<sup>18</sup> Cecil Meeting, in Cecil County, Maryland.

<sup>19</sup> George Bowers.

<sup>20</sup> Thomas Bartlett.

<sup>21</sup> Thirrhaven, near Easton, Md. The Meeting House is thought by some to be the oldest in America, and built in 1672, though 1684 is also given as the date.

<sup>22</sup> William Dixon, perhaps the same who came over to Maryland, 1676.

Choptanck Riuer 4 mill by Water to the Widow Steuens and went y<sup>t</sup> night to John fosters 8 mills & lay all Night the 10 day had a meeting at there Meeting hous at Trancequacking<sup>23</sup> 3 mill & after Meeting Went to Tho: Euerdens at fishing Crick 14 mill & lay all Night y<sup>e</sup> 11<sup>d</sup> had a meeting at his hous, after Meeting Swom Our horses and we in a Canow went ouer y<sup>e</sup> Creeck & Came to Naomy Berrys 4 mill and Came to Sarah Steuens again at Choptanck 5 mile by water and lay two Nights y<sup>e</sup> 13 we went to Treadhauen Meeting hous 14 mill Where began there yearly meeting from thence we went to Tho. Bartlys y<sup>t</sup> night 3 mill y<sup>e</sup> 14 being first day we Came to meeting again 3 mile and lay y<sup>t</sup> night at atent hous [*word illegible*] friends y<sup>t</sup> came ouer y<sup>e</sup> bay from the Western Shore of Maryland, y<sup>e</sup> 15 after meeting we lay in the meeting hous with friends that Came ouer y<sup>e</sup> bay from West Riuer, y<sup>e</sup> 16 after meeting Went with Tho: Bartly and Wife 3 mill and lay all Night, the 17<sup>th</sup> was there Men and Womens meetings of busness & after that was ouer We Came togather again, & after Meeting we Came with frds to John Pitts at Kings Crick 8 mill & lay there 2 Nights y<sup>e</sup> 19<sup>th</sup> had a meeting at Tuckhow and after Meeting Came back to John Pitts 8 mill and lay another night the twentieth we with Sam<sup>l</sup> Bonas went to Sarah Steuenses at Choptanck & lay all Night 18 mile the 21 being first day we had a meeting at there meeting hous and Came back to Sarah Steuenses and lay all Night, to Meeting and back 2 mile, the 22 we went to William Dicksons 2 mile thence went ouer Choptanck Riuer to y<sup>e</sup> Widow Dority Steuenses 4 mile by Water, and lay all Night y<sup>e</sup> 23 day had a meeting at Trancequaking meeting hous 14 mill after meeting went with Daniell Cox at Chickemeowmeco<sup>24</sup> and lay 2 nights 6 mill y<sup>e</sup> 25 we went to Nantcokock<sup>25</sup> & had a meeting at the Widow ffishers 8 mill & after Meeting Went home with Tho: Hicks & lay all Night y<sup>e</sup> 26 went Ouer Nantecokock fery & rid 8 mill & Came to Wiceowmaco<sup>26</sup>

<sup>23</sup> Transquaking, afterward called Greensborough, in Caroline County, Md.

<sup>24</sup> Perhaps Chicacoan.

<sup>25</sup> Nanticoke, in Wicomico County, Md.

<sup>26</sup> Wicocomico.



fery & from thence to Leuen Denoads<sup>27</sup> at Mony 5 Mill y<sup>e</sup> 28 being first day we had a meeting at his hous y<sup>e</sup> 29 we went to Richard Wallters at Anamesex 20 mill & had a meeting at his hous the Next day, the 31 we went to George Trwets & went throw an Indan town Called Asckemenykonsan, We Came to George Trwets at Mulbery Groue 30 mill y<sup>e</sup> next day being y<sup>e</sup> first day of y<sup>e</sup> 9<sup>th</sup> month we had a meeting at his hous y<sup>e</sup> 2 we went to Mudy Crick to y<sup>e</sup> Widow Johnsons 50 mills, in Accokmack on y<sup>e</sup> Esternshore of Virginia Where we had a meeting at there meeting House at Gilford Crick, being y<sup>e</sup> 4<sup>th</sup> day of y<sup>e</sup> month & first day of y<sup>e</sup> weeck, to Meeting and back to y<sup>e</sup> widow Johnsons 6 mil the 5<sup>th</sup> was there Quarterly Meeting of busness, held at y<sup>e</sup> widow Johnsons Where S. Bownas was very Exalent inseting before them y<sup>e</sup> Necesety of disapline and good Order in the Church w<sup>ch</sup> is greatly awanting amonge them after Meeting went home with Will<sup>m</sup> Nock 20 mill & stayed there till y<sup>e</sup> 7<sup>d</sup> where we had a meeting, ye 8<sup>d</sup> we went to Meswadakes<sup>28</sup> 20 mill & had a meeting, after Meeting Went to Tho: Pressons<sup>29</sup> 5 mill ye 9<sup>th</sup> had a meeting 16 mill downward on y<sup>e</sup> point near Magety bay at on Benjaman Stratons there were many people & very sober after Meeting went back to Tho: Pressons 16 mill & lodged there y<sup>e</sup> 10<sup>d</sup> went to the Widow Browns<sup>30</sup> y<sup>e</sup> 11 being first day we had another Meeting at Meswadakes at there Meeting hous, it was uery Large and good and after meeting Retorned to the Widow Browns, to meeting & back 6 mill y<sup>e</sup> 12 we parted w<sup>th</sup> Sam<sup>l</sup> Bownas who went ouer the bay to the western Shore in order for Corrolinah

<sup>27</sup> Levin Denwood, of St. Monie, Somerset Co., Md., was son of Liveinge and Mary Denwood of Northampton Co., Va., seated there as early as 1633. In 1688 an address was prepared at a quarterly meeting held at Herring Creek, Md., thanking Lord Baltimore for his proclamation allowing an affirmation instead of an oath in testamentary cases. This was signed by thirty persons, among whom was Levin Denwood.

<sup>28</sup> Nassawadox, in Northampton Co., Va.

<sup>29</sup> Thomas Preeson, a merchant, formerly of Liverpool, Eng.

<sup>30</sup> Susanna, widow of Thomas Brown and sister to Levin Denwood the younger. On the records of Northampton County it is entered, March 30, 1691, that "Thomas Brown and his wife, Susanna, though members of that proscribed sect called the Quakers, are yet persons of such well-known probity and integrity that their affirmation is received instead of the usual oath." Their daughter, Elizabeth, was the wife of Thomas Preeson.

& Virginia & we Returned back to William Nocks & lay all Night 20 mill y<sup>e</sup> 13 we went to Mudy Crick & had a meeting at Gilford Crick meeting hous 20 mill after meeting went home with Tho: Gripey at Gallgeatha 4 mill and lay all Night y<sup>e</sup> 14 went to George Trewets att Mulbery Groue 50 mill y<sup>e</sup> 15 had a meeting at John Trewets at Copomco after Meeting Came back to G: Trewets, there & back 6 mills y<sup>e</sup> 15 had a meeting at George Trewets hous y<sup>e</sup> 18 being first day had another meeting at Geo: Trewets hous it was a good Meeting y<sup>e</sup> 19 we Came to John Stockleys & lay all Night a poor place y<sup>e</sup> 20 Came to an Inlet of y<sup>e</sup> See which parts Maryland and Pensilvania, hear we hired a pillet to Gide us throw where we were fain to stay till y<sup>e</sup> tide was down, we gott afire in the woods it being very Colld, & after gott well ouer, and Came to Lewes town now Called Horekills in all 60 mill & Came to Wallter Hulings<sup>31</sup> y<sup>e</sup> 22 had a meeting had at his hous it was a prity good meeting, we had another on y<sup>e</sup> first day being y<sup>e</sup> 25 at there Court hous, we stayed there one Seurall Ocations till y<sup>e</sup> 27 & then went to Slater Neck & had a meeting at Jsace Watsons 25 mile No friends but very kind after meeting went to Luck Watsons<sup>31</sup> & lay all Night No fr<sup>d</sup> but very Louing to us (4 mile from thence went to Joseph Bouths<sup>32</sup> & had a meeting at his hous, 15 mill we had a good Meeting & lay there all Night beng y<sup>e</sup> 18 day) the 19<sup>th</sup> Came to John Robesons at the Mother Cill<sup>33</sup> Crick we went ouer the Crick in a Canow & swom our horses in all 14 mill, we had a meeting at his hous no friend but very kind to us we Lay there all Night, the 30 Came to y<sup>e</sup> Court hous in Kent County & had a good Meeting, 13 mil John Robson and wife Came with us to meeting at the Court house and was Much brocken and very tender & presed us to visit them again after meeting we went to Joseph England at Duck Crick 22 mill y<sup>e</sup> 2<sup>d</sup> of y<sup>e</sup> 10 month being the first day of y<sup>e</sup> Weeck we had a meeting at there meeting house, We had hard Worke but Truth Gott Dominion

<sup>31</sup> Walter Hulings, formerly of Rhode Island. Luke Watson was for many years a Justice of the Courts, Member of Assembly, and lastly Sheriff of Sussex County (now) Delaware.

<sup>32</sup> Joseph Booth was also a Justice.

<sup>33</sup> Motherkill; also written Murderkill or Murderkilm.

and we had aprity Good Meeting, y<sup>e</sup> 3<sup>d</sup> we Sett foreward from Joseph Englands to ward New Castell 44 mill layd at John Huses<sup>34</sup> y<sup>e</sup> 4 day of y<sup>e</sup> month and 3<sup>th</sup> of y<sup>e</sup> Weeck we went from New Castell to Jacobe Simcoks 28 mile the 4<sup>th</sup> day of y<sup>e</sup> weeck and y<sup>e</sup> 5<sup>th</sup> of y<sup>e</sup> month we went to Darby Meeting, to meeting and back 8 mill and Retornd to Jacobe S : again 6 day we went to Springfield meeting 2 mill and back to Jacob Simcocks 7<sup>th</sup> day of y<sup>e</sup> month & 6 of y<sup>e</sup> weeck at Meiron Meeting 8 mill after meeting went to Philadelphia 6 mill y<sup>e</sup> next day at y<sup>e</sup> meeting of Minesters y<sup>e</sup> Ninth day being first day we weare at y<sup>e</sup> meeting at Phila : at y<sup>e</sup> great meeting hous y<sup>e</sup> fore None and y<sup>e</sup> after None at the banck 2 day at y<sup>e</sup> youths meeting at Phil 3 day at there weeck day meeting 5 day being y<sup>e</sup> 13 of y<sup>e</sup> month J being not weell Esther P : with Mary Lawson went to Newtown meeting y<sup>e</sup> 6 day went to Rede banck & y<sup>e</sup> 7<sup>th</sup> day of y<sup>e</sup> weeck came to Phil the first day being y<sup>e</sup> 16 of y<sup>e</sup> month Esther was at there meeting at y<sup>e</sup> great meeting hous fore None & after where Shee had agood meeting and toake her Leaue of friends 3 day at there meeting & had agood meeting 5 day at there meeting again J being ill all this time at Rch<sup>d</sup> Hills at Phil The 22 we parted at Philad<sup>a</sup> Esther Palmer went in Order to goe home to Long Island a Compened by Anthony Morris and Hugh Derborah<sup>35</sup> and Sabilah Masters Grace Lloyd Mary Lawson and Rebecah Owen who by the advice of Friends & the Consent of her father became my Companion to Long Island we got that day to Bristol 24 Miles from Philadelphia we Endeavoured to get over the ferry but when we came to Shore y<sup>e</sup> Cakes of Ice Came down upon us we was Glad to Set of for y<sup>e</sup> Same Shore we Came of from, the men rowing very hard at last after Some hardship Enduring Some Cold we got well to Shore Stayed there that night next morning being the first day of the week y<sup>e</sup> 23<sup>d</sup> of y<sup>e</sup> 10<sup>th</sup> mo<sup>th</sup> because we could not get to Burlington we went to the falls Meeting 7 Miles

<sup>34</sup> John Hussey, formerly of Hampton, New England, son of Christopher Hussey, from Dorking in Surrey.

<sup>35</sup> Hugh Durborrow came from Ilchester, Somersetshire, in 1684, and in 1686 married Elizabeth Taylor, daughter of John and Hannah Taylor, from the parish of Alderton, Wiltshire. Her brother, Jacob Taylor, was Surveyor General of Pennsylvania for many years.

Stayed at Joseph Kirbright<sup>36</sup> that night ye 24<sup>th</sup> of ye 10<sup>th</sup> mo<sup>th</sup> the fr<sup>ds</sup> that Came with us returned We waited for the river to be frozen we stay'd w<sup>th</sup> J. K. was at a marriage at the falls meeting of Jacob Janney & Mary Huff ye 26<sup>th</sup> of ye 10<sup>th</sup> mo<sup>th</sup> ye 27<sup>th</sup> we were at Mishshaminy<sup>37</sup> meeting 5 miles from J. K's we went back to J. K. ye 28<sup>th</sup> day of ye 10<sup>th</sup>: we went on ye ice over ye river to Burlington 8 miles from J: K's 29<sup>th</sup> day of ye mo<sup>th</sup> we went to Crosweeks, 14 miles 30<sup>th</sup> day of ye mo: we had a meeting there after meeting Lodg'd at Francis Debinports<sup>38</sup> ye 31<sup>st</sup> day of the mo<sup>th</sup> we went to Shrewsbury 40 Miles ye 1<sup>st</sup> of ye 11<sup>th</sup> mo<sup>th</sup> we went to The Widow Reap 3 miles Stay'd there that night ye 3 day of ye 11<sup>th</sup> mo: ye 4<sup>th</sup> day of ye week we had a meeting at Shrewsbury 3 miles from ye widow ye 3<sup>d</sup> day of ye mo<sup>th</sup> was at their meeting on ye 5<sup>th</sup> day of ye week Came from Shrewsbury 25 Miles to Amboy. Through Mercy got well over ye ferry got to Jn<sup>o</sup> Kinsy [?]<sup>39</sup> 5 miles 6<sup>th</sup> day of ye month had a meeting at Woodbridge & throug the windiness of the weather stay'd at J. K's<sup>40</sup> and Jn a lettel time got safe home to my fathers in flushing on long Jsland wheare my dear parents was uery Joyfull to see me and my other friend also.

ESTHER PALMER.<sup>41</sup>

The following appears to be a summary of the Journal:—

J Travailed with Susannah Freeborn after we came to Long Island 520 Miles & parted att Providence in Pensylvania & then Travailed with Mary Lawson who after I parted with S. F. in Love & unity She being

<sup>36</sup> Joseph Kirkbride, at the age of 19, came to Pennsylvania in 1681, a poor boy, but became a prominent minister among Friends, a magistrate and Member of Assembly, and a wealthy person for the times. He is said to have been the son of Mahlon and Magdalene Kirkbride, of the little town of the name in Cumberland.

<sup>37</sup> Neshaminy, now Middletown Meeting, Bucks County.

<sup>38</sup> Davenport.

GILBERT COPE:

<sup>39</sup> The name is not clear, the edge of the sheet being worn away.

<sup>40</sup> From this point to the end the handwriting changes to one less careful. There is reason to believe that Esther Palmer herself concluded the narrative. See next note.

<sup>41</sup> The signature is in the same hand.as the concluding portion of the Journal. See note 40.

EDS.

Easy to return home she became my Companion 1685 Miles in w<sup>ch</sup> Travail we have Great Cause to admire the great goodness of God who protected us & the arm of his divine power was with us & Conducted us through many various Exercises & hardships & gave us Comfortable times of refreshment amongst his people and often crowned our Assembly with his holy presence magnified be his name for ever he is worthy to be serv'd worshiped by all y<sup>e</sup> Children of men. J stay'd att Philadelphia till the Yearly Meeting was over it was a good Meeting the Glory of the God of Israel overshadowed it: I Not being clear of Eastern Shore Mary Land & Virginia Mary Banister & I became Companions We Travailed in great love & Sweetness together about a Thousand miles & then parted att Phil<sup>a</sup> in y<sup>e</sup> unity of y<sup>e</sup> Spirit and in y<sup>e</sup> In breakings of y<sup>e</sup> Love of Truth, 3230 miles, The 7<sup>th</sup> of y<sup>e</sup> 11<sup>th</sup> mo<sup>th</sup>, 1706.

ESTHER PALMER.

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### Meeting Records.

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AT MEETING HOUSE, ST. JOHN'S STREET,  
WELLINGBOROUGH.

Northampton Monthly Meeting, 1706-1720.

Do. do. 1726-1810.

Do. do. 1818-1853.

Wellingborough do. 1772-1853.

Northampton and Wellingborough M.M. 1853 to date.

NORTHAMPTON M.M.  
1706-1853

WELLINGBOROUGH M.M.  
1772-1853.

NORTHAMPTON & WELLINGBOROUGH M.M.  
1853 to date.

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There is that which maketh merry over the witness of God; and there is that which maketh merry in the Lord; which rejoiceth over that which hath made merry over it; of that take notice, you who are in the Light.

GEORGE FOX, *Journal*, 1902, i. 194.

## George Fox's Knowledge of Hebrew.

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In the ninth volume of *The Friend* (Phila.), page 52, is an article entitled "The Study of the Ancient Languages." In it is a rather surprising item, stating:—

We are told that that enlightened instrument in the gathering of our religious Society, George Fox, placed so great a value on the original languages of the Bible, that he applied himself, amid the varied occupations of his laborious life, to acquiring a knowledge of the Hebrew.

A *Memoir of George Fox*, prepared by William and Thomas Evans in 1837, also mentions that "he spent considerable time and pains in acquiring a knowledge of one or more of the ancient languages."<sup>1</sup>

A more definite assertion, however, is found in a footnote to page 336 of the second English edition of Henry Tuke's *Biographical Notices*, printed in 1826. Here the Editor of this particular edition says:—

It is a striking additional proof of George Fox's esteem for learning, that he himself acquired a knowledge of the Hebrew language. This circumstance was most probably overlooked by the Compiler, but it rests on the best authority. George Whitehead, the intimate friend of George Fox, in a pamphlet published in 1691, in reply to some severe animadversions on the ignorance of George Fox, declares that he was "able to understand, read, and write Hebrew." He had doubtless acquired this language for the purpose of reading the Old Testament in the original tongue.

Further references are so involved, they are difficult to present briefly. Around that early, and rather pretentious publication—*A Battle-Door for Teachers & Professors*,<sup>2</sup> etc., centres our evidence. Sewel, in his *History*, issued in 1722, thus describes it:—

<sup>1</sup> Evans's *Friends' Library*, vol. i., p. 104.

<sup>2</sup> The *Battle-Door*, examined through the kindness of David S. Taber, custodian of New York Yearly Meeting's Library, is an interesting and well-preserved copy of this curious old book. It was presented to this Library by Agnes S. Lawrence, a great-granddaughter of David Sands, the well-remembered American Minister. At the bottom of p. 34 is written in a scholarly hand: "Morris Birkbeck, Guilford, Surrey, Old England, to David Sands, Cornwall, Orange Co., State of New York, North America. 10th Mo. 31st, 1802." On the opposite page, at the bottom, apparently in David Sands's writing, is this statement regarding the above:—"Wrote by Morris Birkbeck, once in America, Companion to Robert Walker of Yorkshire, Old England. (1773-1775)." On the

Not long before this time [1660] George Fox, with the help of John Stubbs and Benjamin Furly, published a book called "A Battledoor." In this book were set forth examples of about thirty languages, to show that every language had its particular denomination for the singular and the plural number in speaking to persons: and in every place where description began the shape of a battledoor was delineated.<sup>4</sup>

The names of all three of these Friends appeared on the title page of the *Battle-Door*. This, in view of Gorge Fox's limited education, provoked the accusations of "deceit and hypocrisy" from his adversaries.

Fox writes in his *Journal* of his interest in its preparation and circulation:—

While I was prisoner in Lancaster Castle, the Book called the *Battle-door* came forth, . . . John Stubbs and Benjamin Furly took great Pains in the Compiling of it, which I put them upon: and some things I added to it. When it was finished, some of them were presented to the King and his Council, to the Bishops of Canterbury and London, and to the Two Universities one a piece, and many bought of them.<sup>5</sup>

Evidently leading Friends were interested in, and approved the work, for soon after its issue, John Stubbs wrote to G. Fox, "he was endeavoring to get the copies of the book away to several parts of the nation" as

inside of the back cover, in very ancient script, is the name "John Cudworth." Written on a narrow margin is "Mary Wilson." Benjamin Furly's name is signed in full to the directions for the pronunciation of French.

Toward the close of the book is a note by John Stubbs to the "Reader," containing an apology for the paging:—"Being not finished at one Presse we could not with convenience keep a constant order about the Number of the pages," etc. It also says:—"Notwithstanding the Endeavours of the Corrector there have many faults escaped the Presse, some of which have been mended with the Pen as thou may perceive." And the neat "mending" of 1660 may be seen throughout the book, and is especially conspicuous from page 35 to 50, the Hebrew portion.

After the publication of *Innocency against Envy*, Francis Bugg and other opponents of Friends claimed that "Eighty Pounds of mill'd money had been paid by Gerard Roberts, besides a Dozen Bottles of Wine given by M. Fell, to hire some Jew to assist G. Fox in preparing the Hebrew Portion of the Battle-Door." J. Whiting says, "Was that any *Crime*?"

The original cost of the *Battle-Door* is stated to have been "2s. 6d." In 1814 it was valued at three guineas, in 1819 at four guineas. A damaged copy sold in 1902 in Philadelphia for *fifty dollars*, and one in London a little later, for *one hundred dollars*.<sup>3</sup>

<sup>3</sup> See Isaac Sharp's article, *The Friend* (London), 12th Dec., 1902.

<sup>4</sup> Sewel's *History*. Phila. edition, vol. i., p. 364.

<sup>5</sup> *Journal*, 1694, p. 245.

“ they had been much Enquired for,” and Margaret Fell, in a letter to George Fox in Lancaster Prison, dated London, 5th mo. 1660, wrote :—

The last First-day I was at Whitehall, . . . There was one with me who had some books ; three of the “ Battledoors ” were delivered : one to the King’s bed-chamberman, and another to the Dean of the chapel, and a third to a great man of the court.<sup>6</sup>

Sewel says of the *Battle-Door* :—

This work was promoted to public view by G. Fox to show the learned (if possible to convince them), that the custom of those called Quakers, to say *thou* to a single person, though it were to the King, and not *you*, was not irregular nor absurd . . . and that therefore they could not justly be charged with unmannerliness. . . .

At first, this ambitious effort was somewhat successful. King Charles expressed his approval, and George Fox wrote that “ it did convince People, that few afterward were so rugged towards us, for saying Thou and Thee, which before they were exceeding fierce against us for.” But over twenty years after its publication, when the sad period of controversy arose in the Society, this book became an object of especial ridicule with some. Francis Bugg, an apostate from Friends, and for many years their trying and persistent antagonist, was one of the most critical—and the “ severe animadversions,” referred to by the Editor of Tuke’s *Notices*, were doubtless those contained in two “ invective pamphlets ” written by him. In Joseph Smith’s *Catalogue*, fourteen pages are required for the list of Bugg’s controversial books and pamphlets, with their lengthy and too often malicious titles. In Friends’ Library, North Sixteenth Street, Philadelphia, forty-eight of these publications may be found. By request some extracts from the pamphlets referred to have been kindly copied by the Librarian, Mary S. Allen. One pamphlet was entitled : *The Quakers Detected, Their Errours Confuted, and their Hypocrisie Discovered* : printed for the Author in London, 1686. The other was : *Battering Rams against New Rome, containing a farther Discovery of the Grand Hypocrisie, of the Leaders and Teachers of the People called Quakers.*

<sup>6</sup> *Fells of Swarthmoor Hall*, 1896, p. 172.



A few quotations from these pages of bitter denunciations will suffice.

From *Battering Rams against New Rome*, p. 15:—

The IX Instance of their [the Friends'] Hypocrisie. First, Your decrying all Learning; and next, Your assuming to your selves such Learning as you never had, nor do at all understand . . . that Geo. Fox, who but a little before sate upon is Shoemakers Seat, working Journey-work at Manchester, for his Master Geo. Gee, who could hardly write his Name,<sup>7</sup> or read a Chapter without spelling; and that he of a sudden should be such a profound Scholar . . . Next, That you assume to your selves such Learning as you never had, nor do at all understand, I shall prove from another Book put forth by Geo. Fox, your great Doctor; Intituled A Battledoor for Teachers, and Professors to learn Plural and Singular, &c. . . . This George Fox . . . in this *Battledoor*, set his hand, and affixed his Name, to six several foreign Languages (of which he is not Master of one;) that it might go for current, that he was inspired with the Gift of Tongues; (for that he had any other Reason, I cannot understand;) which was such a piece of Presumption as no Age can parallel. The Languages to which his Name in the said Battledoor is affixed, are, the Latin, the Italian, the Greek, the Hebrew, the Chaldee, the Syriack . . .

This is followed by a challenge for G. Fox, G. Whitehead, W. Penn and S. Cater to prove Matters of Fact. This pamphlet was issued by John Gwillim in Bishopsgate Street, January 12th, 1690/91.

It is a pathetic coincidence, that at this very time George Fox lay on his death-bed at Henry Gouldney's, in White Hart Court, passing away the following evening, 13th of Eleventh Month, 1690/91.

This sad event may have caused the hearts of Friends to be more deeply stirred at F. Bugg's calumny. For an answer was promptly published in First Month, 1691, entitled, *Innocency against Envy in a Brief Examination of Francis Bugg's Two Invective Pamphlets against the People of God called Quakers*, etc. By G. W. and S. C.<sup>8</sup> On page 15, we read:—

His [Francis Bugg's] ninth Instance against Us, is, Decrying all Learning, which is notoriously false. 1st, Divine Learning in Christ's

<sup>7</sup> Sewel says, "Albeit he employed others, because himself was no quick writer, yet generally they were young lads," etc. vol. i., p. 47.

Also see G. Fox's *Journal*, p. 511, American Edition.

<sup>8</sup> Uncertain whether "S. C." stands for Stephen Crisp or for S. Cater. The latter seems more reasonable, as he was *challenged*. The *Phila. Friend*, vol. iv., p. 118, for some reason gives it Stephen Crisp. In the Catalogues of Whiting and Smith, this pamphlet is not among the listed works of either.

School, we have ever preferred and loved. 2dly, Human Learning in its place, we have not denied but owned. . . . 3dly, Assuming to our selves such Learning as we never had, is also false. . . . 4thly, His other pretended proof, is G. Foxe's Book, entitled a *Battle-door for Teachers &c.* to learn Singular and Plural.—Why what Hypocrisie is in that Book? What hurt has that done him? Oh! G. F. has set his Hand and affixt his Name to six several Foreign Languages in It, as Latin, Italian, Greek, Hebrew, Caldea and Syriack. And what then? He is not Master of one (quoth F. B.), He is ignorant of the Grounds and Rules of these Languages; how have that People been cheated and deceived, who have believed him led by an Infallible Spirit, and that he had twenty-four Languages given him by Divine Inspiration in one night? And what of all this? Was he accountable for their belief? (if any did so believe) when he never told them that he had those Languages so given him? We never heard him profess any such thing, (nor any declare they so believed) who were more conversant with him than F. B. . . . Besides, though he was not Master of all those Languages, It was no shameful Hypocrisie to put his Name to the said Book, it being much in English, wherein these Languages are interpreted. There are also John Stubbs and Benj. Furley's Names to it, as well as G. F.'s, in the very Title Page, and they were Scholars.<sup>9</sup> And G. F. was not so wholly Ignorant and Illiterate in all those Languages, as F. B. renders him; for he attained both to the Reading, Writing, and Understanding of Hebrew, and he might well fix his Name to the Book, both with respect to the matter treated on, the English, the Hebrew, and his care of Collecting the same, and yet not merit F. Bugg's Reproach of Cheating, Deceiving, Deceitful, Shameful, Hipocrisies, Juggles, feigned Miracles, out-doing the Papist's Legend. . . .<sup>10</sup>

It seems significant that these invidious accusations of deceit and duplicity were not made until nearly twenty

<sup>9</sup> Of John Stubbs (1618-1674), William Sewel writes, "He was a man skilled not only in Latin, Greek, and Hebrew, but also in the Oriental languages," (*History*, p. 113), and Maria Webb states, "He for a considerable time kept a school at Lancaster. In the evening he taught the Latin, Greek and Hebrew languages to private pupils" (*Fells*, 1896, p. 173).

Benjamin Furly (1636-1714) was a man of culture and literary tastes. Isaac Sharp says of him, "He issued books in English and Dutch, besides editing works in French. A catalogue of his books, issued at Rotterdam in 1714, after his decease, occupies over 360 closely printed octavo pages. It contains over 3,000 items, of which 249 were dictionaries and grammars of different languages" (*The Friend*, Lond. 1902, p. 816).

<sup>10</sup> After the death of G. Fox, others brought similar charges. Notably Gerard Crœse in his *Historia Quakeriana*, published in Latin in Amsterdam in 1695, translated into English, and, after being reviewed by Friends, printed for John Dunstan, at the Raven in Jewen Street, London, 1696. Referred to by Sewel, vol. i., pp. 47, 364. Cotton Mather also made sarcastic allusions to G. Fox's Ignorance in his *Church History of New England*, published in 1701, which were answered by John Whiting in his *Truth and Innocency Defended*, pp. 113, 114.

years after the publication of the *Battle-Door*. The criticism of F. Bugg regarding G. Fox's name on the various title pages seems especially forced, as it was merely his signature to a pertinent little sentence—entirely of his own composing—an exhortation to believe in the Light of Christ, which was translated and used by the writers of the work as they went along. (See Whiting's *Truth and Innocency Defended*, pp. 113, 114.)

We have to admit that the principal claim for Fox's knowledge of Hebrew is found in a highly controversial pamphlet only. But it does not seem probable that his "intimate friend, George Whitehead," would even in such a production represent anything but actual fact.

Whitehead was "educated at the noted school of Blencoe, in Cumberland," where, it is said, "he made a considerable proficiency in those called learned languages," and was, apparently, entirely competent to judge intelligently. It would certainly seem extraordinary to question the veracity of one who was "for sixty-eight years a respected minister among Friends," and "for about fifty years a very eminent member of the Monthly Meeting of Devonshire House."

It is not to be presumed, however, that George Fox's knowledge of Hebrew, according to any modern standard for classical scholarship, at all approached proficiency.<sup>11</sup> Probably, his own statement at Holker Hall in 1663, three years after the *Battle-Door* appeared, best expresses its extent. When asked by Justice Preston, "Whether he did understand languages?" he replied, "Sufficient for myself; and that I know no law that is transgressed by it," etc.<sup>12</sup> That he so overcame his limitations, as to attain any knowledge of a language so difficult, is surprising, and furnishes an instructive evidence of the breadth of his interests. When, and where, amid the trying experiences of his busy life, he found time or opportunity for this, would be interesting to know.

Millbrook, N. Y.

MARY G. SWIFT.

<sup>11</sup> Sewel says distinctly, "He was not skilled in languages. Neither was he skilled in English."

<sup>12</sup> George Fox's Journal, Phila. Edition, p. 371.

## Vagrancy.

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“ This was the readiest means of punishing travelling Friends, and is abundantly illustrated in *F.P.T.* [see Index, *s.v.* Vagrancy<sup>1</sup>]. By St. 39 Eliz., cap. 4, ‘ an act for punishment of rogues, vagabonds, and sturdy beggars,’ any person taken begging, vagrant, wandering, or misordering themselves might be ordered by any Justice to be ‘ stripped naked from the middle upward ’ and ‘ openly whipped until his or her body be bloody.’ The Justice was then to make out a Testimonial or Pass. . . .”  
—W. C. Braithwaite, in *First Publishers of Truth*.

Several Passes under the Vagrancy Act are given in W. J. Hardy’s *Extracts from Hertfordshire Sessions Rolls, 1581 to 1698*, Hertford, 1905. One reads as follows<sup>2</sup> :—

1676.

Warrant “ to all constables, headboroughs, tithing men, and all other officers whome these presents may concerne :—

“ George Snodon,<sup>3</sup> a sturdy vagrant beggar of a low personage, black haired, goeth stooping, making use of a crutch, aged about nineteen years, was this 28th day of August, Anno Domini 1676 . . . openly whipped at Redbourne according to law for a wandering rogue, and is assigned to pass forthwith from parish to parish by the constables thereof the next way to Stowsley [Stokesley ?] in Yorkshire, where he confeseth he was borne or dwelt last by one whole year, and he is limited to be at Stouesley aforesaid within fortie dayes now next ensuing at his perill, and the constables of every town where he shall come are required to allow him necessary relief for his passage, and to help him with lodging, soe that he travelleth the next way to Stously aforesaid not doing anything contrary to the lawes and statutes of this realme.”

Signed by THO. DRAPER,

WILL. MARSHALL.

<sup>1</sup> Operations under the Vagrancy Act as applied to Friends are also referred to in *The Journal of George Fox*, i. 503; Whitehead’s *Christian Progress*, pp. 103, 133; *Declaration of Sufferings*, 1659, p. 17; *Journal F.H.S.*, v. 36, 37; Supplement No. 8.

<sup>2</sup> Vol. 1., p. 266.

<sup>3</sup> There was a Friend’s family named Snowden living at Kirby-moorside, not far from Stokesley, one member of which was named George (d. 1712), but the above-named “ sturdy beggar ” may not have had any connection with Friends.

## The Quakers in Greystoke Parish, Cumberland.

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The publication of the names of Quakers in the Episcopal visitations, which Prof. G. Lyon Turner is contributing to THE JOURNAL, has enabled us to elucidate a number of facts with reference to the Quakers of Greystoke. The following particulars have been drawn from four sources:—(1) The registers of Greystoke parish, which, through the courtesy of the present rector, the Rev. Allan M. Maclean, B.A., we have been able to examine. Mr. Maclean has kindly transcribed several entries for this article. (2) The Penruddock Kist, which contains much information upon the life of the parishioners of Greystoke parish, in the second half of the seventeenth century (*vide* an article in the Cumberland and Westmorland *Transactions*, vol. ix.). (3) Prof. Turner's article in THE JOURNAL, vol. vi., p. 35. (4) Six tracts in D: and referred to in article on the Penruddock Presbyterian Meeting House (C. and W. *Transactions*, Vol. v., p. 156, New Series).

During the Commonwealth, the clergymen of Cumberland and Westmorland were, generally, opponents of Quakerism. Richard Gilpin, the rector of Greystoke, a man of great parts, who by his "Articles of association" and his sermon on "The Temple Rebuilt," showed a comprehensive churchmanship, yet nevertheless was an antagonist of the Quakers. The movement began in Greystoke "some time before the Restoration," and for long was regarded as a turbulent event in the life of the parish. Even as late as 1696 the controversy was renewed by the publication of Henry Winder's pamphlet on *The Spirit of Quakerism*. The subject was continued until 1708, when Thomas Camm, of Camsgill, Westmorland, issued his pamphlet *A Lying Tongue Reproved*, which was in answer to a pamphlet entitled *The Spirit of Quakerism cloven-footed*. This had been published in 1707 by the Rev. Samuel Audland, a nephew of Thomas Camm, and at that time minister

of Penruddock Presbyterian Meeting House.<sup>1</sup> In the postscript attached to the funeral sermon, dated 1708, of John Noble, of Penruddock, a Presbyterian, a reference is made to the Quaker movement of fifty years before in the following words:—"In that time of infection, John Noble was not only preserved in Jesus Christ, but useful according to his power, to reduce others to the way of Truth."

We do not think, however, that from the years 1673 to 1696, the period between the close of the Winder trial, and the publication by him of *The Spirit of Quakerism*, there had been any animus between the two nonconforming parties in the parish. In this latter year Henry Winder wrote:—"The survivors of my accusers remain Quakers still, but are very quiet. They speak little of Revelation."

In the Conventicle Returns for 1669 (Congregational Historical Society's *Transactions*, iii., 301) the Quakers in the diocese of Carlisle are described as "sometimes in one parish, sometimes in another, very tumultuous." We may infer, however, that about the time of the Indulgence of 1672, the Quakers and Presbyterians of Greystoke were on friendly terms. Though their doctrines kept them apart, and their conventicles were separate, they appear to have moved together as tenants of Hutton John, a manor situated in the parish of Greystoke, in a tenure case which was re-opened in 1668, and in a tithe case in 1672, where they figure as parishioners of Greystoke. In the tithe case, an important distinction should be recognised between the Quaker view and that of the Presbyterians. The Quakers, no doubt, had an objection to the tithe on general grounds, although this is not expressly stated in the Kist documents. The Presbyterians, on the other hand, complained against an unjust measure, and on this common ground both Quaker and Presbyterian united. The rector had "from time immemorial" collected his tithe of corn, by a measure which contained sixteen gallons. The girth of this measure had continued to expand, until in the time of the

<sup>1</sup> Messrs. Nicholson and Axon, in a communication recently sent to the writer, state that the probable relationship was through Camm's marriage with a widowed aunt of Samuel Audland.

Rev. Alan Smallwood, D.D., it had become twenty-two gallons. John Noble, of Penruddock, raised the case, together with representatives from the townships in the parish, one of whom, Miles Haithwaite, was probably a Quaker. After trials at Carlisle, Lancaster, and Appleby the parishioners won their case.

The names of both Quakers and Presbyterians are found in the entry in the parish register under March 29, 1685. The names alone are given, and we have endeavoured to identify them. They are "denounced excommunicate for their offences, and other their contumacye in not appearing at Consistorye court for the reformation of their lives and manners."

JOHN SLEE, Q.<sup>2</sup> The Slees were an important family, and branches are found at Motherby, Stoddah, Penruddock and Highgate, all within the manor of Hutton John. There were several with the name John, but this one was probably "John Slee of How, a great speaker" (*vide A penitent old disciple*, etc., by Henry Winder). This is evidently the John Slee who went with Thomas Lawson, "a baronet's younger son, a man of some attainments and an excellent botanist" (*vide* article on Matthew Caffyn in *D.N.B.*). He is described in George Fox's *Journal* (i. 120, 1901 edition) as an eminent "priest" of Rampside chapel (North Lancashire). He and John Slee appear to have gone on a mission into Sussex in the year 1655, which probably explains this item in the Swarthmore accounts for 1655: "To John Slee for a Bible, and other nessesaries, 7/6." (Article on Early Quaker Finance, *THE JOURNAL*, vi. 51.) Lawson and Slee had an encounter with Caffyn (*vide D.N.B.*, where a pamphlet is referred to entitled: *An Untaught Teacher Witnessed Against*, 1655).

JACOB RELF. We cannot trace this name, but the Relfs were a leading Presbyterian family at the Presbyterian Church, Penrith, in the eighteenth century.

JOHN ATKINSON and MARY, his wife, of Motherby. A Schoolmaster. P.<sup>3</sup>

<sup>2</sup> Q.=Quaker.

<sup>3</sup> P.=Presbyterian.

JOHN NOBLE and JANE his wife. Noble was a renowned yeoman (*vide Three Penruddock Puritans*, published by Reed, Penrith, 1908). P.

JOHN TOD and AGNES his wife, probably the blacksmith who died 1697. P. (?)

ADAM BIRD and ISABEL his wife. A branch of a well-known family, the Birds of Brougham, Westmorland. Adam Bird lived at Motherby. P.

HENRY SHEPHERD. Probably P.

MARY TOD, widow. Possibly the widow of Nathan Tod (or of James Tod). P. (?)

JOHN JACK and ELIZABETH, his wife. Probably of Penruddock Head. P.

HENRY WINDER and his wife. A yeoman of Green Close, Hutton John. His secession to Quakerism 1656 (?) caused the Puritan rector, Richard Gilpin, of Greystoke, to hold a day of intercession. He was made Receiver of Collections for Cumberland.

With reference to his position as Receiver of Collections, I ask had not Judas, the betrayer of our blessed Lord as great a trust, if not greater, reposed in him ? ”

—*An Old Apostate*, etc, by T. Camm, 1698.

Winder's first wife was buried 24th May, 1663. Camm describes her as “ an honest woman too, for ought that I ever heard, though she had hard hap of having a very dishonest husband.” Shortly afterwards—Camm says six weeks—Winder married Ann Dawson. In 1665, Winder went back to those whom Gilpin had gathered round him, but who by the Act of Uniformity had become Nonconformists (Presbyterians). Gilpin himself had declined the bishopric of Carlisle, and had retired for the time to Scaleby Castle, which he had purchased. He afterwards became an eminent minister in Newcastle. Winder was the victim of an extraordinary murder charge about 1673, by the Quakers, Margaret Bradley, of Knipe, Westmorland; Mary Langhorne, of Helton, Westmorland; and Margaret Walker, of Soulby, Dacre, Cumberland. Six tracts relating to this case are in **D.**, three by Thomas Camm, two by Winder, and one by Rev. Samuel Audland. It appears that Mary Langhorne, Margaret Walker, and Ann Winder were sisters. Winder attributes the charge to the jealousy of Mary Langhorne,



who at the time that Winder was a widower, was herself a widow and was much annoyed when Winder chose Ann, her younger sister. The Quakers in the neighbourhood seemed to have believed in Winder's guilt, although they disowned the three women in their proceedings at the Carlisle Assizes. Winder, however, got judgment in his favour, with £200 damages. While Mary Langhorne was in Carlisle Castle twins were born, one of whom she named Innocent Prisoner, and the other Harmlesse Sufferer. Henry Winder was buried at Greystoke, 9th February, 1716-17, aged 101. His grandson was the Rev. Henry Winder, D.D., a well-known Presbyterian minister in Liverpool in the eighteenth century.

JOHN JACK and ANN his wife, of Berrier. Probably the descendant of the John Jack buried 1624. P.

MILES MALLISON and JANE his wife. Son-in-law of John Noble. P.

THOMAS EDMONDSON and JANE his wife, of Motherby. Q.

AMBROSE HODGSON, of Penruddock. Q., although some of this name appear as P.

JOHN SLEE and ISABEL his wife, of Highgate, Hutton John. We are inclined to think that this was the Presbyterian family of Sles.

JOHN SOWERBY, of Bowscale. (Called in THE JOURNAL, vi., 35, Bowsgill, and unless this be a printers' error, Bonsgill). Q. His wife is mentioned in 1675, but probably dead in 1685.

JOHN TODHUNTER. In 1675 of Bowscale, probably the village carpenter. Q.

JANET MARK, widow. Probably the widow of Richard Mark, of Hutton Roof. [Q.] She may have been related to Margaret Mark, Q., who renounced her husband (*vide* Winder's *A Penitent*, etc.)

CHRISTOPHER SCOTT. No particulars.

BRIDGET SLEE, widow. Possibly "Widow Slee de Sidebank" (Penruddock). P. (?).

WILLIAM GREENHOW and ELIZABETH his wife. Possibly the son of Thomas Greenhow, of Berrier (about 1672). Q. One of the "four topping Cumberland Quakers" (*vide* Audland's tract). In 1698 Camm describes him as "many years since in his grave."

RICHARD MARK. Q.

THOMAS BARKER. No particulars.

ABRAHAM RELF. No particulars.

JOHN RELF. No particulars.

RICHARD ATKINSON and ELEANOR his wife, of Greystoke. One of the "four topping Cumberland Q.'s."

ELIZABETH HUDSON. Watermillock. No particulars.

MARY ROBINSON. Watermillock. No particulars.

JOHN MARTINDALE. Watermillock. No particulars.

AGNES RUKIN. Watermillock. No particulars.

It will be seen from this first attempt to identify the names of the forty-two persons excommunicated on 29th March, 1685, at the Greystoke parish church, that the majority were suffering for their Nonconformity. Upon comparing this list with the one given in the Episcopal visitations (*THE JOURNAL*, vi. 35), we find this further ecclesiastical procedure.

Name.	Presented.	Excommunicated.
Richard Atkinson and Eleanor	1674, 1675.	1675, 1685.
Thomas Edmondson and Jane	1674, 1675, 1677.	1675, 1685.
John Todhunter	1674, 1675.	1685.
Richard Mark and his wife	1674, 1675.	Richd. in 1685.
Richard Slee and Agnes	1675.	
Cuthbert Hodgson and Jane	1675, 1677.	
Ambrose Hodgson	1675; with his wife Jane in 1677.	Ambrose in 1685.
Hugh Atkinson and Margt.	1675.	
John Slee and Isabel	1675, 1677.	1685.
Wm. Greenhow and his wife	1675, 1677.	1685.
John Sowerby and his wife <i>Dacre (parish of Greystoke)</i>	1675, 1677.	John in 1685.
Edward Walker and Margt.	twice in 1672, 1673, 1674, 1675.	1675.
Thomas Dawson and Margt.	twice in 1672, 1673, 1674, 1675.	1675.

*Liverpool.*

J. HAY COLLIGAN.

## A New Book on Peace.

*Beneath Bow Bells* is the title given to a series of addresses on International Peace, delivered in July, 1908, at Bow Church, Cheapside, London, by W. Evans Darby, B.D., LL.D., Secretary of the (London) Peace Society (London: Headley, 7½ by 5, pp. 126, 2s. net).

## Friends in Current Literature.

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The Biddle Press, of Philadelphia, and Headley Brothers, of London, have published a very attractive book, *Old Meeting Houses*, with verses by J. Russell Hayes and others and over fifty illustrations of Quaker buildings on both sides of the Atlantic. The frontispiece represents Preston Patrick, Westmorland, and there are, *inter alia*, views of Meeting Houses in Philadelphia, Gwynedd, Pa., Piles Grove, N.J., Maple Grove, Ind., Hopewell, Va., Sandy Spring, Md., and Grange, Ireland.

A Library Catalogue *de luxe* has been received from Luton, Bedfordshire. It contains a list of the books at the Friends' Meeting House in that town, arranged under ten section headings. The writer of the Introduction thus refers to the ancient volumes of Friends' literature:—

“ONLY by reading these old authors can their merits be rightly appreciated. Sober in outward appearance, the ancient volumes belie a surprising degree of vivacity in their method of recording events. ‘Gleams like the flashing of a shield’ will reward us as we turn over their pages and begin to understand what was passing in the writers' minds. Books like these are at once ancient and modern, for they have a life within them which defies oblivion, a spiritual message good for all time and all people.”

The “Yorkshire 1905 Committee” have recently published *Poems for the Inner Life*, by John Greenleaf Whittier, with Introductory Note by Rufus M. Jones. (Ernest E. Taylor, Bannisdale, Malton, Yorks, 6 by 4, pp. 54. one penny each, or 7s. 6d. per hundred.) This selection of about three dozen of Whittier's poems has been “limited designedly to those pieces which are pre-eminently calculated to nourish the ‘inner life’ of the Seeker after Truth.” This cheap and attractive selection is sure to have a very large circulation.

A pamphlet by Oscar Roberts, entitled, *Missions : Some Reasons and Requirements for them*, has reached me. Copies may be obtained from the Author, Westfield, Ind., at 4 cents per copy.

*A Year of Awakening* is the title of the Report for 1908 of the Friends' Foreign Mission Association of London Y.M. (15, Devonshire Street, Bishopsgate, London, E.C.) There is nothing of the dryness often associated with reports, in this publication; the main portion of 128 pages is full of illustrations, and accounts of work in India, Madagascar, Syria, China, and Ceylon, as also the home-news, are attractively given; those who are interested in money matters will find material for study in the financial section of the Report, which runs to 64 pages. The frontispiece is a portrait of Henry Hipsley (1810-1889) whose visit to India with Russell Jeffrey and William Brewin led a large number of Friends to take an interest in that land.

An article entitled *Notes on the History of the Society of Friends in Lothersdale* has been running through recent numbers of the local Parish Magazine, written in a very sympathetic manner by the Rev. C. A. Dutton,

M.A., Rector of Lothersdale, Yorks. The Rector, in a private letter, expresses regret that Friends' work in his parish no longer exists, and adds, "Though they have passed away who wrought the good work in the past in trials and sufferings of which we know nothing in these days, their memory is still fragrant and their work abides in the high moral tone for which our parish is distinguished." Here is a different spirit from that shown by the Vicar of the neighbouring Carleton a century ago, who caused Friends to suffer long imprisonment in York Castle for non-payment of tithes.

In *Literary By-Paths in Old England*, by Henry C. Shelley (London: Grant Richards, 9 by 6, pp. 400, 10s. 6d. net; printed at Cambridge, Mass.), a chapter is devoted to William Penn. Writing of Penn's first marriage, the author says, "Perhaps it spoils something of the romance that Penn took a second wife, even though it is always affirmed that Guli ever remained his favourite spouse. . . . This second wife has left little impress in the life of her husband." Probably the writer was not aware of the loving service rendered by Hannah Penn to her husband through many years, and especially during his last illness. See *Penns and Peningtons*.

Among cases of "Healing by Saintly Persons," Percy Dearmer, M.A., in his *Body and Soul: An Enquiry into the Effects of Religion upon Health*, etc. (London: Pitman, 7½ by 5, pp. 405, 6s. net), includes three events in the life of George Fox, those occurring at Twy Cross, Arnside, and Worminghurst.<sup>1</sup> Of these he remarks: "As in the case of other leaders of great spiritual movements, so do we find works of healing in the founder of the Quakers. Here, again, we have a man of immense spiritual intensity moved to use his powers for the healing of the sick. The incidents are told in Fox's own simple language. They are not very remarkable; but it must be remembered that Fox's religious views did not lead him in this direction, while at the same time he was not surrounded by that atmosphere of expectant faith which would naturally exist among those who sought the blessing of a saint in Catholic circles."

Two articles on "Quakers in Wales" have appeared in the *South Wales Daily News* (Cardiff), May 15th and 22nd. They are illustrated by portraits of F. William Gibbins, of Neath, High Sheriff of Glamorgan-shire and late Clerk of South Division of Wales M.M., and of Dr. Rufus M. Jones, of Haverford, U.S.A.; there are also views of the ancient Meeting House at The Pant and the modern one at Cardiff.

New York Monthly Meeting (Fifteenth Street and Rutherford Place) has issued a *Year Book* for 1909, which forms a useful compendium of information respecting the work of various committees, with some historical notes (J. Barnard Walton, 221, East Fifteenth Street, New York, N.Y.). On page 67, there is a notice of the Joint Committee on Records, of which John Cox, Jun., 156, Fifth Avenue, New York, is Chairman.

<sup>1</sup> *Journal of George Fox*, i., 49, 158, 159, ii., 377, 378. For other similar cases, see i. 45, 46, 133, 252, 258; ii., 176, 184, 192, 233.

“ The records, documents, and papers belonging or relating to the Meetings and allied organisations of the two New York Yearly Meetings were brought together in 1904 and placed in the care of this Joint Committee at the Fifteenth Street Meeting House. About a thousand volumes are already collected. Many lost volumes and papers have been found and restored. . . . The first volume of New York Monthly Meeting Minutes was discovered in 1868 in an old garret at Flushing, much injured by the neglect of a century and a half.”

The booklet written by James Holden, late locomotive superintendent of the Great Eastern Railway Company, *Has Prayer a Scientific Basis?* (London: Friends' Tract Association, 15, Devonshire Street, E.C.), has been translated into French (*La Prière a-t-elle une base scientifique?*) and into German (*Kann das Gebet wissenschaftlich erklärt werden?*).

In *The Pedigree Register* (London: 227, Strand, W.C.), June, Joseph J. Green continues his article, “ Genealogical Reminiscences and Anomalies,” and brings out some remarkable facts in connection with the ancestry of well-known Friends' families.

“ It would almost seem as if the first really effective motor-car, in the style we know that form of conveyance to-day, was made by Sir Richard Tangye (then Mr. Tangye) in Birmingham. The weight was small, only 27 cwt., and the carriage could travel twenty miles an hour, carrying ten people. Its machinery was extremely simple, and this carriage was undoubtedly capable of going hundreds of miles without difficulty, thus proving itself the first really true motor-car of use for roads.” See “ Early Forms of Some Great Inventions,” in *Windsor Magazine*, for April.

Canon Vaughan, M.A., of Droxford Rectory, Hants, discourses pleasantly on “ Early Quaker Burial Grounds ” in *The Churchman*, for April (London: Elliot Stock). He refers to graveyards at Chapel Hill, Rossendale, Lancs., 1663; Leiston, Suffolk, 1670; several in Wales; Milford Junction, Yorks.; Gateshead and other places in the county of Durham; and, in particular, the Swanmore Burial Ground, “ lately rescued from secular uses, and now taken over by the Society of Friends.”

See THE JOURNAL, v. 162; the pages of “ Quakeriana ” contain much information on this subject.

In the *Proceedings of the Delaware Valley Ornithological Club*, no. xii., 1908, appears an article by Samuel N. Rhoads, the well-known Quaker bookseller and ornithologist, of Philadelphia, on George Ord (1781-1866), friend of Wilson, the ornithologist, and author of a *Life of Wilson*, himself a scientist of no mean worth.

Anna L. Littleboy has written, at the request of the Committee in charge of Friends' Reference Library, Devonshire House, a useful little *History of Jordans*, the famous Buckinghamshire Meeting House and Burial Ground associated with the name of William Penn and other worthies of the olden time. The book consists of twenty-four pages of type, seven illustrations, and a very clear road-map of the district.

Headley Brothers are the publishers, and the price is sixpence net. Copies can also be obtained from Friends' Book and Tract Committee, 144, East Twentieth Street, New York, N.Y.

In their new "Religion of Life Series" of little volumes, Headley Brothers have just published *Little Book of Selections from the Children of the Light*, being extracts gathered by Rufus M. Jones, M.A., D.Litt., from the writings of twenty-five early Friends, including George Keith, Margaret Fell, Stephen Crisp, George Bishop, and Christopher Holder, (6¾ by 4¼, 1s. 6d. net).

Another volume of the same Series is *Selections from the Works of Isaac Pennington*, by Henry Bryan Binns, with Introduction and Chronological Notes. Ten of Pennington's essays have contributed to form the *Selections* (6¾ by 4¼, 1s. 6d. net). The compiler states, "Pennington's works are diffuse, and, on the whole, unreadable. But strewn here and there across his pages are some of the rarest and most fragrant flowers of the Spirit."

At Devonshire House, on the 18th of Fifth Month last, to an audience of over one thousand Friends and Friendly people, William Charles Braithwaite, B.A., LL.B., delivered the second Swarthmore Lecture, entitled *Spiritual Guidance in the Experience of the Society of Friends*. This lecture, with additional portions not read, has been published by Headley Brothers in an octavo volume of 112 pages, at 1s. net. The author's aim is thus indicated:—

"I propose in the first place to refer briefly to the development of the Catholic idea of the Church—outward, visible, universal—and to the change effected by the Reformation in removing the seat of religious authority from without to within, from the Church to the Christian consciousness. The systematising of Protestantism has then to be alluded to, by way of preface to the vital experience which led Fox and the Friends to emphasise the authority of the Light Within. My chief aim is to examine the strength and weakness of this position as shown in the early history of Friends, and to trace the hardening processes by which spiritual guidance became confined even in a Church which based itself upon this guidance. Certain lessons of importance, not only to the Society of Friends but to the Church at large, result from the experience of the past, and I have accordingly ventured a re-statement of the question of spiritual guidance in the light of this experience and from the intellectual standpoint of the present day."

The object of the treatise has been admirably carried out, and the constant reference to original sources of history makes the results specially valuable.

The *Times* of June 12th has the following:—

"When a bear catches a cow he kills her in the following manner: he bites a hole into the hide and blows with all his power into it till the animal swells excessively and dies." . . . We have this information on the high authority of a naturalist who was also a Quaker.

Who was this Quaker naturalist? I do not find any such reference in the works of James Backhouse.

S. Halliday, of Rathmines, Dublin, calls attention to a curious anachronism in *Chambers's Journal* for June, where the Pilgrim Fathers,

who sailed in the "Welcome" in 1620, are described as "heart-stout disciples of William Penn," which could hardly be, seeing Penn was not born till 1644!

A copy is to hand of the monumental work of Marion Dexter Learned, Ph.D., L.H.D., *The Life of Francis Daniel Pastorius* (Phila.: William J. Campbell, 10 by 7, pp. x. + 324). Dr. Learned must have exhausted all sources of information in the preparation of his work. The amount of information gathered between the covers of this volume is wonderful. There are ninety photographic reproductions.

London.

NORMAN PENNEY.

*Studies in Mystical Religion*, by Rufus M. Jones, M.A., D.Litt. (London and New York: Macmillan, pp. 518, 12s. net).

A peculiar interest attaches to the first-fruits of the scheme mapped out by the late John Wilhelm Rowntree years ago, "of writing the history of Quakerism, treating it as an experiment in spiritual religion." The method "of finding a direct way to God" was no new discovery of the early Friends. In the volume under notice, Dr. Jones traces the recurrence of that first-hand experience of God which has been reached by seekers in successive ages. In his researches he appears to have tapped every available source and used his materials in no spirit of sectarian bias, but with judicial discrimination.

From the "golden age, when the Divine and human were completely united in our life," to the middle of the seventeenth century, he introduces us to all the great spiritual movements that have aimed at a return to apostolic Christianity. The early Church lost spirituality as the importance of the sacraments and the authority of the priesthood grew with the establishment of an ecclesiastical system.

Against materialism on the one hand and usurpation of Divine authority on the other, the mystics of each succeeding age revolted, sometimes loyally retaining their connection with the Church, at others openly breaking away from it.

In contending with the Puritan spirit of the Waldenses in the twelfth century, the Church, says Dr. Jones, began a battle against heresy which has not ended yet. The points of the disputation of Narbonne show how far the followers of Peter Waldo departed from ecclesiastical law and custom, even allowing women to preach. They were followed by the gentler revolution of the Spiritual Franciscans reflecting, at their best, the spirit of their Founder.

The Brotherhood groups, the Friends of God, the Brethren of the Common Life, Anabaptists, Family of Love, and Seekers are in turn skilfully portrayed. The analysis of the extravagances and fanaticism of the Ranters is clear and searching.

The history of individual mystics is not lost in the survey of the movement they represented, but it is needless here to give a mere enumeration of names. The book concludes with a chapter on the individual mystics of the English Commonwealth period.

London.

ISAAC SHARP.

*The Maulsby Genealogy*, by Ella K. Barnard, Baltimore, Md. (9 $\frac{3}{4}$  by 6 $\frac{3}{4}$ , pp. 338).

Among many points of value and interest this work contains more notes than have elsewhere appeared of early Friends in their first active centre, East Derbyshire and the adjoining district of Notts.

To trace the Maulsby or Maltby family back to pre-Norman times in this country has doubtless been a congenial task to an American, and the result must be very satisfactory to the numerous American descendants, many of whom are Friends, though few such, I fear, remain in this country. The name is still common in Derbyshire and Notts. among those not Friends, and doubtless includes some County families.

Those acquainted with early Derbyshire Friends have mostly associated the Maltby family with Eastwood in the Breach or White Lee Monthly Meeting of the old Derbyshire Q.M., though Eastwood is in Notts., but only just over the border, about two miles east of Heanor. It appears, however, that the first Friends Maltby lived on the other side of Notts., near Newark, at Orston, where still are farmers and maltsters of that name.

Wm. Maltby, son of Wm. Maulsby, or Maultby, of Orston, settled at Eastwood on his marriage with Mary Rodes of Ripley, near Heanor, in 1689. They emigrated to America in 1698-9. About 250 pp. are devoted to this family and their descendants.

Nearly 50 pp. more are occupied with the account of the Derbyshire Rodes family, of which there were two branches. Of that at Ripley we first hear in 1670, when John Roads was fined £20 10s. in connection with attendance at a meeting for worship. The first mention of the Barborough Hall family is in 1688, when Lady Rhodes (*Besse*) or Rodes (original *Derbyshire Book of Friends' Sufferings*) had goods seized for tithes to the value of £27 15s. Her son, Sir John Rodes, or Rodes, came of age in 1691, and remained a faithful testimony bearer in this and other respects till his death in 1743.

Several allusions are made to other Derbyshire Friends: Luke Hank, ancestor of Abraham Lincoln, John Blunston, Speaker of the Provincial Assembly of Pennsylvania, Joshua Fearn, "Clerk of Court and Sheriff," John Bartram, of Ashbourne, great-grandfather of the American horticulturist, the Cartledges, of some note in America, and others.

This scanty notice does not attempt to do more than point out the connection of this book with Derbyshire Friends.

*Fritchley, near Derby.*

EDWARD WATKINS.

*Mountain Pathways. A Study in the Ethics of the Sermon on the Mount, Together with a Revised Translation and Critical Notes*, by Hector Waylen (London: Sherratt & Hughes, 9 by 5 $\frac{3}{4}$ , pp. 95). The author writes me from Atlantic City, N.J., "The book contains much which should be interesting to Friends, and takes up several questions which peculiarly concern their especial propaganda." A perusal of this book will prove this statement clear, especially the sections on "The Nature of an Oath," and "Christian Non-resistance."





## FRIENDS' HISTORICAL SOCIETY.

### Income and Expenditure Account for the Year ending 31st of 12th Month, 1908.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
Annual Subscriptions .. .. .	175	1	0	Cost of Printing and Publishing			
Contribution toward cost of Supplement "Thomas Pole, M.D." ..	35	11	9	<i>Journal</i> , Vol. V. .. .. .	167	10	7
Sundry Sales .. .. .	26	7	1	Cost of Printing and Publishing Supplement VII.—"Thomas Pole, M.D." ..	61	13	9
Interest on Deposit .. .. .	1	11	2	Postage, Stationery, Advertising and Sundries .. .. .	26	12	7
Excess of Expenditure over Income for year .. .. .	17	5	11		255	16	11
	£255	16	11		£255	16	11

Against the adverse balance on this year's working of £17 5s. 11d. may be placed an accumulated balance on previous years, amounting to £43 10s. 4d., and also the value of publications on hand.

Signed, GEORGE BENINGTON,

*Treasurer,*

23rd of 4th Month, 1909.

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A Vision seen by George Fox.  
Early Meetings in Nottinghamshire.  
An Unpublished Letter of Hannah Penn.

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