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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.

VOLUME 2, 1905.

CONTAINS :

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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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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

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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.

Supplement No. 8.

“EXTRACTS FROM STATE PAPERS.”

Progress is being made with the production of this Supplement, but it will not be ready for issue before the end of the year. Intending subscribers should fill in at an early date the form enclosed in the last JOURNAL, as the price of the Supplement will be raised upon publication from 3s. to 4s. 6d. (\$1.15) net.

Several correspondents have suggested that the edges of THE JOURNAL should be cut. We should be glad to learn the opinions of others who are interested in our publications.

Notes and Queries.

GEORGE FOX AND HEBREW (vi. 140).—One of the etchings by Robert Spence represents the following incident given in the MS. *Journal of George Fox*:—"There was a younge man convinced in Scarbrough tounde whilst I was in prison ye bayliffes son: & hee came to dispute & spoake Hebrew to mee & I spoake in Welch to him & bid him feare God: whoe after became a pretty ffreinde."¹

Mary G. Swift sends another reference to this subject, taken from *Folly and Envy Detected*, by R. Bridgman, 1694:—"G. Fox had some knowledge of the Hebrew Tongue."

William C. Braithwaite points out that in Green's *Short History of the English People*, vol. iii., p. 1339, illustrated edition, there is an illustration of "The Hebrew Alphabet writ by Geo: Fox the Proto Quaker," from a MS. in the British Museum.

THE CHILDREN OF THOMAS AND MARGARET FELL (vi. 81).—Some exception has been taken to the statement by J. J. Green with regard to the uncertainty of the sequence of the seven Fell daughters. We have it on the authority of her sister Sarah that *Susanna* was the *sixth* daughter, hence the latter's place is fixed. That *Rachel* was the *seventh* and youngest daughter is probable for various reasons. The date of her birth (21 viii. 1653) is the only one in this family to appear on the Friends' Registers; had there

¹ The MS. *Journal* contains one or two other references to George Fox and Hebrew, which will appear in the Cambridge edition.

been younger children, their births would probably also have been registered.

We have therefore to place the remaining five daughters in some order from the eldest to the fifth. We see no reason why the order in which they appear in their father's will (Webb's *Fells*, p. 142) should not be the correct one, as it is hardly likely that a legal, carefully prepared document such as a will would refer to the daughters of the Testator in their wrong order. From the Marriage Register of Lancashire Q.M. it is clear that *Margaret* was the *eldest* daughter and *Bridget* the *second*. The principal uncertainty surrounds *Isabel*, to whom William Benson (*British Friend*, iii. 168) gives the last place.

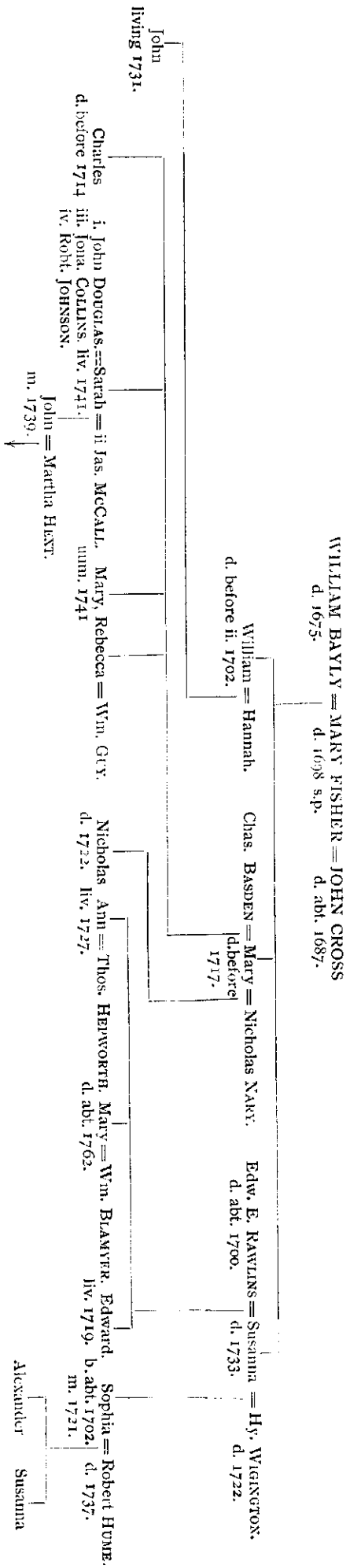
In the absence of any proof we venture to place the daughters in the order given by their father:—

Margaret.	Mary,
Bridgett,	Susanna,
Isabel,	Rachel.
Sarah,	

FRIENDS AND THE FORMATION OF LEARNED SOCIETIES.—It has been said that individual Friends were largely instrumental in the formation of some of our societies for the advancement of various sciences. Can you give your readers some account of these Friends and their work?

[Peter Collinson was active in the formation of the Society of Antiquaries and one of its earliest Fellows. Benjamin West was a president of the Royal Academy.

We will endeavour to obtain further information on this subject.—EDS.]



The Descendants of Mary Fisher.

The story of Mary Fisher's early life has been well told by Sewel and Besse, and James Bowden, in his *History of Friends in America*, has furnished an interesting narrative concerning her which is a valuable contribution to our history. It will be remembered by those who have read the latter account that after referring to Mary Fisher's services in the ministry both in England, America, and the West Indies, her sufferings for the cause of Truth in these countries, and her remarkable visit to the Grand Turk in 1660, the historian states that she was married to William Bayley¹, and again, some years after his decease, to John Crosse, of London. Reference is also made to her removal with her second husband to South Carolina. Bowden, however, as he states, was not in possession of much information relative to her residence there, and he leaves the subject with a remark as to a visit to her by Robert Barrow in 1697, with the additional statement that Sophia Hume was one of her grandchildren, but with no other reference to her descendants.

During the last winter, the writer spent some time in the city of Charleston, and whilst there had the opportunity to examine the public records, which disclosed some interesting facts. These facts have been added to by a personal friend, D. E. Huger Smith. The following is a brief recital of the information thus obtained.

By her marriage with William Bayley, Mary Fisher had three children, William, Mary, and Susanna, but apparently none by her second husband.

The time of the removal to Charleston is not known, but in 1685/6 we find John and Mary Crosse settled there. At this time, John Crosse made his will, which was proved

¹ The usual and standard spelling of the name of this Friend is *Bayly*. Many of his printed tracts are so subscribed and the title page of the Collection of his "Wrightings" gives the same form. A MS. in D., apparently autograph, is in agreement with the above. On the other hand, George Vaux states, "In all of the manuscripts I have from Charleston, the spelling is *Bayley*." For a brief note respecting William Bayly (d. 1675), see *F.P.T.* [Eds.]

7th of December, 1687, which latter time gives approximately the date of his decease. In this will he states that he is about starting on a voyage. He makes a devise of real estate to his "son-in-law" (step-son), William Bayley, but gives all the rest of his property to his wife. Mary Crosse did not long survive the visit of Robert Barrow. She died in Charleston in the autumn of 1698, and was undoubtedly buried in Friends' ancient Burial Ground in that city, which is still owned by Friends, and under the care of Philadelphia Yearly Meeting.

Her will is dated 28th day of August, 1698, and it was proved the 10th day of November of the same year. In the opening of her will she says that she is "very sick and weak," and then proceeds in her first item as follows:—

"I recommend my soul to y^e mercy of God my Creator hoping through the merrits of Jesus Christ to obtain forgiveness from all my sins and everlasting life."

She devises to her son, William Bayley, "y^t corner town lot in Charlestown which was formerly Capt. John Clapps whereon y^e great house stands y^t he lately lived in together with y^e said house and all the buildings on y^e s^d town lot." Also other property for life to her son, William Bayley, and after his decease the latter to her two daughters, Mary Basden, widow of Captain Charles Basden, and Susanna Rawlins, wife of Edward E. Rawlins. She also gives to her daughter, Mary Basden, "half part of my town lott in Charlestown fronting y^e wharfe whereon I now live . . . unto my daughter Susanna Rawlins, y^e other part of my said town lott fronting y^e wharfe, viz., that northwest half of y^e s^d town lott and y^e house wherein I now live" and where she no doubt died. She also gave "three town lotts," situate near the Market Place in Charlestown, to her three children, William Bayley, Mary Basden, and Susanna Rawlins, but not in equal tenure to them all, and her executors were desired to sell other real estate and apply the proceeds to the payment of her debts. She further gives to her daughters, Mary Basden and Susanna Rawlins, all her household goods to be divided between them, and to Mary Basden her "Indian girl Slave named Zayner," and to her three children, share and share alike, all her shop goods and other real estate and personal estate not otherwise bequeathed.

The character of this will shows Mary Crosse to have been a woman possessed of a considerable estate and evidently in prosperous circumstances.

In a map of Charlestown, made prior to 1725, but originating probably as early as 1680, the name of "Mrs. Crosse" is shown on certain town lots. Some of these are those she mentions in her will as being "situated near the Market Place." At the present time their site is partially occupied by what is known locally as "the fire-proof building," which contains many of the public records of Charlestown. The locality is not far from Friends' Burial Ground.

William Bayley, the only son of William and Mary Bayley, was living in August, 1698, and died before April 25, 1702. His wife's name was Hannah, but her maiden name is not disclosed. He appears to have had one child only, John Bayley, who was a planter in Berkeley, South Carolina, in 1722, and still living in 1731.

Mary Bayley, the elder daughter of William and Mary (Fisher) Bayley, was twice married, her first husband being Charles Basden, as stated in Mary Crosse's will. Official records show that administration was granted on his estate, February 28th, 1697/8, indicating that he probably died not very long before that date. There were four children of this marriage: Charles (who died before 1714), Sarah (alive in 1741), Mary (unmarried in 1741), and Rebecca (alive in 1741, deceased before August, 1747).

Sarah Basden was married four times, the names of her husbands being John Douglas, James McCall, Jonathan Collins, and Robert Johnson. She had issue by her second husband, James McCall, a son, John McCall, who married Martha Hext, April 22nd, 1739. They were progenitors of a large family connection, still well known in South Carolina.

Rebecca Basden married William Guy, a clergyman of the Episcopal denomination. He was assistant minister of St. Philip's, Charlestown, in 1711, Rector of St. Helena, South Carolina, in 1712, missionary in Narragansett, Rhode Island, in 1717, rector of St. Andrews, near Charlestown, from 1719 to 1751.

Mary Basden's second husband was Nicholas Nary, to whom she was married after her mother's decease, and she was a widow the second time in 1714. She died before July 10th, 1717. There was one child of this marriage, Nicholas Nary, who died in his minority and was buried September 14th, 1722.

Susanna Bayley, the younger daughter, was also twice married. Her first husband, Edward E. Rawlins, was living at the time of her mother's death, but died shortly after between September, 1699, and June, 1700. The children of this marriage were Ann (alive in 1727), who married Thomas Hepworth, who was Chief Justice between 1724 and 1727; Mary (died between November, 1762, and May, 1763), who married William Blamyer, and Edward (alive in September, 1719, apparently dead before September, 1722). The Blamyer family certainly continued in South Carolina to a very recent period, and descendants through female lines are probably there now.

Susanna Rawlins married a second time, early in her widowhood, Henry Wigington, Deputy Secretary of the Province. It is interesting to note that the record of Mary Crosse's will, proved in 1698, has attached to it the official certificate of probate signed by him as Deputy Secretary.

Henry Wigington removed to London, where he died, and in his will, which is dated May 27th, 1722, and was proved December 17th of the same year, he describes himself "Henry Wigington late of South Carolina in America, but now of Villers Street in York Buildings, London." He bequeathes to "Mr. Robert Hume, of South Carolina, aforesaid, Attorney-at-Law, and his wife, my dearest daughter, Sophia Hume, my gold watch which was given her by my dearest mother, except the gold case which I bought, the maker's name Etherington on the dial plate, for which watch and case I desire my Executors here in England to buy a hook and chain. . . . To said Robert and Sophia also the sheets, bed, and table linen, and what else of such sort I have, which though of small worth here will be of use in Carolina, as also what few books I have left, if executors think them worth sending to Carolina. To my dearest mother aforesaid,

Mrs. Ann Wigington, the use of 400 pounds for life, then to Robert and Sophia Hume. To Robert and Sophia Hume whatever shall belong to me in England. To said Robert and Sophia Hume all negro slaves in Carolina and their offspring or issue, all moneys due in the province," etc. Robert and Sophia Hume were executors in Carolina. He directed that he should be buried in Chancel of Parish Church of Kingstone upon Thames, where most of his family lie buried.

Susanna Wigington, widow of Henry, died First Month 26th, 1733, and was buried in Friends' Burial Ground in Charleston. She took part in the business of Charlestown Monthly Meeting, and was appointed on committees, as shown by the minutes of this period. She also signed, as a witness, the marriage certificate of Joseph Shute, which is dated Eighth Month 7th, 1731.

Three other witnesses to this certificate were Mary Blamyer, Mary Blamyer, Jun., and John Blamyer. The first of these was, without much doubt, Susanna Wigington's daughter, and the other two were probably her grandchildren.

The eldest, and probably the only child of Henry and Susanna Wigington was Sophia Wigington, born about 1702, and referred to in her father's will as "my dearest daughter Sophia Hume." According to the register of St. Philip's Church, Charlestown, she was married to Robert Hume, 15th of [*month illegible*], 1721. Robert Hume died October 1st, 1737, and was buried in St. Philip's Churchyard, October 3rd, 1737, where his gravestone may still be seen. In his will, dated December 16th, 1736, he refers to his wife, Sophia, and his son and daughter, Alexander and Susanna, and makes bequests to seven nieces and nephews. Further than this we have no information as to the descendants of Sophia Hume.²

² Careful search through all the Registers at Devonshire House has been made, but no entry of the name Hume has been found save that of the decease of Sophia Hume, in 1774.

The following extracts from letters make it appear that the daughter of S. Hume was in England at the dates on which the letters were written:—

SOPHIA HUME TO ANN HYAM:

Philadelphia i. vi., 1748.

Tis but a few days since I received the kind and very acceptable letter dated 13th of 12th mo. which came to hand after a very singular and

Accompanying Robert Hume's will was a letter addressed to his Executor, Peter Hume, advising him as to what Counsel he should employ in the event of an attempt to contest it. It is quite apparent from this that the testator was sensible that he had made bequests for the benefit of other relatives to the disadvantage of his wife and children. In October, 1737, soon after her husband's decease, Sophia Hume entered a caveat against the probate of his will. The reason for this is probably explained by the wording of her father's will heretofore quoted, which seems to indicate that the property possessed both by herself and her husband was really her own inheritance. Robert Hume's will was, however, afterward proved, as appears by the Executor's notice in the *Charlestown Gazette* of December 15th, 1737.

Philadelphia, Pa.

GEORGE VAUX.

remarkable manner. An Inhabitant of this place (a friend's son) having been at South Carolina, in his return from thence, took it with some others on the bank or shore (if I remember right) near Carolina, they being, as conjectured, thrown overboard by some vessel pursued by our enemies, but whether in a conveyance to Carolina, or from thence to this city, I have not yet been able to inform myself, however I am pleased to have received it though in a ragged yet legible form, and should gladly have received my daughter's also in the same condition, but it is not a little satisfaction to me to hear by thee of her welfare as well as thine and thy dear family. . . .

From a copy in D. (Robson MSS.)

SOPHIA HUME TO WILLIAM BROWN.

London, 19th 1., 1751.

Dear Friend,

My Daughters Indisposition prevented an earlier reply [no further mention].

From a copy in D. (Reynolds MSS.)

For further particulars respecting Sophia Hume, see introduction to her *Exhortation to the Inhabitants of South Carolina*; Testimony of Grace-church M.M.; *Piety Promoted*; *Premonitory Extracts*; *The Friend* (Phila.), vol. 17 (1844), p. 295; MSS. in D.; and especially an article by George Vaux in *The Friend* (Phila.), vol. 82 (1909), pp. 403, 411, in which is recorded the great transformation in Sophia Hume's character which changed her from a woman of the world to an humble Christian, one of the most remarkable instances of the power of Divine Grace which our religious Society has presented.—Eds.

Take heed of sitting down to rest in any gift, but press forward in the strait way.

RICHARD FARNSWORTH, *Epistle*, quoted in *Little Book of Selections*.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 37.

WESTMORLAND.

BROWHAM (Brougham). 1670°. Nov. 29. Edmond Sutton et Janā eius uxōr; Quakers.

1674°. March 10. Ed^{dum} Sutton & ejus uxorem; Quakers.

CLIFTON. 1674°. March 10. Johnēm Sutton, Agneē ejus uxorem, Johnēm ejus filium, Thomam Wibergh & ejus uxorem, Thomam Savage, Richūm Sutton, & Wm. Abbat; Quakers.

1675°. Nov. 10. Ut Suprà.

1678°. July 24. John^m [Sutton]. Annam ejus uxor^m, John^m ejus filiū, Barbarā & Rebeccā ejus filias, Thomā Savage, Annā ejus uxor^m, Nicholaū Beake, Richū Sutton & John^m Abbott, Tremebundos, p non audiendū divina in Ecelesia sua paroli.

CLIBBORNE. 1670°. Nov. 29. Thomā Robinson & Mariā Robinson; Quakers.

MORLAND. 1673°. July 9. Thomam Lawson et Henricū Holmes, Ludiūmgros p̄tensos, for teaching Schoole wthout Lycence and coūonly reputed Quakers.

Robtū Winter, Edrū Winter, Henricū Lycock,
eius uxorem, Henricū Lycock ejus filiū de Morland. Lancelotū Fallowfeild, Antho: Sanderson, & Richū Gibson de Great Strickland, John^m Richardson de Thrimby John^m Robinson, John^m Hobson de Murbar, Roland Wilson, John^m Denkin, de Newby & Nicholā Denkin de Whitbar; Tremebundos. p non baptisandū eorū Liberos & p non audiendū divina & p aliis enormijs¹.

APPULBY (Appleby) *St. Lawrenci*. 1670°. Nov. 29. Edvard Guy, Annā ejus ux, et Catharinā Guy; Quakers.

¹ Also presented June 6, 1677°, "for not paying their Assess to the repaire of the Church."

170 *QUAKERS IN EPISCOPAL VISITATIONS.*

1674°. March 10. ["St. Laurence in Apulby"].
Ed^{dum} Guy, Margaretam ejus uxorem & Catharinam
Guy; Quakers.

1675°. April 14. Ut suprâ, exco^m.

"*Sanct Laurenti in Apulby.*" 1675°. Nov. 10.
Edwardum Guy et ejus uxorem & Catharinam Guy, for
not comeing to Church to divine Service.

Edrūm Guy, for not payeing his Church dues.

1675°. Nov. 10. *ut suprâ* ["*St. Michael de Apulby*"].

1677°. June 6. Edwardū Guy, Margaretā Guy,
& Catherinā Guy; Quakers.

1677°. July 4. *ut suprâ.*

"*St. Michaels de Apulby.*" 1670°. Nov. 29. Johñ
Bolton; a Quaker.

St. Michael's. 1678°. July 24. Mariā Bowsfield;
for refuseing to pay for burying in the Church.

BAMPTON. 1670°. Nov. 29. Thom̄ Bradley, señ,
Margaref̄ ejus uxorem, Robf̄ Bowman & Margaref̄
ejus ux; Quakers.

Robtūm Bowman & Thomā Bradley, for not baptising
their children, one aged 2 yeares or thereabouts, daughter
of y^e sđ Robert, the other called Esther, aged 8 yeares or
upwards. 2/-.

1674°. March 10. Johnēm Hotblacke, Thomā
Bradley, Margaretam ejus uxorem, Estheram ejus
filiam, Richūm Sympson, Sythā Gibson, Agnef̄ Gibson,
& Johñ Airay; Quakers. for not receiving the Sacram^t
& for not repaireing to divine Service.

1675°. Ap. 14. *ut suprâ.* Exco^m.

1675°. Nov. 10. *ut suprâ.*

1677°. June 6. Thomā Bradley, Margaretā ejus
uxoř, Richūm Simpson, John^m Hotblack et Sythā Gibson;
Quakers.

1677°. July 4. *ut suprâ.*

1678°. July 24. Thomā Braidley, Margaretā ejus
uxor^m, John^m Hotblack & Richūm Simpson; Treme-
bundus.

SHAPP. 1670°. Nov. 29. Antoniū Bownas, ejus
uxoř, Thom̄ ejus filiū, Johnēm Hayton, Richū Airay,
Richm̄ Barwicke, Thom̄ Barwicke, Geō: Barwicke,
Eliz: Barwicke, Wiłm Barwicke, Johnēm Barwicke,

Wilm Airay, Thomā Atkinson, W^m Whitehead, Johnēm Clarke, Granā Whitehead, Issabell' Whitehead, & Johnēm Whinfeild, resorters to Quakers conventicles.

1674°. March 10. W^m Airay, Richūm Airay, Mariam ejus uxorem, Johnēm Barwick, Richūm Barwick, W^m Barwick, Janett ejus uxorem, Thomam Barwick, Geo: Barwick, Eliz Barwicke, Johñ Airay, Johnēm Clark, Catharinā ejus uxorem, Georgiū Gibson & ejus uxorem, Johnēm Whinfield, Thomā Atkinson & ejus uxoř, W^m Whitehead et ejus uxorem; Quakers.

1675°. Ap. 14. *ut supra*. Excom.

1675°. Nov. 10. *ut supra*.

1677°. June 6. Richūm Barwick, W^m Barwick, Thomā Barwick, Georgiū Barwick, Richūm Airay, Guilielmū Whitehead, Richūm Hayton, John^m Hayton, Agnetā Meason, & Johñ Barwick for absenting themselves from Church.

1677°. July 4. *ut supra*.

1678. July 28. A list, "Tremebundos sive Papistas" (!!)

CROSBY RAVENSWORTH. 1670°. Nov. 29. Margaret Wharton uxoř Thomæ Wharton & Mariā uxorem Johñis Fairer, for not resorting to Church; being Quakers; 2/-.

Hawkley, Hants.

G. LYON TURNER.

To be Continued.

Sufferings at Haverhill¹ in the year 1656.

Upon the 4th day of the 10th month there came to the House of Anthony Appleby² two strangers³ who by him were entertained, being not unmindful of that Command Heb: 13th These men are called Quakers but came soberly along the Town, speaking to none further than to ask where An^t Appleby dwelt, which presently after they came into this

¹ In the county of Suffolk.

² The Registers of Suffolk Q.M. contain entries of ten births under Appleby, from 1656 to 1673, presumably of children of Anthony. The family appears to have moved into Essex as the Essex Registers record several Appleby marriages and the death and burial of Anthony Appleby, within Colchester M.M., in 1679. "Mary, late Wife of Anthony of Bury M.M.," was buried at Haverhill in 1689.

³ George Harrison and Stephen Hubbersty, according to Besse (i. 661).

House came many leud fellows of the baser sort, in great rage, cursing and swearing with many threatening Words, after which they fell to casting of Stones at the door of his House & so fast came the Stones that those that were in his House durst not go forth, & so they continued till near midnigh, & the next morning they renewed their rage with great increase of men swearing they wo^d have these strangers out of his house or pull it down, notwithstanding A. A. told them if any had ought to say to them in moderation his House was free for them, but they urg'd they had orders to have these men forth of his House which orders A. A. desired to see but nothing could be gotten but many disorderly words.

So seeing their rage increasing being bent to mischief if not to murther, so seeing his House was compassed about he durst not go out, but sent to the constables to desire them to see the Peace kept according to their Office, but instead of doing that they laughed & scoffed at the bearer, so when these raging sodomites had stayed some little time their rage being ripe, ran at his Gate with one accord & brake it to peices & came violently into his House & dragged these two Strangers out of his House into the street, & most desperately did beat them to the Ground, kicking them in a sad manner, driving them along the Town, hallooing them & stoning them all along to the end of the Town, & this did not the Townsmen seek to prevent but set others on as has been largely confessed to, so, being it was thus I made my appeal to one Thomas Barnadiston called Justice who told me because I would not honor him with putting off my Hat he would do me no Justice :—but one of these two men being much bruised, in a short time died,⁴ whose blood will be charged upon thee O Haverhill !

N.B.—The above was compild from the original MS. formerly in possession of the monthly meeting held at Haverhill but now in possession of Isaac Wright. ⁵

Be equal, just and upright. After you have put a price on your commodities which is equal, and as you can sell them, then if the persons you are dealing with multiply words, stand you silent in the Fear, Dread, and Awe of God, and this will answer the Witness of God in them you are dealing with.

CHARLES MARSHALL, *Epistle*, 1672, quoted in recent *Little Book of Selections*, 1909.

⁴ George Harrison. He came of a family of note in the world, of Killington, Westmorland, and joined with Friends in 1652. His death took place in Fifth Month, 1656, at the house of Thomas Creek, of Little Coggeshall, and he was buried in the orchard of Thomas Sparrow, tanner, at Stisted in Essex, aged about twenty-six. See Besse's *Sufferings*, i. 661 ; *Piety Promoted* ; *Fruits of Piety*, 1824 ; *Biographical Memoirs of Friends*, 1854 ; *F.P.T.*

⁵ We have not seen the original ; above is printed from a modern copy ; the watermark of the quarto sheet on which this copy is written bears the date 1820.

Pioneers in Pennsylvania, 1685.

Dublin 13^d 4^m : 85 :

My dear & fatherly friend

Jn whom the tender love of my god, & compassionate bowells of mercy hath appeared to my soul beyond what J can expresse, who have bin a man of sorrow & deep & secrett exercises in most (if not almost in all) of my travell Zionwards, tho not so secrett but that the Lambs life gave thee a sence thereof in so much that the Lesser hath bin blessed by the greater.

Even as it was in my heart to acquaint thee when J was vnder som exercise in relation to my goeing to Pensilvania ; accordingly it is now in relation to my return ; and also to give thee so farr an account that the Lord hath bin good vnto me & mine ; & not only to vs but even vnto all his people, especially those who went in his fear & councill J desire we may never be vnmindfull of his goodnes ; And whereas J receaved then from thee som lines expressing thy judgm^t & advice w^{ch} tended to my freedom but wth som cautions as to be vpon a sure ground, signifying my service, and my being so well beloved in my countrey wth the like ; J kept these sayings in my heart & weighed all endeavouring to hould the scales as equall as J could, & to yeeld to what J had most peace wth god in w^{ch} tends to the satisfaction of my soul to this day ; but never was so free to goe but in covenant wth my god, that if he would make my way J would visit my brethren in the land of my nativitie, w^{ch} the Lord accordingly hath accomplished hitherto. And my eye is to him for the future, who is ever the same & changes not, J cam simply vpon truths account without limitation of time in relation to my return, J mean before J find my way cleer, & left a tender wife & a considerable family of children & servants well settled & ordered considering the time in a good neighbourhood.¹

Ab^t 15 families of vs have taken our Land to gether & are to be ab^t 8 more that have not yet com ; we tooke

¹ *The Friend* (Phila.), vol. 27 (1854), p. 188 states that Thomas Ellis "settled amongst the Welch Friends, west of the river Schuykill." For more respecting this Friend, see *F.P.T.* 323.

(to begin) 30 acres a piece w^{ch} we built vpon & doe improve, & the other land we have for Range to our cattell, we have our burying place where we jntend our meeting house as neer as we can to the Center, our first day & week dayes meetings well observed, beside our mens and womens meetings and another monthly meeting both in week dayes vnto w^{ch} four townships at least belongs. And precious doe we find other opportunities that are given as free will offerings vnto the Lord in evenings, somtimes wⁿ not jntended but friends coming simply to on another & sitting so together the Lord appeares, to his name be the glory.²

Though J cam but thus farr J am given to vnderstand that as it may fall out that som if not many may be overforward in letting out the mind to goe to forreigne parts, or to promise them selves more then either reason or wisdom could expect so likewise on the other hand there is an extream savouring of a prejudice agst either p^{rs}ons or Countrey or both ; & so much thwarting on agst another that the path is narrow that leads between, but pleasant & peaceable to y^m y^t walk therin ; J wish those that have estates of their own & to leave fullnes to their posterity may not be offended at the Lords opening a door of mercy to thousands in England Especially in Wales & other nations who had no estates either for themselves or children, And that all their jndustry could not afford them the meanest food & Raym^t that might properly be sayd to belong even to slaves or servants ; nor any visible ground of hope for a better condiçon for children or childrens children when they were gon hence ; J desire the god of my life that he may p^{rs}erve his from having a hand in crucifying the jnocent between two evill doers, that in the blessed vnity of the spirit we may all wittnes our being bound to that peace & good behaviour that whether in prosperity or adversity we may all be found together, whether in suffering or otherwise ; it may be J may not at this time particularize the cause of these last expressions ; but however it is in subjection to that w^{ch} J write to, even the spirit of true judgm^t in thee that if thou find any thing amisse let it be as if it never had bin

² A noteworthy return to the simplicity of the gatherings of the early Christians.

written ; exepcting my portion whether by councill or reproofe.

J cam frō home since the 12 m^o Jntending to be at the yearly meeting but could not have any shipping for 6 weekes being there was such winter weather the like was hardly known, & so no seasoning wether for their tobacco, and a sore visitation in Mariland in so much that many hundreds dyed there in this last falls & winter of all sorts of peeple, 3 or 4 doctors on the easter shore while J was there: dear Thomas Taylor & his wife,³ & Bryan Mele,⁴ & Thomas ffurby and many other serviceable friends, by a violent feaver, but it seemed to be well over before J cam thence J suppose you have had an account of Pensilvania affaires by new york as was jntended at the monthly meeting at Philadelphia ; the president was not then at home, but was expected from new york ; som young people continues to com over without certificates w^{ch} is a trouble to friends.

J am like to continue in Wales a while where J would be glad to meet with W^m Bingley or such ;

Thou knowest THO : ELLIS.

J would be glad to have a few lines frō W^m Byngley being J know not how to direct to him or where he is ; J have sent a few lines for W : P : J know not whether he may have it, if not & this com to thee let him have part of it ; & glad would J hear frō him the least especially if mine to him miscaried, it is dated here ab^t 4 dayes agoe : if any letter com for me J may have it by Penbrokeshire directed to Peregrine Musgrave clothier in Haverfford west in Penbrokeshire South Wales for Thomas Ellis.

John Burnyeat wrote to thee lately, his & his wifes love is to thee.

Endorsed: To Phillipp ffoord Living att Hood and Scarff in Bow Lane London, for G : ff. these delivr with Care.

From the original in D. (A.R.B. MSS.)

³ For Thomas Taylor, of Maryland, see THE JOURNAL, ii. 130, 131, iii. 21, v. 99, 102.

⁴ Or, perhaps, *Mole*. Is anything known of this Friend ?

Bathing Machines—A Quaker Invention.¹

Explanation of the Structure of the Machine (see illustration).

- A. The Bathing Room, to the steps of which the Machine B. is driving, with its umbrella drawn up.
- C. A back view of the Machine, shewing its steps, and the folding doors which open into a Bath of eight feet by thirteen feet, formed by the fall of the umbrella.
- D. The Machine, as used in Bathing, with its umbrella down.

The entrance into the Machine is through a door at the back of the driver, who sits on a movable bench, and raises or lets fall the umbrella by means of a line, which runs along the top of the Machine, and is fastened to a pin over the Door.

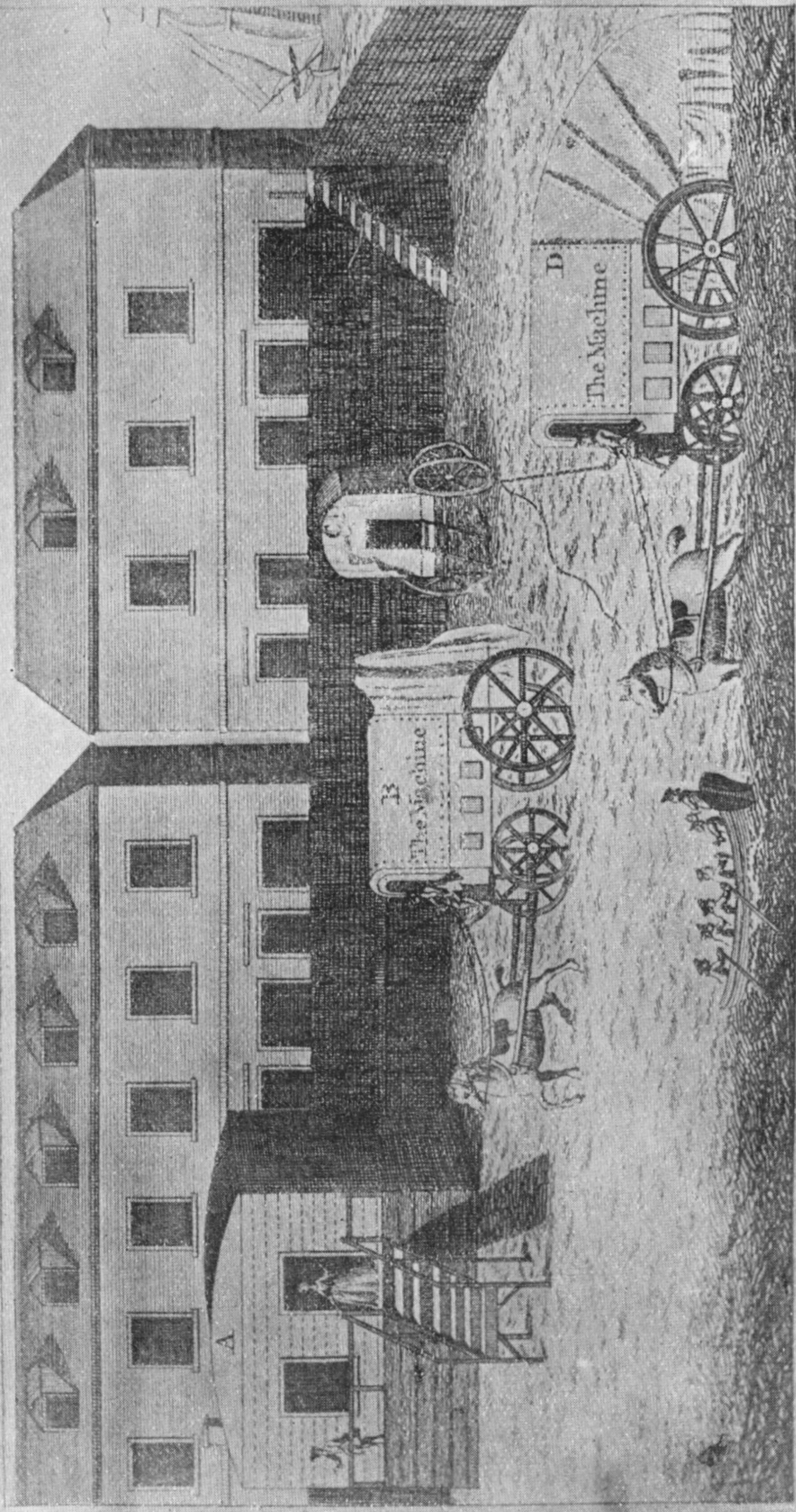
The Back of the Bathing Houses,

which has been much improved by the building of convenient waiting rooms; for as the whole of the bathing machines are sometimes occupied, the names of those wishing to bathe are inserted upon a slate, which is kept in the lobby, and every one is obliged to wait his regular turn. These waiting rooms, where there are grand piano-fortes, newspapers, and telescopes for the use of subscribers, are frequently filled of an evening by a respectable assemblage of visitors, who entertain themselves with playing, dancing, singing, etc. Some prefer the morning for bathing. The sea-view from the galleries is very fine.

The bathing houses have each a certain number of machines, which are constantly in preparation to carry out the company when the tide permits. From a door at the back of these machines, which resemble close caravans, the bathers, who are entirely concealed from observation by a pendant covering of canvas, which falls over the hinder part of the vehicles, descend by wooden steps, until they reach the bottom, composed

¹ From printed extracts in an old scrap book, in D.

For Bathing in the Sea at Margate in the Isle of Thanet KENT.



From an old print in D.

entirely of fine sand. These canvas screens or umbrellas were contrived, about half a century ago, by Benjamin Beale, a Quaker,² and an inhabitant of Margate, whose widow lately died at Draper's,³ and whose successors, it is said, have derived far greater advantages from them than the inventor. Thus the pleasure and advantages of sea-bathing may be enjoyed in a manner consistent with the most refined delicacy.

Editors' Notes.

The Editors intend to print, in the next issue of THE JOURNAL, two letters, written in 1675 by Anne, Viscountess Conway, "Quaker Lady," to Dr. Henry More, which contain most interesting references to Quakerism and to George Fox, William Penn, George Keith, and others. The letters will be accompanied by an introduction and notes from the pen of Joseph J. Green.

The Editors hope to publish, during the coming year, some, if not all, of the undermentioned MSS. :—

Extracts from letters to Mary Watson, 1798, giving details of events during the Irish Rebellion; The Reckless Family in America, by James Emlen; The Family of Greene of Liversedge and an ancient West Riding "Gods Acre," by J. J. Green; Henry Frankland's Account of his Travels in America, 1732; Some Account concerning the Women's Monthly Meeting in the County of Bucks.

It is intended to supply materials for the setting up of a standard of spelling of the names of early Friends as it is felt that in these days of exactness in historical matters some authorised and generally accepted presentation of names is desirable.

All communications respecting THE JOURNAL should be addressed to Norman Penney, F.S.A., F.R.Hist.S., Devonshire House, Bishopsgate Without, London, E.C.

² This Quaker invention is also referred to in *Tit-Bits* of 28 viii. 1909. From another source we learn that these machines were placed on Margate beach about 1750. It was claimed for Beale's machines in 1803, that "they may be driven to any depth into the sea by careful guides."

³ Elizabeth, widow of Benjamin Beale, died in 1806, aged ninety-two. She was convinced of Friends' principles about 1751, and was a Minister for many years. See Testimony of Folkestone M M.

Friends in Current Literature.

The Homeland of William Penn and Milton is the title of a beautiful "Collection of Hand-Coloured Prints with Descriptive Sketch," published by F. and E. Stoneham, Ltd., Cheapside, London, E.C., for sevenpence net. The prints represent Chalfont St. Giles, Jordans Meeting House, interior, and Milton's Cottage, interior (each $5\frac{1}{4}$ by $6\frac{3}{4}$), Jordans exterior and Milton's Cottage, exterior (7 by $10\frac{1}{2}$), a near view of the grave-stones in Jordans Burial Ground and a charming distant view of Stone Dean Farm (each $2\frac{1}{2}$ by $6\frac{3}{4}$).

Norman G. Brett James, M.A., of Margate, has written *The History of Mill Hill School, 1807-1907* (London: Melrose, 9 by 6, pp. 415, 7s. 6d.). Of the premises occupied by this "Protestant Dissenters' Grammar School," situate in North Middlesex, the author writes (page 18):—

"The premises were purchased from Mr. Richard Salisbury, and were called Ridgeway House. The earliest school deeds date from 1702, and the building was much older. There is a tablet in Hendon Church to a William Nichol, of Ridgeway House, who died in 1644, so that the building must have dated back to the time of Charles I. It is mentioned in 1702, and reference to it is made in one or two letters. The property belonged at that time to Jeremiah Harman,¹ an influential Quaker and a grandson of Captain Edward Harman, of Abingdon, one of Cromwell's Ironsides. This gentleman writes a letter to his mother, dated Mill Hill, 1720, and in his diary there is an entry of April 24, 1729: 'I have sold to Michael Russell my house at Mill Hill, for £750.' Five years before this, the famous botanist, Peter Collinson, also a Quaker, had married Mary, the youngest daughter of Michael Russell, and when her father died in 1747, Collinson inherited through his wife 'the freehold estate of more than £100 a year.' For some time he was engaged in removing his famous botanical garden from Peckham to Mill Hill—a task which occupied two years. This garden he kept on until his death in 1768, at the age of seventy-five, and was succeeded by his son Michael, who, in turn, was followed by Richard Salisbury, to whom he sold the property."

There is a view of Ridgeway House, the original school building. Chapter xx. deals with Peter Collinson, and the book also mentions John Bartram of Pennsylvania, Dr. John Fothergill, Grove House School at Tottenham, etc. The present headmaster of Mill Hill, John David McClure, LL.D., M.A., is a member of the F.H.S.

The author of the above *History* has recently presented to D. a copy of his little book, *Some History of Mill Hill Village*, in which we may read further of Ridgeway House, of Rose Bank, built as a Friends' Meeting House about 1670 and occupied as such until 1767, also of Peter Collinson (of whom there is a portrait), 1694-1768, and others.

¹ J. J. Green writes, "As Jeremiah Harman was only born in 1707, he could not have owned the house in 1702. Probably John Harman, father to Jeremiah, was then in possession."

I am glad to see from the *Minutes of New York Y.M.* (Twentieth Street), that a catalogue of the records under the care of John Cox, Junr., will probably be printed.

Commencing on August 27th, the *Bury Visitor* (Bury, Lancashire) contains articles by Robert Muschamp, of Radcliffe, on the "Society of Friends. Some Early Bury and District Records." The first column contains an introductory notice of George Fox and then follow records of the families of Abraham, Pemberton, Wood, Sale, and Haydock.

A report in *The Barrow News*, of September 11th, states that at a meeting of the Cumberland and Westmorland Antiquarian and Archæological Society a paper was read by John Brownhill, M.A., of Lancaster, with notes of Harper Gaythorpe, F.S.A. Scot., in which he "makes it quite clear that the ancestors of Margaret Askew, of Marsh Grange (afterwards Fell and Fox,) were not related to Anne Askew, the Martyr." This is, of course, quite contrary to the view expressed by Maria Webb, in her *Fells of Swarthmoor Hall*, but it is a view long held by many students of Quaker history, including descendants of Margaret Fell.

In and About Nottinghamshire. A Book for the Young Men and Women of the City, by Robert Mellors (London: Simpkin, 7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 535, 36 illustrations, 5s. net) is an admirable example of the manner in which local history may be presented to the youth of a district. The history of the country is reviewed, chapter by chapter, with special reference to Nottinghamshire, and the style of the writing is very bright and readable. Here and there valuable morals are drawn from the incidents narrated. Chapter xlviil. is occupied with "The Quakers' Persecution." An interesting contrast is drawn between George Fox, the ancient Quaker, and Samuel Fox, the modern Friend—one an Elijah and the other an Elisha (page 212). We cannot however agree with Alderman Mellors when he reckons Quakers among those who "emerged from their hiding places" at the passing of the Toleration Act, or, indeed, at any period of their history, for they were noted for the openness with which they acted upon their religious convictions.

The *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, vol. ix. new series, edited by W. G. Collingwood, M.A., F.S.A. (Kendal: Titus Wilson, 9 by 6, pp. 364), contains, among other valuable papers, "The Advowson and some of the Rectors of Windermere since the Reformation," with an Appendix of fifteen pages, "Proceedings against Windermere Quakers for neglecting to pay their tithes to the Rector of Windermere, taken from George Browne's MSS."

In *Ealing—From Village to Corporate Town, or Forty Years of Municipal Life*, by Charles Jones, C.E., Borough Engineer, we can read details of the Quaker family of Gurnell and their old home, Walpole Park, and other residences, with illustrations thereof.

The first volume has been issued of *Quaker Biographies. A Series of Sketches, chiefly Biographical, concerning Members of the Society of Friends*,

from the Seventeenth Century to more Recent Times (Philadelphia: 304, Arch Street, 8 by 5½, pp. 227, 75 cents). The plan, here initiated, of the modern presentation in book form of records of the lives of Friends, is admirable. Davis H. Forsythe gives us "George Fox" in the space of 105 pages and "The Barclays" in 20 pages, Lucy B. Roberts occupies 74 pages with "William Penn," and Ruth E. Chambers presents "Margaret (Fell) Fox" in 25 pages, the whole being "subject to revision by the representative body" of Philadelphia Y.M. The principal incidents in the lives of these Friends are given in very readable form, but it is to be regretted that some looseness of historical presentation, amounting at times to direct inaccuracy, should appear in a book written by well-known Friends and revised by such a body as the Meeting for Sufferings of Phila. Y.M. The following will illustrate my meaning:—Page 5 states that George Fox returned to Drayton "quite late in his life to visit his aged mother." According to his *Journal*, G. F. was, in 1673, arrested on his way to see his mother and prevented from seeing her before she died, and I do not find any reference to his visit to his native place during the last twenty-five years of his life. Page 91, the wedding certificate of George Fox and Margaret Fell is *not* the oldest document of its kind in existence. There is one in D. dated 25 ix. 1666, and another is known (printed in *THE JOURNAL*, v. 29, and dated 13 xii. 1666).

Owing to a confusion of Old Style and New Style, George Fox is stated to have died 13 xi. 1690 (page 103) and to have been buried 16 i. 1691 (page 105), while the year of death is given as 1690 (page ix.), and 1791 (page 101)! Then as to the number of years during which meetings were held at Swarthmore Hall, page 39 states twenty-six, page 189 gives thirty-eight. Friends first visited the Hall in 1652, and the date on the Meeting House is 1688, but according to *The Journal* the Hall meetings were not discontinued till 1690. The length of Fox's imprisonments at Lancaster and Scarborough, as stated in this book, needs revision. He was committed to Lancaster sessions in 1663 and lay in gaol till after the Assizes of 1st Month (March), 1664/5, say for eighteen months, when he was transferred to Scarborough. His liberation from Scarborough took place in Seventh Month (September), 1666, after about another eighteen months' confinement (pages 80, 83, 84).

The account of William Penn is written with great freshness, but the author is in error in her statement that Princess Elizabeth was daughter of James II. (page 131); it should be James I.

A little more care would have ensured the right name for the wife of Robert Barclay—Christian Molleson—not as given on page 220, and further research or inquiry would probably have resulted in the omission of the story about "The Apology," and "the Oxford Library" (page 220), as, according to "The Friend" (Lond.), vol. 32 (1892), pp. 180, 196, 228, nothing is known of the circumstances as narrated in Caroline Fox's "Journal."

It is to be hoped that in the interests of historical accuracy and of our young people further volumes of this series will receive more care as to details

In *The Ilford Baptist Monthly*, for August, there is a paper by Augustus Diamond, B.A., secretary of the Friends' Tract Association, London, on "Why be a Christian?" which paper was read at "the Men's Conference," on Sunday, 4th July.

Vol. vi. No. 5, August, is a very interesting number of *The Earlham College Bulletin* (Richmond, Ind.). It contains report of the Semi-centennial Celebration in June last—articles by Prof. Harlow Lindley, Prof. Elbert Russell, and President Robert L. Kelly, on Earlham of the Past, Present and Future respectively. Among Reminiscences by Thomas Charles we read the following:—

"Although the Institution was not coeducational, we all sat at the same long table, the boys on one side and the girls on the other. We were forbidden to talk, at the table or elsewhere, to the girls when we happened to meet. I remember Teacher Lewis said to me once, 'Thomas, dost thou ever speak to the girls when passing them on the sidewalk or in the halls?' I replied, 'Yes, Teacher Lewis, I sometimes do.' He replied, 'Well, Thomas, thou must not do it.' I said, 'Well, Teacher Lewis, what shall I do if some of my acquaintances recognise me in passing?' He replied, 'Thou must just turn thy face the other way.' If this rule has not been set aside, it seems to me that President Kelly and the faculty should be getting busy to stop the many violations of that rule that I have observed to-day.

"We had certain bounds given us that we must not go beyond. The boys were allowed to walk as far as the gate at the National Road on one side of the driveway leading to it, and the girls allowed to go the same distance on the other side and woe be to the one who got on the wrong side of the walk or went beyond the gate. Many will remember that there was a toll-gate near a quarter of a mile down the turn-pike towards the river and the toll-gate man kept candies and other articles dear to school boys and girls. On one occasion some of the boys walked out to the road and looked longingly down to the toll-gate. They had pennies in their pockets that they wanted to spend, and their mouths watered for candy, but there was the rule that they should not go beyond the gate. Being of enterprising minds, they discovered that the gate could be lifted off its hinges, and so they found a way to keep the rule and still get their candy. They carried the gate before them to the store, made their purchases, and then put it on their backs and carried it back to its place. It may be doubtful whether the Earlham College boys of this day would be so conscientious and sacrifice so much to keep a rule."

The author of *Samuel Pepys: Administrator, Observer, Gossip* (London: Chapman & Hall, 10s. 6d. net; New York: Dutton, \$3 net), E. Hallam Moorhouse, is of Quaker descent, her father being Samuel Moorhouse of Leeds and Brighton. Her name is now Meynell.

America's Motherland. A Concise Guide for American Visitors to England, by T. W. D. Smith (London: Middleton, Essex Street, W.C., 1s. net), is to hand. A description of the country associated with Ellwood, Penn, and other famous men occupies several pages, and there are illustrations of Jordans, and of the tablet to Penn and Meade in the new Old Bailey, London.

God or Gold? is the title of a pamphlet by Frank W. Dell, Pastor Friends' Church, Central City, Nebraska. Its sub-title is "An Enquiry

into the Financial Requirements of Church Membership." There is an Introduction by Allen Jay. The author has thought fit to prefix to his book a full-page portrait of himself.

Our friend, John Willis, Ph.D. (Bonn), of Bradford, Yorks, has recently published a remarkable book, entitled *Easy Methods of Constructing the Various Types of Magic Squares and Magic Cubes, with Symmetric Designs founded thereon* (London and Bradford, Percy Lund, 10¼ by 7½, 256 pp., 7s. 6d. net). To the uninitiated the contents of the book seem to correspond with the magic in the title, and another wonder is that our friend Dr. Willis could have produced such a book at his advanced age.

The Friendly Messenger (15, Devonshire Street, E.C.) is printing in its columns a series of articles on the Devonshire House Reference Library, contributed by M. Ethel Crawshaw, Assistant Librarian.

A Life of Major-General Sir Charles Wm. Wilson, K.C.B., K.C.M.G., F.R.S., D.C.I., LL.D., M.E., has recently been published by Murray, at 15s. net. Edward Wilson, Junr., the father of Sir Charles, was at one time a Friend, and Sir Charles had much of the Quaker about him. He was also nephew of the late Charles Wilson, of Southport. He was an able scientist and the pioneer of modern Palestine exploration.

Joseph Sturge is the latest addition to "Friends Ancient and Modern" (London Friends' Tract Association series of penny biographies). Augustus Diamond, B.A., has produced a very readable summary of the life of "The Christian Merchant." The whole of the series—George Fox, Samuel Bowly, Elizabeth Fry, Stephen Grellet, Peter Bedford, Thomas Chalkley, Francis Howgill, Joseph Bevan Braithwaite, Daniel Wheeler, George Whitehead, Margaret Fell Fox and Joseph Sturge—can now be obtained in a bound volume from Headley Brothers, London, or Friends' Book and Tract Committee, New York. Many thousands of the separate issues have been sold.

The paper, by Maurice Gregory, read at the fourth Triennial International Congress of the World League for the Protection of Animals against Vivisection, held in London in July last, has been translated into French and German. It is entitled *Vivisection and Morals* (Friends' Association for the Promotion of Social Purity, 19, Devonshire Chambers, Bishopsgate, London, E.C.).

Friends' property at Jordans is receiving a large amount of attention at present. The *Middlesex and Buckinghamshire Advertiser* of September 13th has three columns under the heading "America and William Penn: The Proposal to Remove his Remains from Jordans."

In *The World's Great Books*, part i, just issued (London: Harmsworth), there is an illustration representing Solomon Eagle [Eccles] crying repentance at the time of the Great Plague, with a brazier on his head, as described in Ainsworth's "Old St. Paul's." I notice that epitomes of the Journals of Fox, Ellwood and Woolman are to appear in this series and also extracts from the writings of Penn.

"Bournville, the Model Village" is the title of a short article in *The English Illustrated Magazine* for September.

Edward Grubb, M.A., has written an able reply to articles in *The Spectator*, on "A New Way of Life."

The latest work on family history which has reached me is *The Longstreth Family Records*, revised and enlarged by Agnes Longstreth Taylor (Philadelphia: Ferris and Leach, 9½ by 6½, pp. 804 and many illustrations).

The Editor of the *Transactions of the Baptist Historical Society* announces in the current number of his magazine that the first volume of Minutes of the General Assembly of the General Baptists between 1654 and 1728 has been issued to subscribers. Dr. Whitley remarks of these records that they "have no rival in England." I have written, for the benefit of his readers, a short account of London Yearly Meeting's official Minutes, complete from 1673 to date, contained in thirty-one folio volumes, of a total of about 16,700 pages of manuscript, and I have also briefly mentioned long runs of Minutes of subordinate Meetings, which in the case of Southwark M.M. are unbroken from 1666.

Several names of Friends appear in an article, "The Primary Visitation of Robert Sanderson, Bishop of Lincoln in 1662, for the Archdeaconry of Leicester," now passing through *The Antiquary* (London).

"Twicrosse. Samuel Ward, Richard Farmer, Thomas Giffery, Peter Hinkes, Thomas Orton, John Ludford, presented as Quakers & refusers to come to Church & y^t y^e children of the p^{sons} are for many yeares past unbaptised."

See also the following respecting "Priest Stephens" of Fox's *Journal*.

"Rectoria ecclesiae parochialis Fenny Drayton 4 8^{bris} 1662 sequestration issued for receipt of profits of rectory vacant 'per non subscriptionem Nathanielis Stephens ultimi Incumbentis.'"

Joseph J. Green has contributed to *The Essex Review* of July, "Some Extracts from the Diary of Susanna Day, a Quakeress, of Saffron Walden (1747-1826)," with references also to the Penistone family.

The *Swarthmore College Bulletin* for Ninth Month, 1909, is occupied by a series of addresses entitled "The New Peace Movement," given at different times during the last year or two by William I. Hull, Ph.D., Professor of History in the College. Among the addresses are "A Positive Programme for the Peace Movement," "The Influence of Peace Power upon History," "International Police, but not National Armaments."

The latest work from the pen of Charlotte Fell Smith is *John Dee, an Elizabethan Crystal Gazer* (1527-1608). It is published by Constable, London, at half-a-guinea net.

Among the contributors to *The Fascinated Child, Talks with Boys and Girls*, edited by Basil Mathews, M.A. (London: Jarrold, 7¾ by 5½, pp. 205, 2s. 6d. net), are two Friends—T. Edmund Harvey, M.A., who tells "The Story of a Strong Man" [St. Christopher], and Dorothea F. Weekes, of Heathfield, Sussex, now Dorothea F. Rowland, who writes on "When Jesus was a Boy" and "The Lamb that did not Quite Forget."

All the illustrations in the new edition of *The Confessions of Saint Augustine*, translated by Dr. Pusey in 1838, are the work of Maxwell Armfield (grandson of the late Joseph Armfield), who was educated at Sidcot School. (London: Chatto, 8½ by 5¾, pp. 326, 7s. 6d. net).

The first number has appeared of *Teachers & Taught, A Monthly Magazine issued by the Friends' First-day School Association in the Interests of its Sunday Schools*. (London: Headley, 10¼ by 8, pp. 12, 1s. 6d. per ann. post free.) The Editor is S. Allen Warner, 148, Goddard Avenue, Swindon, Wilts.

That indetachable writer and worker, our ex-president, J. J. Green, has contributed more than a score of pages (with two illustrations) to the *Transactions of the Congregational Historical Society*, for October, on "The Puritan Family of Wilmer, their Alliances and Connections." The article commences with William Wyllmer, of Warwickshire, in 1480 (born circa 1435), and closes with a reference to the writer's only son, John Wilmer Green, born in 1887, and proves a descent of fifteen generations during a period of some 475 years.

The object of the paper is to shew the remarkable continuity of Protestant and Puritan leanings which existed in the family and descendants for at least 350 years, and the large number of interesting people who were allied by marriage or other intimate association with the Wilmer family. These include Queen Katharine Parr, Sir Walter Raleigh, Job Throckmorton, John Penry, Thomas Cartwright, John Stubbs, William Bradshaw, Thomas Gataker, Sir Anthony Weldon, William Say, William and Thomas Gouge, William Tyndale, Sir Job Charlton, John Dryden, Dr. Francis Cheynell, William Penn, and a great many other both ancient and modern personalities, who find a place in the Dictionary of National Biography.

The *Annals of the Harford Family*, by Alice Harford (London: The Westminster Press, Harrow Road, W.), promises to be a very interesting history of "a family that has held a distinguished position in the City of Bristol and the County of Gloucester, in the Society of Friends and in the Church of England." The edition is limited to one hundred numbered copies.

The second and concluding volume of Voltaire's *Lettres Philosophiques*, édition critique, par Gustave Lanson (see THE JOURNAL, vi. 95), is now out.

Volume 6 of the "Genealogist's Pocket Library" is *The Genealogist's Legal Dictionary*, by Percy C. Rushen (London: Simpkin, 5¾ by 4¼, pp. 104, 2s. 8d. or 65 cents, post free). I have often felt the need of just such a little volume, and I can recommend this one.

I have received a copy of *The Basis of Membership in the Society of Friends*, by Helen B. Harris (London: Headley Brothers, 7¼ by 5, pp. 47, 6d. net). Our friend's book contains an Introduction and also three chapters respectively entitled "Birthright Membership," "Fundamental Christian Doctrines as held by Friends" and "The Communion of the Lord's Supper among Friends."

The articles by J. St. Loe Strachey which appeared recently in "The Spectator" have been reprinted under the title of *A New Way of Life* (London: Macmillan, 6½ by 4½, pp. 143, 1s. net). Edward Grubb's reply, which appeared in the "British Friend," has also been reprinted and called *The True Way of Life* (London: Headley Brothers, 7 by 5, pp. 64, 1s. net). The Bishop of Hereford contributes a Foreword to *The True Way*, in which he writes:—

"Those of us who have learnt to look upon war as a method of barbarism, a survival from darker ages still lingering in an advancing civilisation, and destined gradually to disappear before the growing power of the enlightened Christian conscience, are, according to Mr. Strachey, under a delusion."

The following is extracted from *The History of Pembrokeshire*, by the late Rev. James Phillips, of Haverfordwest (London: Stock, 9 by 6, pp. 592, 12s. 6d. net), page 544:—

"The only places George Fox names in his 'Journal' are Tenby, Pembroke and Haverfordwest. The only indication of the time of the year [1657] is that he was at Haverfordwest on the fair-day, which must have been either the May fair or the older July fair. There is nothing in the context to indicate which it was.

"At Tenby, where he seems to have arrived on a Saturday evening, he accepted the invitation of a friendly justice of the peace, and held the meetings at his house. 'The Mayor [Richard Barrowe] and his wife, and several of the chief of the town,' attended the service. There would have been no trouble if his companion, John ap John, had not gone to Tenby Church while George was at the meeting, and stood up with his hat on in the service. This must have tried the patience of good John Carver, the minister, and of his congregation. Ap John was arrested, and the Governor sent for George Fox, to the great annoyance of his host and the Mayor. George Fox could not see why his friend should not wear one hat as well as the parson wear two caps, and coolly told the Governor he was 'in the Reprobation.' However, his plain speaking and his host's influence prevailed, and John ap John was released.

"There is nothing to show who was the justice of the peace referred to at Tenby. If Sampson Lort, who is usually described as of 'Eastmoor Manorbler,' had a house in Tenby, the identification would be easy, for by this time Lort's son-in-law, Charles Lloyd of Dolobran, Merionethshire, had become a Quaker, and his wife had shared his change of faith."

This volume also contains references to Elizabeth Holme and Alice Burkett, and there is much information respecting the Perrot family.

The second volume of *Quaker Biographies* (Philadelphia) has arrived with the last American mail. It contains memoirs of Isaac and Mary Penington, Richard Davles, Mary Fisher, Elizabeth Hooton, Thomas Ellwood, William Edmundson, John Roberts, Francis Howgill, Edward Burrough, and others.

I regret that an error appeared in the last article on Current Literature (page 157) which made the Pilgrim Fathers sail in the *Welcome* instead of the *Mayflower*.

NORMAN PENNEY.

Pedigree showing ten Persons named George Vaux, in ten successive Generations.

- No. 1. GEORGE VAUX—probably born between 1595-1605. Of Caversham, County of Berks, in 1654. Of St. Margaret's, Westminster, in 1659. Alive in 1660. Dead in 1667. Some-time of Winchfield, County of Southampton.
Son.
- No. 2. GEORGE VAUX—of Great Baddow, Essex, in 1667.
Son.
- No. 3. GEORGE VAUX—Physician, of Reigate, Surrey. Became a Quaker before 1683. Married Lydia Hitchcock at Bull and Mouth, 1678. Buried at Reigate, 1705.
Son.
- No. 4. GEORGE VAUX—Doctor of Physick. Born at Reigate in 1680. Said to have been a man of much learning. Married Martha Shergold, 1719. Buried at Reigate in 1722.
Son.
- No. 5. GEORGE VAUX—Surgeon. Born at Reigate 1721. Buried at Reigate 1803. Married Frances Owen, a descendant of William Ingram, who married as his second wife Susanna Fell, step-daughter of George Fox.
Sons.
- No. 6. GEORGE VAUX—Surgeon, of Austin Friars, London. Born in 1744 or 1745. Died unmarried 1820. The eldest son. Not an ancestor, but having never married represents this generation of the Georges. His brother was James Vaux, who was my grandfather. Born in London 1748. Emigrated to America in 1771. Married Susanna Warder, 1777. Died in Philadelphia, 1842.
Only Son of James.
- No. 7. GEORGE VAUX—Counsellor at Law, of Philadelphia. Born near Valley Forge, Pennsylvania, 1779. My father. Educated at Yale College, Connecticut, where he was graduated in 1806. Married Eliza H. Sansom, 1809. Died in 1836, in Philadelphia.
Youngest Child.
- No. 8. GEORGE VAUX—Born in 1832. Married Sarah H. Morris, 1859. Still living.
Eldest Son.
- No. 9. GEORGE VAUX—Born in Philadelphia in 1863. Married Mary W. James, 1907. Still living.
Son.
- No. 10. GEORGE VAUX—My only grandchild. Born at Llysyfran, Bryn Mawr, Montgomery Co., Pennsylvania, 1908. Still living.

Philadelphia.

GEORGE VAUX (No. 8).

William Penn's Defence of his Wig.¹

London ye 25th of ye 3rd moth, 1677.

Dr Friend²

To whom is my love & all the rest of Friends in ye Truth of god, & my desire is, that thou & all the rest may be preserved in gods peacable Truth & in ye love of It.

Now Concerning the thing thou speakst to me of, that Sarah Harris³ should say to the that W^m Mead & W^m Penn did ware Perrywigs & Call them Periwigg men ; first concerning W^m Mead, he bid me putt my hand vpon his head, & feel, & said he never weare Perriwig in his life, & wonder'd at It ; & as for W^m Penn he did say that he did ware a little civil border because his hair was Come of his head, & since J have seen & spoak wth W^m Penn, his border is so thin, plain and short, y^t one Cannot well know it from his own hair. W. Penn when but 3 years ould so lost his hair by ye small Pox y^t he woar them then, long & about 6 years before his Convincent, he woar one, & after y^t he endeavrd to goe in his own hair, but when kept a close Prisoner in ye Towr next the leade, 9 monthe, & no bar ber suffer'd to come at him, his hair shed away ; & since he has worn a very short civil thing, & he has been in danger of his life after violent heats in meetings & rideing after y^m, & he wares them to keep his head & ears warm & not for pride ; w^{ch} is manifest in that his perriwigs Cost him many Pounds apiece, formerly when of ye world, & now his Border, but a five shillings ; & he has lay'd of more for Truth then her & her Relations and J am sorry the should speak such things, & the did not do well to discour of such things, J desire the may be wiser for the time to come.

And so wth my love to thee & thy wife & father & N. Newton.

G. ff

And hees more willing to fling it off if a little hair come, then ever he was to putt it on.

Let not anything straighten you when God moves.

WILLIAM DEWSBURY, *Epistle* from York Tower, 1660, quoted in *Little Book of Selections*.

¹ This is taken from a MS. in D. in the handwriting of William Penn. There are two other writings by other Friends on the same sheet. The sheet is endorsed "G ff to Henry Sidon, 1677, 25 3mo." On wigs, see THE JOURNAL, i. 67, v. 204 ; Gummere, *The Quaker*, p. 97, etc. ; Earle's *Costume*, chap. xi., esp. pp. 342, 343 ; Mulliner, *Testimony against Perriwigs*, 1677.

² Henry Sidon, of Baddesley, Warwickshire, mentioned in *Journal of George Fox* ; White's *Warwickshire* ; etc.

³ Probably of the family frequently alluded to in White's *Warwickshire*.

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