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Reminiscences of Some Old Edinburgh Friends

EDINBURGH Meeting seventy years ago was probably at the most flourishing period of its very chequered existence. In 1827, when David Doull brought his bride to Edinburgh, Friends there numbered one hundred and ten, and fifteen or twenty years later the numbers were in all probability much the same. The old Friendly families of Scottish origin were represented by ALEXANDER CRUICKSHANK, of Meadowside (1757-1842), and by his household; by the children of JOHN and ANN (JOLLY) MOSGRAVE, who had migrated from the north nearly half a century before; and by my father, WILLIAM MILLER (1796-1882), the only one of seven brothers and sisters who remained a Friend, he being the fourth of the name who had occupied a seat in the Ministers' gallery since the end of the seventeenth century. He occasionally appeared in the ministry, though he was not "recorded" until 1854.

JOHN WIGHAM, JUNIOR, of Salisbury Road (1781-1862), and his cousin, JOHN WIGHAM, TERTIUS, of Grey Street (1784-1864), had both come from England—the former as a child, the latter as a young man—had prospered in business as shawl manufacturers, married, and, with their families, were now among the leading Edinburgh Friends. They also occupied seats in the gallery beside Alexander Cruickshank, who sat at the head of the meeting. JANE WIGHAM (1801-1888), the

second wife of John Wigham, Tertius, was also a gallery Friend. She was a sister of William and Robert Smeal of *British Friend* celebrity. SARAH WIGHAM (1803-1872), the second wife of John Wigham, Junior, was a Nicholson of Whitehaven; she occupied the far corner of the Overseers' form, immediately below the gallery. Ann —, the first wife of John Wigham, Junior, had been a convinced Friend, and a considerable heiress. I think her father made his fortune in India. Her elder brother much resented her joining Friends and her marriage, and left his money to a younger brother; but on the death of the latter the sister inherited both fortunes, and John Wigham was able to retire from business in very easy circumstances. She died in 1823, leaving an only daughter, Jane, afterwards wife of Edward Richardson, of Newcastle. The first wife of John Wigham, Tertius, who died in 1830, was also a convinced Friend, Jane Richardson by name; her brother was a Canon of York Cathedral. She was the mother of Henry, Eliza and John Richardson Wigham, and of Mary (Wigham) Edmundson.

Another gallery Friend was MARY HOWISON (d. 1853, aged 78), a widow with several children, who had been left comfortably off by her husband, William Howison, a convinced Friend, also in the shawl business. She herself was a Dilworth of Wyresdale, Lancashire, sister of MARGARET GRAY (d. 1848, aged 66), another "plain Friend," and kind benefactress of our childhood. She must, I think, have been re-instated in membership after "marrying out." Her husband, John Gray, was certainly not a member, though he was a diligent attender of meetings until late in life, when he took to himself a second wife, a lady of the name of Miller, not connected with Friends. He had one child of his old age, John Miller Gray, who was for several years the very capable Curator of the Scottish National Portrait Gallery, until his death in 1894, at a comparatively early age.

Dear MARY DOULL (1797-1868), who sat at the head of the meeting on the women's side, was for many years the only recorded Minister. She was of an old Quaker stock, a Rimington of Penrith, and, together with her husband, DAVID DOULL (1784-1858), and their family,

filled a very important place in Edinburgh Meeting, as well as in our social pleasures. David Doull was born in the far-off wilds of Caithness, which in his youth was still a Gaelic-speaking portion of Scotland. When he was in his sixteenth year, he, together with the sons of other small landowners in the North, joined a local regiment of "Fencibles," and he was duly enrolled for garrison duty during the French invasion scare in 1803. Whilst under conviction, he and his friend, William White (afterwards of Glasgow), used to attend Meeting in full regimentals, no doubt to the great entertainment of the younger portion of the congregation. David Doull strongly held the view that true membership in the Church of Christ could only be given by its Head, and he did not feel easy himself to apply for recognition in the Society; however, the Overseers of Edinburgh Two Months Meeting brought his name before Friends, and he was at once cordially welcomed as a fellow-member. The residence of David and Mary Doull was, for many years, in Drummond Street, a locality of considerable interest on account of its name, which commemorated the well-known provost, George Drummond, brother of May Drummond, and also because for some distance along one side of the street, in place of houses, the old city ramparts, dating from the disastrous year of Flodden, were still in existence. One of his places of business was a venerable old building in the Potterrow, which had been General Monk's town house when he was Governor of Scotland during Cromwell's usurpation. David Doull was a strikingly fine figure in his broad-brimmed hat, ample collarless coat, knee breeches, silk stockings and drab gaiters, as he sat on the Overseers' form below the gallery, leaning on his staff, with his little boys, Alexander and Clement, seated on square hassocks on either side of him.

WILLIAM GIBB (d. 1846, aged 70), also a plain Friend, I think shared the form with David Doull. JOHN SINCLAIR was another of the old school, but he had been unfortunate in business and so lost his membership, though he appeared in plain coat and knee breeches to the last. He was killed in an accident on the North British Railway. A less conspicuous member of the congregation was little WILLIAM GRAY (d. 1865, aged 76), who, with his good wife,

ELIZABETH GRAY (1783-1872), one of a large family of Ivisons of Cumberland, had come north, from London, I think, seeking his fortune. He was for many years David Doull's right-hand man, but having gained a moderate competence he retired into private life, and added to his income by an agency for coal. The good Friends lived alone, occupying a small flat in Roxburgh Street, near the Meeting House. Elizabeth Gray was a notable housewife, keeping her little suite of apartments beautifully clean and neat, and proud of the musk and other flowers which she successfully cultivated, and which sweetly scented the place. Her finger was of course guiltless of a wedding ring, but she wore a zinc circlet in which she had great faith as a preventive of rheumatism. She and her devoted husband were model old Friends. His voice used to be heard not unfrequently in Meeting, though he seldom got beyond the repetition of a text, but he had a weakness for getting on his feet several times in the course of one First-day morning.

All of ALEXANDER CRUICKSHANK'S family were, in those early days, members of the Meeting, except Edward, the eldest son, who, to the great grief of his father, had joined the Anabaptists. The next son, George, had married Louisa Thomas, of Bristol, and was a dispenser of hospitality at Blackford House, a dull old building at the end of an avenue near Blackford Hill, on the then remote outskirts of Morningside. Louisa Cruickshank's mother, Hannah Thomas, was a frequent visitor, and her slow, deliberate voice, with its constantly recurring refrain of "ah!" after each word, was often heard in Meeting. George and Louisa Cruickshank left Friends for one of the divisions of "the Brethren," whilst Alexander, the youngest brother, and his bright wife, Martha Ogden Gingell, joined the so-called "Free Kirk," and Rebecca Wilson of Hawick, their only married sister, united herself to the Morisonians.¹ One lovingly remembers their elder sister, LUCY CRUICKSHANK (1810-1875), the warm-hearted friend of our family from our earliest childhood. Some of my very first recollections are of pots of lovely Lilies-of-the-valley and scarlet Mimulus, which had come from the green-

¹ So named from James Morison, a Presbyterian minister, who was suspended from his office in 1841, on account of his anti-Calvinistic views.

house at Meadowside to adorn the parlour at Hope Park. For many years we had a key to the garden entrance to the Cruickshanks' house adjoining the Meadows, so that callers from Hope Park might be spared a long walk round to the front entrance in Lauriston. The garden itself was a delightful old-fashioned place, with its high walls, picturesque summer-house, prolific fruit trees and luxuriant growth of evergreens. Mention of it recalls a sonnet on a pair of blackbirds which had built their nest in the Meadowside garden. The lines are by Elizabeth Rimington, of Penrith, a translation from the Spanish of D. M. Vila, one of the numerous "distressed foreigners" to whom the Cruickshank family extended a helping hand.

A beauteous blackbird hither came,
 Pecking the juicy leaves and flowers,
 And, hopping 'mid the shady bowers,
 Sang to his mate his glowing flame.
 The clustering ivy in the nook
 Hung o'er the nest, she laboured there ;
 He, studious in her toils to share,
 Cheered with soft song and trusting look.
 She from the thicket calls, " Imprudent one !
 Hear'st thou not steps approaching near this walk ;
 Where'er man comes our tender hopes must fall ;
 Why in his garden hast thou made our home ? "
 " Fearful one," he replied ; " why, this alarm ?
 In a *Friend's* garden no one doeth harm."

Lucy Cruickshank devoted the best years of her life to caring for and nursing her deceased sister Susan's *fiancé*, ALFRED BLAKEY by name, a talented young Friend who had come to Edinburgh as a student ; he was said to have been Sir William Hamilton's favourite pupil. Alfred Blakey fell into a decline after Susanna Cruickshank's death in 1843, but lingered on for many years a prisoner to his room, and the object of Lucy Cruickshank's unremitting care. She was the only one of her family who rejoined Friends. Alfred Blakey was interred in a vault in Warriston Cemetery, where Susan Cruickshank had been laid. Her niche was closed with a white marble slab on which were inscribed Wordsworth's lines, beginning :—

Thou takest not away, Oh, Death !
 Thou strikest—absence perisheth.

A friend who was present at Alfred Blakey's funeral describes the long, dreary ride across Edinburgh, the lengthy procession of *non*-mourning coaches through the busy streets, much stared at by the passers-by, so that in one at least of the carriages, those inside were glad to pull down the *red* blinds so as to shut out the too curious gaze of the populace. "The vaults were fearfully dark, and we felt thankful to come out into the daylight. [My brother, who was with me, exclaimed] 'Oh, for a grave the sun shines on!'"

JOHN and SARAH WIGHAM had four children. The elder son "married out," and settled in Jamaica, where I believe he died, leaving an only daughter. The second son was an invalid, and had an attendant, called his tutor, always with him. One daughter, a girl of much promise, died in early life², and the younger, Anna Mary, married her cousin, Theodore Nicholson, of Carlisle; she too is now dead, but has left children. Of the family of JOHN WIGHAM, TERTIUS, two, Henry and Eliza, were for many years valued members of Edinburgh Meeting, though eventually they both joined their relations in Ireland. The elder sister, Mary, had married Joshua Edmundson, and settled in Dublin in 1840; and the younger brother, John Richardson (whose carpenter's shop in the garden at Gray Street, with its lathe and multitudinous tools, used to be viewed with much awe by my childish eyes) followed his sister to the Emerald Isle, and became a distinguished engineer, a great authority specially on the illumination of lighthouses, but "a most modest man: he twice refused a knighthood."

MARY HOWISON had several children: two unmarried daughters—one I think afterwards married a Polson of Dublin—besides her widowed daughter Johnston. Like other young Friends of the period they wore Friends' bonnets, though of a somewhat less staid type than the prolonged straight tunnels of their elders. Sons there were also. The eldest was for some time Clerk to the Preparative Meeting, but both he and another brother left Friends. The third son, David, who married a very capable English wife, a Harrison of Kendal, died at a

² Sarah Elizabeth Wigham (1834-1854). Her parents issued a privately printed *Memorial* of S. E. W. in 1855. A copy of this is in D.

comparatively early age after a long period of helpless infirmity. His widow afterwards married Michael Graham of Preston, and became the mother of John William Graham, Principal of Dalton Hall. Other plain Friends on the women's side were Sarah Wigham's sister, ELIZA NICHOLSON, afterwards wife of John Barlow, and SARAH JOHNSTON, also resident at Salisbury Road, a bright energetic woman, who would now be called a "mother's help." There were two unmarried sisters MOSGRAVE. They retained for many years the market garden which had been their father's, at Powburn, beyond Causewayside; but, to their great indignation, they were eventually turned out by a Radical M.P., who bought the property for building purposes, and it is now covered with streets and crescents of middle-class houses. Other Friends who occupied seats in the body of the meeting were the widowed MARGARET BRYSON (d. 1862, aged 62), and her daughter, Agnes. The latter afterwards settled in Glasgow, and with her friend, Mary White, became a devoted worker among the poor and suffering in that city, specially in connection with the "Prison Gate Mission."

MARGARET CONSTABLE (d. 1855, aged 74), who had been my father's nurse, and was the widow of John Constable, one of the old hand-loom weavers, was still living, but I do not seem to remember her at Meeting; probably she was too feeble to come out. There were, however, other members of the family, notably her daughter Reddie, who were regular attenders. Another daughter was the wife of ROBERT BELL, a line engraver of portraits and figure subjects, of some note. He was not a member, but together with one or more of his boys, he occupied a form in the body of the meeting, First-day after First-day, with great regularity. Some of his large family afterwards joined Friends.

Another conspicuous figure at Meeting was ANDREW RICHARDSON, a painter of pictures, who lived with his old mother, CHRISTIAN RICHARDSON (d. 1853, aged 88). I think he must have lost his membership through marrying out, or possibly he never was a Friend. At any rate, Andrew and his old mother lived together. I can still recall the peculiar odour of oil paint which pervaded the flat where they dwelt. The father, John Richardson,

had been in the shawl trade, and, like his wife, was a convinced Friend. She was partly paralysed, and was quite confined to the house. She spoke the very broadest Scots, and took large quantities of snuff.

Few of our Edinburgh Friends at this period indulged in tobacco. I can remember only two who continued to smoke the long "churchwardens" which an earlier generation had so generally patronised; my grandmother Miller, who died in 1842, aged 82, was one, John Wigham, Tertius, the other. John Wigham, however, some years before his death, gave up the practice under the feeling of strong religious duty.

We must not forget HELENUS GIBBS (d. 1876, aged 75), the worthy shoemaker, a convinced Friend, from near Dundee. He was a widower with one daughter, Sarah, not a member, though I think an attender of meetings. In subsequent years, as the old standards failed, he became one of the pillars of the Meeting.

There were always one or more Friends students from the south or from Ireland, many of them valuable additions to the Friendly circle. In those early days I specially remember DR. MARTIN BARRY and DR. BEVIL PEACOCK, afterwards of Finsbury Square, London. The latter, whilst accompanying my father on some of his First-day evening walks, first interested me in our common wayside wild-flowers. To a later date belongs the name of JOSEPH LISTER, in after years the celebrated Lord Lister, who has just passed away full of years and honours. He however came less and less amongst Friends as his student days went by, and he eventually "married out," his bride being a daughter of James Syme, the great Professor of Clinical Surgery in Edinburgh University, with whom Lister had been much associated.

Dr. Barry, when I first remember him, had advanced beyond the student stage. He was a brilliant scientist, was the first Briton to ascend Mont Blanc (he published an account of the ascent in 1834³), and was a member of many learned societies. I remember accompanying him in his search after microscopic specimens in the ditch at the foot of "Neighbour" Lothian's field—a half stagnant abomination, very appropriately known as "the stank";

³ A copy is in D.

it was the last remnant of a ditch which in old times extended all round the Meadows.

A small collection of rare plants from the Scottish Highlands, which Dr. Barry had himself gathered, pressed, neatly mounted and presented to our mother, was long treasured at Hope Park, until the plant beetles made an end of it. There was also a curious model in flexible wire, made to illustrate a discovery of the Doctor's as to the way in which our muscles act. Dr. Barry had been much in Germany, and was an enthusiast as regards the language, which he had mastered so thoroughly that he declared he *thought* in German. He was, I believe, of Irish birth, a strong loyalist and "anti-repealer"—those were the days of Dan O'Connell. I remember Dr. Barry quoting with gusto the charade, "Pat is my first, he makes my second, then calls himself my whole" (patriot). There was also a riddle by Macaulay, I fancy, with which he puzzled us, on the word *cod* :—

Cut off my head, and singular I act,
 Cut off my tail, and plural I appear,
 Cut off both head and tail, and—wondrous fact!—
 Although my middle's left, there's nothing there.

What is my head cut off? A sounding sea;
 What is my tail cut off? A flowing river,
 Amid whose sparkling waves I sportive play,
 Parent of sweetest sounds, yet mute for ever.

Dr. Barry's health failed completely through over-work. He also had a great disappointment in love, though I hardly think we can blame the lady. His talents had fascinated one of the G—— family, but when he remarked to her one day, "Yes, Sarah, I could give even thee up for Science," she told him with much spirit he had better do so. She lived to make a very happy marriage some years later. A stay for some time at a German hydro-pathic establishment made Dr. Barry a confirmed invalid. I remember his appearance, that of a feeble, bent old man, as he came up the path to Meeting, leaning on the arm of John Wigham, Junior, when he returned from his fatal course of icy water douches, wet sheets, and endless glasses of cold water. "Does thou wonder what old Friend this can be? William Allen perhaps?" was his greeting to me, seeing, I suppose, my pained and astonished face.

He finally retired to Beccles in Suffolk, where he died, 1855, aged 53.

I am not quite sure when JOHN BARLOW (d. 1856, aged 40) appeared on the scene. He came from Cheshire as a student, and became professor in the Veterinary College in Clyde Street: "a talented man and rather a pioneer in microscopic work," a friend remarks. When he was a student, the bitter controversy between the followers of Hahnemann and the "orthodox" school of medicine was in full swing. As the result of many experiments on the animal world which John Barlow made, he ranged himself on the "orthodox" side; whether he ever changed his views, I know not.

Knee breeches were by this time the exception amongst Friends, but the collarless coat was still a *sine qua non* for old and young alike. I remember John Barlow appearing in an ordinary fancy coloured overcoat, "Coderingtons," I think they were called, and when he was taken to task by one of the Overseers, he defended the garment by pointing out how convenient it was in cold or wet weather to be able to turn the collar up. Whilst on the subject of dress, I may recall the fact that mourning garments were considered to be most un-Friendly. I remember the half-astonished, half-grieved comments made on the dress of a woman Friend, as she appeared at her husband's funeral in 1856, though I fancy it was only ordinary black silk, and a Friends' black bonnet and veil which she wore.

Even in those days there were Friend women students at the Ladies' College in Moray Place, one of the earliest institutions established for the higher education of women.

As has always been the case, a certain number of queer waifs and strays used to attend Meeting for longer or shorter periods, but I don't remember that Friends were at this time much troubled by those not in membership taking upon them to hold forth, as was the unpleasant experience of Friends at Edinburgh a generation later. One very regular attender was an old gentleman, a tobacconist of Leith, who occupied the corner seat of the front form facing the gallery. He had been a "Separatist," and apparently appreciated the quietude

of a Friends' Meeting, as the walk from Leith to the Pleasants and back must have been a fatiguing one for a stout old man such as he was. As he sat meditating, he was wont to wave his arms about, and utter inarticulate sounds which much interfered with the gravity of some of us younger ones. Good HARRY ARMOUR (d. 1867, aged 77) was well known to Friends as a fellow worker in anti-slavery, temperance and other good causes, but I think he had not then become an attender of Meetings. He was certainly not then a member.

Most of the Friends belonging to Edinburgh Meeting were strong Liberals in politics, besides interesting themselves warmly in escaped slaves and wronged native Indians from "the land of the free" across the Atlantic, and Spanish and Italian refugees, German democrats, and oppressed Polish nationalists nearer home. JOHN WIGHAM, JUNIOR, had been a strong supporter of Macaulay, one of the members for Edinburgh, but after that voluminous Whig writer's attack on Friends in general, and William Penn in particular, John Wigham became his strong opponent, and worked steadily and successfully on behalf of the Radical candidate. J. Wigham Richardson, in his Memoir of his sister, Anna Deborah,⁴ tells of the disgust of the latter, when she found her grandfather "burning some letters, and exclaiming with great satisfaction, 'Now! I've got rid of the letters of that *rascal*, Macaulay!'"

WILLIAM F. MILLER

To be concluded

James Nayler, speaking of the Light within as shewing what no outward declaration of man can shew, describes its effects thus:—

"It will let you see all your sins done in secret, and whom you have wronged, and how you have spent your time, and will bring you to repentance and to tenderness of heart towards all people, and will bring you to exercise a pure conscience in the fear of God, towards God and man in uprightness, and so will lead up to Justification and 'Peace.'"

The Power and Glory of the Lord Shining out of the North, 1653, p. 2.

⁴ *Memoir of Anna Deborah Richardson with Extracts from her Letters*, privately printed in 1877, page 29. A copy of this in D.

A Visit to Indianapolis in 1877

. . . The Friends here are greatly interested and much engaged in philanthropic work, and all the public Institutions of the Town have Friends at their head. Sarah Smith,¹ an English Friend, is at the head of a wonderful Institution here for Female Convicts, and also a Home for Friendless (or Fallen) Women. She had often visited prisons with Elizabeth Comstock² and others, and represented to Congress the great need of the women prisoners being under different management from that in which she found them, and finally the Government provided this house at a cost of \$100,000 (£20,000), and at an expense annually of about \$25,000. S. S. has about 200 in all, 52 of these are convicts, and her system of dealing with them is wonderfully beautiful. It is all love and religion. She aims at their individual conversion, and succeeds marvellously, the women loving her as a mother, and the younger ones calling her "Auntie." Of those in for reformation, out of eighty who have gone out only five have at all backslidden; the rest are filling useful positions in society. She does not keep the doors locked in the day time, and lets them go out into the grounds. She lets them wear their hair long, and does not dress them in uniform, not even the prisoners, and the consequence is that they take great pleasure in looking nice and neat; they were even beautifully neat, many of them, when we saw them yesterday. At every meal they each say a text, that is three times a day, and we heard them at tea—so nicely selected and so reverently said.

The convicts and the girls for reformation are kept apart, but there are no other restrictions. They have each a little dormitory—so *pretty*—with flowers cultivated

¹ Sarah J. Smith was born in England, and married James Smith, of Sheffield. Husband and wife emigrated to America and settled in Wayne County, Ind. The work of Elizabeth Fry in England had much impressed her, and she became deeply interested in philanthropic work in her new home. She died at the home of her daughter, Mrs. William J. Hiatt, at Dublin, Ind., in December, 1885. See *Rhoda M. Coffin*, 1910; *Journal F.H.S.*, vol. viii.; *Elizabeth L. Comstock*, 1895, p. 361, etc.

² Elizabeth L. Comstock (1815-1891), *née* Rous, of England. See her life, by Caroline Hare, 1895.

by themselves in each window. They earn a good deal of money by laundry work, etc. They have morning and evening family worship, and Meeting on First-day, and twice a week prayer meetings among themselves.

Sarah Smith gave us many wonderful accounts of conversions. She says sometimes she literally "compels them to come in." One was this way:—A desperate character was getting tobacco surreptitiously from some workmen, and S. Smith knew it. One day she said to the woman, "Thee are very unhappy; what is the matter?"—"Nothing" (in a loud angry voice).—"Yes, there is something, and I will tell thee what it is—tobacco."—"Tobacco! Who told you that? Oh! Every chew sends me nearer to hell!"—"Well, thee must give it up."—"I can't!"—"Thee must."—"I won't. I am going to hell." The convicts' prayer meeting was going on, so S. S. told her to come with her, and took her in. All the women were on their knees; S. S. told them about her and asked their prayers. And then she bid the poor trembling sinner kneel down.—"I can't."—So S. S. took her by the shoulders and pressed her down, and *held* her down, and prayed for her. Then she told her to pray for herself "God be merciful to me a sinner." S. S. says she repeated this with a pause between, at least twenty times, and told the woman she *should* not rise till she had said it! At last she began, "God be . . ." no more—a great cry followed, loud and piercing, and the poor prodigal was rejoicing in the forgiving love of her reconciled Father in Heaven. "Oh! Why did I not come before? Why was my heart as cold and as hard as iron? And God was only waiting for me to ask Him to forgive me!"

S. S. says she never so forced a person into the Kingdom before, but she saw clearly she had to do it with this woman. That was four years ago, and ever since she has gone on rejoicing; not for one day has she looked back, and her example of faith and joy in believing is wonderful. I *think* she is in for life, but am not quite sure. It was strange that the disobedience to prison law in chewing tobacco should have lain so heavily on so hardened a sinner's conscience.

After I and others had spoken to them collectively yesterday afternoon (between morning and evening

meetings), S. S. took me to shake hands with the convicts. I had said something in my address to the effect that Christ was just as ready to forgive a murderer as a more respectable sinner, and that it needed the blood of the atonement to blot out my sins of selfishness and pride, etc., as much as those of others which were against the laws of the land. The women were *so loving*, and in the first row I shook hands with were four murderesses! There are seven here in all. One said, with a beautiful smile on her intelligent face, "This is the right hand of fellowship," and I felt it too. These murderesses (two of whom murdered their husbands, and one a whole family) are all earnest and consistent Christians, and helpful among the rest. Being forgiven much they love much.

How infinitely better this plan of life-confinement in such a home than hanging them! I never thought when I spoke that way that there would be one in the room convicted for murder, but only spoke of it as the greatest outward sin; but my having done so drew us closer together, and I felt, as I spoke to them and held their hands one after the other, the glorious reality of the truth that "The blood of Jesus Christ cleanseth from all sin," and that in Him all are one, and I not one particle nearer Him or more loved than they. It did me a deal of good, this actual contact with forgiven murderers—may I never forget the lesson! . . .

HELEN B. HARRIS

On Monday Morning last about four o'Clock, the noted Tavern, commonly call'd the Quakers Tavern, in the Little Sanctuary, Westminster, was broke open and robb'd by three Persons . . .

Newscutting in *D.*, dated 1736.

A few Days since, as the Workmen were pulling down the Quakers Tavern in Thieving-Lane, Westminster, they found several Pieces of old Roman Coin in the Ruins.

Newscutting in *D.*, dated 1751.

Saturday died Mr. John Atkinson,¹ one of the people called Quakers, who many years kept the White Lion tavern, the upper-end of Cornhill.

Newscutting in *D.*, dated 1759.

¹ The London Registers record the death of John Atkinson, of the parish of St. Peters, Cornhill, on the 30th of 12mo., 1758, aged fifty-five years.

Margaret Meakins and the Plague of London

AMONGST the family MSS. of George Brightwen, of Trimley, near Ipswich, is the following memorandum by his late aunt, Mary Sims Brightwen, of Ipswich, who died in 1882, aged seventy-seven:

“Concerning the enclosed Nutmeg-grater, which came into her possession through her mother, Mary [Isaac] Brightwen, of Coggeshall, Essex, as far back as I can remember, this silver nutmeg-grater was kept in constant use and kept with the spoons and ladles in our sideboard drawer; white-wine negus being at that time of day in much more frequent use than now (happily).

“I have often heard my mother say that it belonged to one of her great-aunts,¹ named Margaret Meekings, who was aunt² to her father, John Sims [of Norwich, etc.], and aunt [great-grandmother] to his sister, Mary Smith,³ who at the decease of John Sims’s wife,⁴ took his eldest daughter, then twelve years of age, to live with her, and through whom my mother received this relic.

“She told us that Margaret Meekins was a good and pious woman, and lived in London during the time of the Plague, when everybody who was of ability fled from the city into the country.

“This Margaret Meekins thought to be wrong; ‘For,’ said she, ‘if all the healthy leave, what will become of the sick and dying?’ So she went in and out amongst them and had large quantities of gruel and messes made for them, and, doing all the good she could, took not the disease.

“Is it too much to suppose that she used this very nutmeg-grater when seasoning the gruel she so liberally distributed?

“In parting with a lot of old silver my mother included the original silver grater, as it was worn smooth, and no

¹ In reality, her great-great-grandmother.

² Great-grandmother.

³ Second wife of Thomas Smith, of Lombard Street, banker.

⁴ Ann Thresher.

longer answered its purpose, and had a tin one made in its place ; I remember her doing so well, but she afterwards regretted it, as it had Margaret Meekins's initials upon it, as also the date showing it to have been hers at the time of the Great Plague of London, and consequently before the Great Fire, and the Monument erected to its memory."

Thus far M. S. Brightwen, but it is not clear exactly as to whether the old nutmeg-grater was recovered eventually or no.

Margaret Meakins was a leading London Friend, was born circa 1622, and died of age in Cripplegate, 17 June, 1692, aged seventy. Her husband, John Meakins, born also circa 1622, was a dyer at Cripplegate, and died there 23 September, 1694, aged seventy-two. They had a family of one son, John, who died in 1665, aged four, and three daughters, *viz.*, Mary, who married in 1678, James Strutt, of Wapping ; Martha, who married in 1678, William Dry ; and Elizabeth, who married in 1680, Benjamin Ollive. From the last marriage descend the well-known Quaker families of Sims, Talwin, Corder, Hagen, Brightwen, Binyon, Perry, Poulter, Green, and others.

The will of John Meakins, dated 1694, names his son-in-law, Edward Cooper, and grandson, John Cooper, whom he makes executors. His son-in-law, Benjamin Ollive, continued his dye-works ; and the famous calico-printing and dyeing works at Bromley Hall, Middlesex, carried on by the Ollives, Talwins and Fosters, were the outcome of John Meakins's business.

Margaret Meakins, who was a member of the Six Weeks Meeting in 1671, is one of the twenty signatories to *A Tender and Christian Testimony to Young People*, etc., a quarto pamphlet of eight pages, dated 1685 : "From our Womens Meeting at the Bull and Mouth." Amongst other signatories are Ann Whitehead, Lucretia Cook, Mariabella Farmborough, Ruth Crouch, etc.

This was also printed the same year as a broadside of 1½ pages.⁵

Margaret Meakins, together with many other Friends, also wrote a testimony (of two pages) concerning Ann Whitehead (wife of George Whitehead) in 1686.

⁵ Both editions are in D. [ED.]

This narrative relating to the Plague is interesting. It was notorious that the Anglican clergy generally fled from London with the rest, while many of the long-suffering ejected ministers remained in town to assist the stricken and distracted people with their ministrations. Other instances are recorded of those who survived the Plague, in spite of their care of the sick and dying, trusting in God for their deliverance, as was the case, no doubt, with Margaret Meakins.

As a striking contrast to the action of the London clergy, is that of the rector of Eyam, in Derbyshire, the Rev. William Mompesson, who to his eternal honour, together with the ejected rector, Thomas Stanley, laboured in that plague-stricken village of 1666, under the most tragic circumstances one can imagine. The narrative of their heroic labours is one of the most interesting upon record, and we may rest assured will never be forgotten.

JOSEPH J. GREEN

Quaker Sermons in the Pumproom at Bath

“REMARKABLE OCCURRENCE.—Yesterday, between two and three o’clock in the afternoon, when the Pump-room was full of fashionables, a Mr. Fox, attended by several other Quakers, addressed the company for some time; after which Mrs. PRISCILLA GURNEY, a Quakeress, commenced an oration, but was prevailed upon by some Gentlemen to desist.”—*Bath Chronicle*, 17—.¹

Dr. R. Hingston Fox, of London, thinks that “Mr. Fox” may have been Francis Fox of Falmouth. “He was a valued Minister and had a strong voice and solemn manner. He attended London Y.M. in 1794 and might have taken Bath *en route*. He died, young, next year of fever. He is the only Fox, Minister, that I know of in this period (a man).” Priscilla Hannah Gurney (1757-1828) was daughter of Joseph and Christiana (Barclay) Gurney. “She was of the old school; her costume partook of this, and her long retention of the black hood gave much character to her appearance.” (Hare, *Gurneys of Earlham*, i. 104.) She “was small in person, beautiful in countenance, elegant in manner, delicate in health and almost fastidiously refined in habit” (*ibid.* p. 303). P. H. Gurney visited Bath frequently.

¹ Another copy of this newscutting in D. is dated, in writing, 1817. If this date was correct, “Mr. Fox” was *not* Francis Fox.

Documents Relating to James Nayler

FROM several different sources manuscripts connected with James Nayler have recently reached the Devonshire House Reference Library. We propose to print some of these in full and others in part, with such annotation as shall place them in their historical setting.¹

I
JOHN SPOONER AND AGNES VAYERA TO JAMES NAYLER
[circa 1653]²

James Nayler my deare Brother my deare loue salutes y^e in y^e lord truely deare Brother J find y^e goodnes of god great to me in bringeing me into these outward bondes & y^e marcies of y^e lord is large & free towards me . . . y^e words w^{ch} y^u wrott to me they were excetinge saruisable to me, biding me mind y^e foundation they were like Arowes in my harte & yet like oyntment. . . . J should be glad to se more of thy writting to me if it were but tow lines J am thine in y^t w^{ch} Jnduers for euer as J abid faythfull to y^e lord.

JOHN SPONER.

my deare Brother Myles Bateman Desiers to be remembrd to y^e. Deare hart if y^u se our dere Brother George ffox rememb^{re} vs to hime y^r pray^{rs} to god for vs.

Deare Brother my deare & tender loue sallutes the, y^e words w^{ch} y^u wroat to me was y^e words of y^e Lord. they sanke depe into me. . . . Deare harte, pray for me y^t J may prise his loue for y^e prayers of y^e faithfull auailleth much wth god J am thy sister in my mesuer
AGNUS VAYERA.

Both letters are written in one contemporary hand upon a small piece of paper.

John Spooner was probably a North-countryman. In the Tenth Month of 1654 he was in Appleby Jail with

¹ In the notes we have had the valued assistance of William C. Braithwaite.

² From a MS. belonging to Mary Jane Fox, of London, deposited in D.

Christopher Taylor, Miles Bateman, Agnes Ayrey, and others (Swarth. MSS. i. 14, see *Quakeriana*, iii. 25). Later in the year he married Agnes Ayrey, respecting which marriage George Taylor wrote to M. Fell,

Agnes Ayray and Jo: Sponer are (as wee are informed) Married, it were well if it had beene done in the light, our Spirrits Cannot releish it only wee leaue it in silence for feare of giueing offence; but it were well if less of that were pratised amongst friends (Swarth. MSS. i. 214, dated 26 xii. 1654).

The Westmorland Registers record the marriage of "*Anne* ——" with John Spooner, 9 xii. 1654; Besse states that *Anne* Ayrey was in prison with John Spooner in 1656 (? should be 1654) and in 1669 "John Spooner and *Anne* his wife" were "presented" at Windermere for not receiving the Communion (THE JOURNAL, iv. 29).

The only other reference known to us respecting Agnes Vayera is contained in a letter from Richard Hubberthorne to George Fox, from Frandley in Cheshire, 29 iii. 1654, in which he writes,

it lay vpon mee to tell thee that Agnes vairey is not seruisable to goe forth for lust and filth and darknes rules in her and there is A filthy scandall raysed Concerninge her goinge to Eatean³: y^t they not sufferinge them to goe into y^e towne wheare he preached they lay wayt for him in y^e way and soe charged Another man and said it was he: and was not, and soe y^e truth Comes to bee scandalised by such who run in there wills (Swarth. MSS. iv. 1).

Were *Agnes (Anne) Vayera (Ayrey)* one and the same?

II

JAMES NAYLER TO THE TOWN OF BRADFORD²

This is a long autograph address, undated, entitled "To y^e towne of Bradforth, priests Officers & people," and referring by name to Alexander Robinson, John Leake and Jonas Waterhouse,⁴ "who profese your selues to be ministers of Xt," to behold the fruits of their ministry. The hearers had stoned, mocked and beaten Friends and

³ The meaning is not clear. Is the reference to Samuel Eaton (c. 1596-1664), minister of Stockport and opponent of Quakerism? "Some of the people here [Stockport] ran things to a great height, and grew wiser than their minister, so that they occasioned him much difficulty" (*Noncon. Mem.* ii. 361).

⁴ Jonas Waterhouse, M.A., ejected from Bradford, 1662. "A learned man, a lover of peace and greatly esteemed for his works-sake" (*Noncon. Mem.* iii. 426).

uncivilly treated the women, and threatened Friends in their meeting-place. Moreover, under pretence of law, they had been haled out of meeting when at prayer, and their blood shed by drunken men.

The subscription reads : " Written from your soules freind who in loue thereto : to your towne came ; who to y^e world is knowne by the name of James Nayler.

III

JOHN BILLINGSLEY TO JAMES NAYLER, 1654²

This letter, perhaps the original, dated " Chesterfield, Dec. 23, 1654," is headed " ffor James Nayler Wandring Quaker and his fellow-seducers, persecutors of the faithfull ministers of y^e Gospel of Christ," and invites Nayler " to meete in a way of christian conference." The writer propounds six questions for discussion, of which the fifth runs, " whether you Quakers haue any lawfull call from God to leaue your particular callings or families to wander vp & downe the Nation publishing doctrines contrary to the Doctrine of Christ ? I deny it, proue it if you can."

The conference took place as arranged on the 3rd of Eleventh Month (Jan.), 1654/5, and a record of it from the Quaker side was printed in 1655—*Dispute between James Nayler and the Parish Teachers of Chesterfield, by a Challenge against him.*⁵ In reply to Question 5, Nayler states, " Our call from God we witness, to leave all and follow him as wanderers, who had not whereon to lay his head, and in love to soul, to deny our selves, and worldly interest, to publish the acceptable year of the Lord . . . and this is not contrary to the doctrine of Christ, but the same which he practised and those that he called."

Other MSS. in D. refer to this Conference as, e.g. Boswell Middleton, p. 15, and Samuel Watson, p. 147.

John Billingsley (1625-1684) was appointed Vicar of Chesterfield in 1653. He is mentioned in *An Exact History of James Naylor*, 1657, p. 19, and in Fox's *Great Mistry*, 1659, p. 123.

⁵ One copy in D., the date " 3^d of 11 mo 1654 " being given by an early owner in writing on the title page.

IV

JAMES NAYLER IN BRIDEWELL PRISON⁶28th January 1656, 57.

By warrant from the hand of the hon^{ble} Sir Thomas Widdington, Knt. Speaker of the Ho: of Parliament, dated 16th Dec. 1656, directing the Governors to receive & keep James Naylor at hard labour & to deny him all Society: This warrant was read to J. Naylor who had been brought from Bristol: he was searched to find if he had ink or paper about him: he is to be put to hard labour in the room of the west side of the common prison to be lodged there, bedding, coverlid, two blankets & sheets provided to keep him from the cold, no fyer nor candle allowed. The inner door carefully locked & the out with 2 good locks & keys: the steward to keep the key of the new lock to the outer door & the Porter that of the old lock & the Steward & Porter & Thomas Carpenter an Art M^r to go to deliver to Naylor his work & to search his hemp: & he is to have relief as much as his labour will earn for every cwt. of hemp 8^d & 9^d for work further advanced in heating etc. and to be allowed such diet as is usual. The Steward & Porter to be with him at Meals, but hold no conference with him: if he be ill the Surgeon to attend him: the windows to be glazed & partly boarded & no one but the President or Tres^r & 4 Governors to see him on any pretence whatever, except the Steward & Porter as already ordered.

31st Jany. 1656, 57:—Permitted to J. Naylor that his wife may visit him in the presence of 4 of the Governors & to see that no ink pen or paper be given to him & his room to be searched & J.N. to be transferred to the Stewards House for one day whilst the Carpenter is turning and furnishing the boards &c.

21st Feby 1656, 57:—Dr Higgs for Dr Nurse visits J. Naylor & discovers a wound in his leg, pulse low & water out of sorts, so prescribed sugar of roses

⁶ Printed by permission of the Treasurer of the Bridewell Royal Hospital, from a copy supplied *per* Rev. E. G. O'Donoghue, Chaplain of the Bethlem Royal Hospital.

⁷ Art M^r=Arts Master, the man who taught the apprentices at Bridewell their trades.

& Milke as good for him : when visited by some of the Governors J.N. is found to be well & he only complaining of indisposition but fearing consumption. It is found that he is unwilling to eat meat but prefers boiled Milk & bread & water gruel & barley broth : ordered that he has what diet he pleases commensurate with his earnings.

25th Feby 1656, 57 :—A report on the 23rd inst : Dr. Nurse & others examined J Naylor who alleged that he was sick : but found his pulse good & viewed his water & descoursed with him concerning the temper of his body & concluded that he was not sicke at all but in good health : the com^{er} desire that Parliament be acquainted therewith if occasion so be required.

25th March 1656, 57 :—J Naylor to be permitted to have his wife in his rooms with him. Dr Nurse made a certificate that he may attend the Court without danger to his life—tho weak he is fairly healthy & complains of a cough which he suffered from when in the Army & a pain in the stomach after eating pudding : & that if he worked a bit harder he would degest his food better. When brought before the court J.N. pronounced to be in fair health so was returned to his prison room.

15th May 1657 :—J Naylor being removed to Pollard's House is to be kept in most strict conformity as he was originally & in accordance with the Parliament orders & those of the Doctor.

28th May 1657 :—J. Naylor to be taken care of by an ancient widow Pollard by name, as his nurse, to be tended by her for Soup &c.

24th Nov. 1657 :—Pollard to have 20/- for looking after J. Naylor, but no one to come near him.

20th Nov. 1657 :—Mrs Pollard to have 20/- for attending J. Naylor and Dr. Nurse £20 for general attendance on all inmates of the Hospital.

25th June 1658 :—James Naylor being in good health to be put to labour to be allowed what he can earn, or what his friends send him but there is to be a strict watch kept that he have conference with no one other than widow Pollard to do necessities in his room.

DOCUMENTS RELATING TO JAMES NAYLER 23

26th Aug. 1658 :—Mr Moore J.P. solicits delivery of J. Naylor, but not granted.

8th June 1659 :—The President reported as to what had been done with regard to J. Naylor: it is not considered safe that he should be set at liberty till he be discharged by Parliament according to the exegences of the Warrant whereby he was committed.

V

JOHN NAYLER'S ACCOUNT AS EXECUTOR TO HIS FATHER,
JAMES NAYLER, 17TH OF MARCH, 1663²

The reall estate by the Jnventorye over & above good debts	}	64 ^{li}	10 ^s	4 ^d
Will ^m Naylor owed		2 ^{li}	0	0
Anthonye Casson		2	6	8 ^d
Robert Graveley		2	15 ^s	0
John Scott		15 ^{li}	0	0
Total of the reall estate		86 ^{li}	12 ^s	0 ^d

These debts accounted desperate.

John Hodgson	1 ^{li}	0	0 ^d
Will ^m Swinden	20 ^{li}	0	0
John Naylor	11 ^{li}	0	0 ^d

Total 32^{li}: not to be accounted for.

Debts oweing by the deceased & to be deducted out of the reall estate.

To Doctor Brownlowe	3 ^{li}	0	0
To John Roper	1	10	0
To John Lee	11	0	0
To Stephen Oxley	0	5	0
To Mary Simpson	0	4	0
þveing of the will	1	5	0
the mortuarye ⁸	0	10	0
The wiues thirds of the goods ⁹	28 ^{li}	17 ^s	4 ^d
Total to be defalked ¹⁰	46 ^{li}	11 ^s	4 ^d

⁸ A *mortuary* was a customary gift claimed by the incumbent of a parish from the estate of a deceased parishioner.

⁹ A "third of the goods" was the extent to which a widow could claim in the case of no will being left.

¹⁰ *Defalk* is to deduct from an account. The word is still locally in legal use in U.S.A.

charged vpon him	86 ^{li}	12 ^s	0
defalke	46 ^{li}	11 ^s	4 ^d
Remaines	40 ^{li}	0	8 ^d

ffortye pounds being devised to Sarah a daughter as a legacy & her child's p^{te} & portion¹¹ Soe there is eight pence to be devided amongst the mother & fve children—according to the devise of the will, & nothing for the Executor but his labour for his paines.¹²

As James Nayler died in October, 1660, it seems strange that the account should not be made till March, 1663/4. But the names Oxley and Roper, and also William Nayler, occur in close association with Nayler in a letter written to him by R. Farnsworth in 1652 (Swarth. MSS. i. 372), and the paper here printed is one of a series that undoubtedly concerns James Nayler.

Although we have no proof that Nayler's wife, Anne, was in sympathy with his religious principles, it is evident from the petition she addressed to the King in February, 1656/7¹³ that she was anxious to be with her husband in Bridewell, and to relieve his sufferings.

No entries occur in the Friends' Registers for Yorkshire of the births of children of James Nayler, but the Wakefield Parish Registers record the baptisms of Mary (1640), Jane (1641), and Sarah (1643), the name of the wife not given (*D.N.B.*).

¹¹ As only three children appear on the Wakefield Parish Registers, Sarah, born 1643, the youngest, it seems possible that the *five* children mentioned in 1663 were of a second marriage; which might account for Sarah's legacy.

¹² This seems rather unnecessary self-pity on the part of the "Executor," as, according to the list of "desperate" debts, he owed £11.

¹³ *Extracts from State Papers*, p. 24.

The past is never irrelevant; it is a guiding series of lights, and it has to be prolonged. To-day no study of origins is considered waste of time that is pursued in earnest; and we may fairly claim that to test our own ideas and instincts and experiences by those of other ages is, at the very least, what we call scientific; while in the practical conduct of life it may save us from false starts innumerable and help to set us on some sure path.

Preface to Glover's *Nature and Purpose of a Christian Society*, 1912.

The Cambridge "Journal"

Continued from vol. ix. p. 203

25.—Vol. II. p. 405.—Since the note was written respecting Elizabeth Heath of the Queen's Head, Mansfield, the energetic researches of Emily Manners, of Mansfield,¹ have thrown doubt upon the statement that George Fox lodged at the Inn kept by Elizabeth Heath. The Editor's authorities for the statement are (i.) the title of the drawing, signed "E. B., Jr.," and "T. M." (i.e., Edward Backhouse and Thomas Mounsey), "The Queen's Head Inn, where G. Fox used to stay at Mansfield," and (ii.) a paragraph in *The Friend* (Lond.), 1851, which connects the landlady of the Queen's Head with the founder of the Charity.

26.—Vol. II. 463.—In addition to the premier place occupied by women in preaching Quakerism was also that of suffering from the lash—the first Friend to be whipped in England was Mary Fisher, and the first in America was Mary Clark. So states Bowden in his *Hist. of Friends in America*, i. 126.

27.—Vol. II. 228.—The Governor of New Castle, Delaware, who invited George Fox into his house, was Captain Carre. See note to Samuel Smith's *Hist. of Friends in Pa.*, chap. II. (*The Friend* (Phila.), xviii. 381):—"Captain Carre went commonly under the denomination of Governor among the inhabitants here."

28.—Vol. II. pp. 242, 244.—The visit of John Cartwright and John Jay to "Acomake in Virginia" is twice referred to (not in Ellwood ed. of *The Journal*). In a book by Jennings Cropper Wise, of Richmond, Va., entitled *Ye Kingdome of Accawmacke or the Eastern Shore of Virginia in the Seventeenth Century*, Richmond, 1911, there is a full account of this district.² Accomack means "on-the-other-side-of-water place," or "the other shore," that is the detached portion of Virginia lying to the east of the Chesapeake, and on the borders of Va. and Md.

There was another Accomack in N.E., now Plymouth, Mass.

29.—Vol. II. pp. 241-243.—The town and district of *Annamessex* lies to the north of Accomack, and within the colony of Md., in Somerset Co. *Ani River* is probably the same as *Anemessy River*. See above book, and THE JOURNAL, ix. 50; vi. 135.

¹ See next number of THE JOURNAL.

² See page 30 of this number.

30.—Vol. II. p. 242.—The *Wicocomoco*s were a tribe of Indians "who dwelt far up the great bay" (*op. cit.* p. 58). *Wicomoco* means "place where the houses are building." See THE JOURNAL, vi. 134, n.

William Colebourne is twice mentioned by Wise, once in 1651/2, as signatory to an engagement of faithfulness to the Commonwealth, and again in 1660, when arrested and taken to James City for harbouring Quakers.

31.—Vol. II. p. 243.—*Hungar's Creek* was in Northampton Co., on the Eastern Shore, in the district known as Accomack. Wise frequently mentions the place and river *Hungar* (*Honga*).

32.—Vol. II. p. 238.—*Kiketon* may be the Indian village *Kickotan*, "located upon the present site of Hampton," Va. (*op. cit.*). Esther Palmer was at *Kicatan* in 1705 (THE JOURNAL, vi. 68), and Thomas Story about the same time, also Samuel Bownas.

33.—Vol. II. p. 233.—A *Col. Thomas Dew* is mentioned by Wise, *op. cit.*, as an assistant to Gov. Bennet in the settlement of the peace of Northampton Co. (Accomack).

34.—Vol. II. pp. 209, 210, 240.—*Patuxent*="little falls"; *Choptank*="stream that separates"; *Potomack*="something brought," or "they come by water." See "Translation of certain Indian names found in Accomack and Northampton Counties, and on the Eastern Shore of Maryland," in Wise, *op. cit.*

35.—Vol. II. p. 430.—Lewis Morris died 14th of Twelfth Month, 1690/91. Mary Morris died on the 21st of the same.

On Thursday last died, immensely rich, at his House in Old-street, Mr. Hackney,¹ one of the People call'd Quakers, an eminent Scarlet Dyer.

—Newscutting in D., dated 1737.

¹ This was probably Joseph Hackney, who died 9 xii. 1736, aged fifty-six.

On Thursday Mr. Dickinson,¹ a Quaker of Bristol, was married to Miss Barnard of Fenchurch-street, a young Lady of the same Persuasion, of fine Accomplishments, and very considerable Fortune. They dined afterwards at Pontack's, where there was an elegant and splendid Entertainment prepared on the Occasion; after which the whole Company in a Train of near Twenty Coaches, set out for her Father's Country House, at Kingston upon Thames.

—Newscutting in D., dated 1/36.

¹ Ezekiel Dickinson, of Monks, Wilts, gentleman, married Frances Barnard, daughter of Thomas Barnard, late of London, at Devonshire House, 26 vi. 1736.

Presentations in Episcopal Visitations, 1662:1679

LINCOLNSHIRE Arranged in Wapentakes

Continued from vol. vii. page 20

MANLEY WAPENTAKE

WHITTON. 1662. Aug. 22. James Taylor, Thomas Norton, Robert Walker—for refusing to come to Church.

1662. Aug. 25. Thomas Norton and Robert Walker—Quakers who absent themselves from the Church.

1663. April 30. Elizabeth the wife of James Taylor, Elizabeth the wife of Thomas Norton—for her refusal to come to Ch.

Hellen the wife of Robert Walker—for the like—stand excoicate, still unabsolved.

1663-4. Rob^t Walker, James Taylor, Tho : Norton—excoicate.

1663. Oct. 15. Thomas Norton—as an excommunicate pson & as a Quaker.

James Tayler, Rob^t Walker—for the like.

Elisabeth the wife of the said Thomas Norton—as a pson suspended.

Elisabeth the wife of the said James Tayler, Ellen the wife of the said Rob^t Walker—for the like.

Thomas Norton—for burying a child unbaptized, liveing 3 weeks or a Moneth as wee know.

* * * *

Willm Fowler ibm—for employing as a servant under wages Thomas Norton of Whitton being a pson excoicate with Inhibition & soe conversing with him for the most part of the last harvest.

1664. Nov. 7. James Taylor & his wife, Thomas Norton & his wife, Rob^t Walker & his wife—for standing excoicate.

28 PRESENTATIONS IN EPISCOPAL VISITATIONS

WINTERINGHAM. 1662. Aug. 25. Thomas Wresle, Will^m Smyth, Will^m Shauckster, Anthony Shauckster—presented for reputed Quakers & not coming to their parish Church.

Elizabeth Edwards, widdow, Michael Sutton, Anthony, the sonn of Michael Farrow, Rob^t Nicholas, the sonne of Edward Wilkinson, Ann Beck, vid, Will^m Harrison, Rob^t Harrison, Susanna Brown their servant, Mary, the wife of Thomas Oliver, Gervase Oyle and Mary his wife, Rob^t Pyle, Edward Baildon and Magdalen his wife, Rob^t Sharpe & Elizabeth his wife, Ann Hood their servant—ditto,—ditto.

Anne Beck—for not coming to Church to heare divine Service & not receiving the Sacrament.

Ann Foster, Mary Foster—presented as Quakers.

Alice wife of Tho. Wressell—presented for refusing to come to her parish Church & returne thanks for delivrance in the pill of Child-birth.

1662. Oct. 29. Gard dicunt:—That they present as refusers to come to the publique assemblies, prayers & services of the Church.—Thomas Wressell & Alice his wife, Will^m Smith his late apprentice, Anthony Shaukston, Will^m Harrison, Susanna Browne his maidservant, Rob^t Harrison his brother, Anne Becke, wid, Rob^t Wilkinson, Rob^t Sharpe & Elizabeth his wife, Gervase Oyle & Mary his wife, Edward Baildon & Magdalen his wife, Rob^t Oyle, Anne Fisher, Mary Foster—all ex. before.

1663-4. Tho. Wressell & Alice his wife, Antho: Shaukster, Nich: Wilkinson, Antho. Farrow, Mary Foster, Anne Beck, Will^m Harrison & Mary his wife, Thomas Oliver & Mary his wife, Gervase Oyle & Mary his wife, Rob^t Sharpe & Elizabeth his wife, Edw. Bailden & Magdalen his wife, Rob^t Oyle—for standing excoicate.

1662. Oct. 29. They present for refusing to make their publick thanksgiving to God in the Church after delivery from the pill of Childbirth these married women following—Alice the wife of Thomas Wressell, Anne the wife of Michael Sutton, Elizabeth the wife of Rob^t Sharpe, Mary the wife of Jervase Oyle, Magdalen the wife of Edward Bailden.

For refusing to send their Infant Children to be baptised in the Church—Tho. Wressell, Rob^t Sharpe, Gervase Oyle, Edward Bailden, Rob^t Oyle—all ex^c before.

for goeing to plow on the day of the feast of St. Michael the Archangel—Rob^t Harrison—ex.

for refuseing to bury their dead according to the Rights of the Church of England & for burying them in an Orchard—Willm Harrison, Tho. Wressell.

1663. Ap. 30. *ut supra*.

1663. Oct. 15. *ut supra* for standing excoicate with Inhibition—Mary the wife of Willm Harrison for refusing to come to her pish Church.

1664. Ap. 21. Willm Harrison—for taking to himselfe one Mary Smith of the Isle of Axholme as his wife & was not marryed according to the Lawes of the Realme.

1664. Nov. 4. Mary Foster, Anne Brick [Beck], Willm Harrison & Mary his wife, Thomas Oliver & Mary his wife, Gervase Oyle & Mary his wife, Rob^t Sharpe & Elizabeth his wife, Edward Baldwin [Balden] & Magdalen his wife, — Oyle—for standing excoicate.

G. LYON TURNER

To be continued

Sayings of William Penn

WHAT is not the Religion of a man's choice, is the Religion of him that imposes it.

We are apt to be mighty hot upon speculative Errors, and break all Bounds in our Resentments; but we let practical ones pass without Remark, if not without Repentance: As if a mistake about an obscure Proposition of Faith were a greater evil, than the breach of an undoubted Precept.

Let us not think Religion a litigious thing; nor that *Christ* came onely to make us good Disputants, but that he came also to make us good Livers.

Men may be angry for God's sake, and kill People too. Christ said it, and too many have practised it. But what sort of Christians must they be, I pray, that can hate in his Name who bids us love, and kill for his sake, that forbids killing, and commands love, even to Enemies.

O that we could see some men as eager to turn people to God, as they are to blow them up, and set them one against another.

William Penn's Answer to William Popple, c. 1688, in *A Letter to Mr. Penn with His Answer*, 1688.

Consult not away thy convictions.—William Penn to Princess Elizabeth, 1677, see *Bulletin of Friends' Historical Society of Phila.*, iv. 87.

Early Friends on the Eastern Shore of Virginia

THE history of the little peninsula, about seventy miles long and eight miles wide, extending southward from Maryland and forming the eastern side of the great bay of Chesapeake¹ has recently been written by Jennings Cropper Wise, of Richmond, Va., and published by the Bell Company of Richmond (9 by 6, pp. 406, \$2.00, but without map—a great loss), under the title, *Ye Kingdome of Accawmacke or the Eastern Shore of Virginia in the Seventeenth Century*. This study commences with the discovery of the Eastern Shore by the Spaniards in 1524, and then describes the coming of the English under Bartholomew Gilbert in 1603, and John Smith in 1607.

The advent of Quakerism was on this wise (page 155) :—

Toward the latter part of 1657, a ship arrived at Jamestown with Thomas Thurston² and Josiah Co[a]le, the first preachers of the Society of Friends to come to Virginia. They were promptly arrested as disturbers of the peace, and imprisoned, but being soon released they repaired to Maryland. Soon after the arrival of Thurston and Cole, Quakers began in great numbers to make their appearance on the Eastern Shore of Maryland and in the northern part of Northampton [Accomack], where population was comparatively scarce, and where they could establish themselves without much interference. . . .

William Robinson [Boston martyr] was perhaps the most conspicuous Quaker Missionary in Northampton, and held conventicles in many of the planters' homes. His influence must have been very great, for it extended to all parts of the Colony. . . . Six of the fourteen months he spent in Virginia were passed in jail. Robinson continued his activity in importing his brethren whenever he was at liberty, and under the pretense of transporting them to Paxtuxent, he would land them at Nassawaddox, where they were received by Levin Denwood³ who provided a ten-foot log cabin for a house of worship. This was probably the first Quaker meeting-house in Virginia, and continued to be used as such until converted into a wheat barn. A much better structure was erected later at Nassawaddox, for after the Act of Toleration,

¹ Chesapeake=" a superior or greater salt bay."

² For Thomas Thurston, see *Camb. Jnl.*

³ For Levin Denwood, see *THE JOURNAL*, vi. 135, n.

passed in 1688, George Brickhouse, of Northampton, left to the Quaker sect an acre of land surrounding the meeting-house, and Mrs. Judith Patrick bequeathed thirty shillings for the repair of the building. (*Northampton County Records*, vol. 1683-89, p. 400 ; vol. 1689-98, p. 435.)

In 1660, the Virginia Assembly passed stringent laws against " these strange people who were accused by the Accomackians of slandering the clergy, of defying the laws, and of uttering blasphemy." This persecution resulted in the removal of many Friends across the border into Maryland, but those who weathered the persecution rose into favour with the inhabitants of Accomack. Thomas Brown and his wife, of Brownville, on the seashore of Northampton, " were visited by many distinguished Friends from Philadelphia " (Wise, quoting Meade's *Old Churches*), " and were of such known integrity that their affirmation was received instead of their oath " (page 158 ; see *THE JOURNAL*, vi. 135, where, in the account of the visit of Esther Palmer to Accomack, 1705, there is a reference to Susanna, widow of Thomas Brown).

The author does not quote in his book any direct Quaker authority, nor does he note such in his Bibliography. He might have made mention of the visit of George Fox, who travelled down as far as Hungar River, and of two of his companions who also visited Accomack (see page 25 of this issue of *THE JOURNAL*).

The following supposed narrative of a Pocomoke Chief will be read with interest :—

In the moon of Roasting-Ears (August) palefaces from the land of the Accomacks wanted war. The black wampum-belt, the red hatchet painted on it, was sent from chief to chief along the sea-side and over beyond to Pocomoke. The King of the bad whites was angry, and came with horse and guns. After awhile the cloud went down. The Quackels [Quakers] came into our land. The bad white chief⁴ and his friends had driven them there. They loved peace. But at one time he put on his war paint and swam the Pocomoke and followed them to Pocomoke. He hated Quackels. Once we thought of killing all the whites when in a quarrel and divided. But the Quackels were kind to Indians. Then the great father across the bay said the bad white chief must stay beyond the marked trees (page 63).

⁴ Probably Col. Edmund Scarborough (Conjuror Scarborough), who died in 1670/71. He bore great hatred towards Quakers. See Jones, *Quakers in American Colonies*, 1911.

The Work of Friends' Reference Library, Devonshire House

IT is thought that information respecting some of the literary activities carried on in connection with Friends' Reference Library at Devonshire House may prove of interest to our readers.

VISITORS

During the summer and autumn of last year a large number of American visitors, Friends and others, made Devonshire House one of their places of call. Americans generally are keenly interested in the Penn collection of MSS. and relics; and Friends from the other side, or descendants of Friends, are delighted to find, as they usually can, some reference in the Card Catalogue to their forebears, or to see some seventeenth century manuscript or tract in which appears the name of their immigrant or earlier ancestor.

A few of the entries in the Visitors' Book will show that persons from many parts are finding their way into this department of the Central Offices. Pfarrer Theodor Sippell, Schweinsberg, Germany; Charles M. Andrews, Professor of American History in Yale University, U.S.A.; Evarts B. Greene, Professor of History in Illinois University, U.S.A.; I. I. Cox, Professor of History in the University of Cincinnati, O., U.S.A.; W. Penn Cresson, United States Embassy, London; Miss Baily, of Pa., the holder of the first Travelling Fellowship of the University of Illinois, U.S.A.; Dr. Karl Pearson, University College, London; A. L. Bell, H.M. Dockyard, Rosyth, N.B.; Miss French, Record Searcher for the Committee on English Research, New England Historic Genealogical Society; Albert E. Morlan, Belize, Central America.

RESEARCH WORK

A few of the subjects of research may here be given, some of them having been worked out by the Library Staff, and others by students themselves:—Appreciative notices of the good influence the Friends have had on the world; Quaker imprisonments in Horsham Jail; Quit-rents in American Colonies; Information regarding the ship *Welcome*; German Influence on England of the Seventeenth Century, particularly through the mystic, Jacob Boehme; International Tribunals; William Penn's coat-of-arms; statistics of birth-rate.

Among students engaged on Quaker literature in the Library may be mentioned:—

Alice Clark, of Street, Somerset, who is making a thorough search for information on the principles and practice of Friends regarding the equality of men and women.

Miss Violet Oakley, of Philadelphia (introduced by W. Penn Cresson, of the American Embassy), has come over to study subjects suitable for paintings on the history of Pennsylvania. Miss Oakley has been commissioned to continue the work, begun by the late Edwin A.

Abbey, of decorating the principal rooms of the State Capitol at Harrisburg, and she desires that all her subjects shall illustrate the spirit of the work of William Penn.

Albert Cook Myers is still busily pursuing his researches for his standard edition of the works of William Penn, with Devonshire House as his British base. Ellen M. Dawes is assisting him.

Dr. Hingston Fox and his daughter are availing themselves of fresh material in D. for a life of Dr. John Fothergill.

M. Christabel Cadbury, of Sutton Coldfield, completed, in the autumn, her studies here for her biography of Robert Barclay the Apologist, since published.

Helene Fenger, of Copenhagen, spent some time in the Library preparing to write a history of the Society of Friends in Denmark.

A London lady has spent many hours at Devonshire House, and also in Plymouth and elsewhere, collecting information regarding William Cookworthy and Richard Champion, famed makers of porcelain and china ware.

Georgina King Lewis has been in frequent consultation in regard to her new Life of John G. Whittier.

NATIONAL LIBRARY OF WALES

Communications have recently been opened with the National Library of Wales, Aberystwyth (the foundation stones of which were laid by the King and Queen in July, 1911), *per* the Librarian, John Ballinger, M.A. The Library has acquired, by purchase or gift, complete sets of the publications of the Friends' Historical Society, the *Friends' Quarterly Examiner*, and the *Annual Monitor*; and other Friends' books, especially those relating to the Principality, are being collected and despatched to Aberystwyth.

NEW BOOKS

New books are being constantly added to the Library. These and other objects of historical interest are usually on exhibition during Meeting for Sufferings week, *i.e.*, for a few days prior to the first Friday in each month.

A Quaker well known at the West-end of the town, after having curiously explored the rarities in the Tower, was informed by the Warden who conducted him, that it was customary for visitors to make a present to the Wardens on duty. Nehemiah hereupon placed in the hand of his friend a silver twelve-pence; this produced a remonstrance from the Warden, saying that, as there were twelve of them on duty, it would only be a penny a-piece. "Return my gift," says Nehemiah. This being done, a copper penny supplied its place, accompanied by these words:—"Take this, and inform thy brethren, that thou only wast employed by me."

Newscutting in D., dated 1788.

Friends in Current Literature

INCLUDED in *The History of Burnside*, recently written by Thomas Jones, for many years schoolmaster in the Parish (Kendal: Atkinson and Pollitt, pp. 52), are several letters, printed from a modern manuscript, purporting or pretending to be written in the early Quaker days. We have studied the contents carefully and have come to the conclusion that the letters are of modern date, cleverly written, but inaccurate in numerous details. The first letter is of pre-Quaker date—"June 30, 1648"—"George Foxe's views" had not reached Westmorland in that year.

A Guide to British Historical Fiction, by Buckley and Williams (London: Harrap, 7½ by 5, pp. 182, 2s. 6d. net) has just appeared. Two Quaker novels receive attention—"Friend Olivia," by Amelia E. Barr, and "A Gallant Quaker," by Margaret H. Robertson—both dealing with the heroic period of Quakerism.

The Central Standing Committee of London and Middlesex Q.M. has issued a useful folder, entitled *Short Summaries of Recent Friends' Pamphlets* (Secretary, 136, Bishopsgate, London, E.C.). The brief notices are divided under headings; the pamphlets are from the stock of London Y.M., Yorkshire 1905 Committee, Friends' Tract Association, Friends' Home Mission and Extension Committee, and Headley Brothers.

Dr. Williamson, of Hampstead, has recently concluded a work on horology, entitled *The Catalogue of the Collection of Watches, the Property of J. Pierpont Morgan*. Its size is imperial quarto, and it is privately printed on hand-made paper, on Japanese vellum, and on pure vellum, for gratuitous distribution only. There are some 300 pages in the volume, the best edition having fifty-five gravure plates and thirty-seven hand-coloured facsimiles. The pages containing references to Quaker watch-makers, of whose work there are specimens in the "Collection," have been presented to D.—George Graham (1673-1751), Daniel Quare (1648-1723/4) and Thomas Wagstaffe (c. 1724-1802). The author of this magnificent work has been in frequent communication with the Librarian at Devonshire House during its progress, and he has kindly acknowledged in print the assistance received.

Under the not very pleasant-sounding title of *The Open Sore of Christendom*, the Rev. W. J. Sexton writes of the divisions which separate and mar the Church of Christ. (London: J. & J. Bennett, Ltd., 7½ by 5, pp. 327, 2s. 6d.) Among notices of the Free Churches there is a well-written section on "Quakers, or the Society of Friends." The author should have included Friends among the denominations with the right of presenting addresses to the Throne (page 107).

An outside view of a Friends' Meeting appears in *The Manchester Courier* of 11 November. The article contains these poetically expressed sentences :

"Last of all, another woman rose to her feet, and told us that certain words had been ringing through her ears all through the service. These words were : ' Jesus Christ has no feet or hands save yours and mine.' And then she resumed her seat, and almost instantly there went through the congregation a faint shudder and stirring, and I knew that the service had come to an end. Each of us must have felt instinctively that by the speaking of this graphic sentence the coping-stone had been placed upon the bridge that joined the congregation to that other world we were all seeking. Only a poetic and sensitive people could have seen that there was nothing left to be said. ' Jesus Christ has no feet or hands save yours and mine.' There is sin and suffering in the world ; it is for you and me to replace sin with purity and suffering with joy."

The Meeting was Manchester.

Our Friend, Max Bellows, of Gloucester, has at last concluded his great work, and his *Dictionary German-English and English-German* has been published by Longmans, Green & Co. (7½ by 5, pp. 806, 6s.). The plan of the book is similar to that of John Bellows's "French Dictionary," and the printing, being done at the well-known Gloucester firm of Bellows, is, of course, beautiful.

On behalf of the Friends' General Conference Advancement Committee of Philadelphia Y.M. (Hicksite), Henry W. Wilbur, 140 N. 15th Street, Philadelphia, has prepared a little book, similar in style to his "Job Scott," entitled *Five Points from Barclay* (6¾ by 5, pp. 80, 50 cents). The propositions dealt with are Immediate Revelation, Universal and Saving Light, Ministry, Worship, and Justification.

Philadelphian Friend-Publishers have again provided us with calendars of a Friendly sort. The Biddle Press of 1010 Cherry Street has a *Historical Quaker Calendar for 1913*, composed of six leaves, 11½ by 8½, each with a picture. These pictures represent : George Fox refusing to take the oath before Judge Twisden, with extract from the *Camb. Jnl.* ; Barclay of Ury, with extract from Whittier ; Ellwood reading to Milton, with quotation from Ellwood's "History" ; Elizabeth Fry speaking to convicts bound for Australia, with some lines from Lewis Morris ; William Penn and Rebecca Wood, of Darby, with account of the incident ; John Woolman and the Slave, with extract from Woolman's "Journal." The price is 50 cents, postage paid.

Walter H. Jenkins, 139 N. 15th Street, has issued *A Calendar of the People Called Quakers*, with twelve sheets 15½ by 9½, and as many illustrations ; five of the pictures are reproductions of J. Walter West's paintings, there are portraits of J. G. Whittier and Lucretia Mott, views of the Meeting House at Fourth and Arch and the Logan homestead of "Stenton," and a copyright reproduction of Violet Oakley's "William Penn, Student at Christ Church." The price is 50 cents ; by mail 60 cents.

Dr. Axon, of Manchester, has an article in *The Nation* (New York), of November 7, on the famous dialogue between Dr. Johnson and Mrs. Knowles in 1778; and in a previous number (June 6) there is an article by R. W. Kelsey, of Haverford, on "The Originator of the Federal Idea."

There are several very interesting articles from a historical point of view in Tenth Month's *Friends' Quarterly Examiner*. Ernest Jones, of Kendal, describes the "Threshing Meeting" of early Quakerism, and queries:—

"Is there not a real danger that modern Quakerism may admire these early Friends without sharing their travail, without entering into fellowship with them in their self-surrender, their allegiance to the demands which God made on them? Is it unfair to say that in many a Quarterly Meeting there is very little analogous to the early history of the Society?"

W. C. Braithwaite makes live again an ancient account of three pounds paid out for the horses of certain travelling Friends as they passed through Banbury in Oxfordshire (1677 and 1678). After giving some particulars of the Friends named, he adds:—

"It shows the extraordinary richness of Quaker historical materials that you should be able to take a random page of accounts in an old minute book, and call back to life the personalities of nearly every one who is mentioned, besides identifying in several cases the particular journey on which the Friend was engaged, whose horse required to be stabled and shod in the town of Banbury. I suppose a like commentary could be constructed with little difficulty from many another page of forbidding-looking accounts."

Isaac Sharp occupies eleven pages with a very appreciative review of Dr. Jorns's "Studien über die Sozialpolitik der Quäker."

The negro problem in America has received further treatment in a thesis recently written by Richard R. Wright, Jun., Research Fellow in the University of Pennsylvania, entitled *The Negro in Pennsylvania, A Study in Economic History* (9½ by 6½, pp. 250, \$1.50). The author writes:—

"The founders of Pennsylvania sanctioned Negro servitude, stating in very clear language the handicap under which Negroes must live and labor (p. 6)—Slavery reached its height in Pennsylvania between 1750 and 1763.—In 1775, 2,000 slaves were held.—On the whole it may be said that as compared with other colonies, the slavery which existed in Pennsylvania was mild (p. 8)."

The history of the attitude of Friends towards slavery is traced in considerable detail, and the Negro is then considered under such relations as Occupation, Business Enterprise, Education, Crime, Poverty, and Social Progress.

W. B. Selbie, M.A., D.D., Principal of Mansfield College, Oxford, has written a delightful little book on *Nonconformity: its Origin and Progress*,

in the Home University Library of Modern Knowledge, published in London by Williams & Norgate, and in New York by Henry Holt & Company (6¾ by 4¼, pp. 256, cloth, 1s. net). When the history reaches our period, there is a chapter on "The Quakers" (18 pp.), which contains a *résumé* of their rise and early history, but it is curious that throughout the chapters headed Reaction and Decline, Revival, Progress and Consolidation, the Society of Friends is not once mentioned. We are told (p. 198), that, at the beginning of the nineteenth century, Nonconformists "could not be married in their own churches, nor be buried, save with the rites of the Church of England," and on p. 211, that before the Burials Act of 1852 "a few chapels had small private burial-places attached to them," but that otherwise, "in most places, when Nonconformists had to bury their dead, it was with the help of the clergyman, and under the rites of an alien Church,"—but how about the hundreds of Quaker burial grounds in all parts of the United Kingdom? and the many Quaker marriages and burials constantly taking place through the centuries, all entirely free from State control as regards the religious ceremony? Elizabeth Fry is mentioned (p. 194), and John Bright (p. 202), but there is no mention of the religious communion to which they belonged. Joseph Lancaster is called "a young Quaker" (p. 204), but this is the only hint that Quakers even existed, to say nothing of their philanthropic and religious activity, during the eighteenth and nineteenth centuries. It is time for the Rowntree history to teach historians the facts.

The author, in his last chapter, has a few words about the present and future of the Society (the italics are not in the book):—

"The Quakers *remain* a kind of spiritual elect, *clinging* as they do to the doctrine of the inner light. They have an influence out of all proportion to their numbers. Their unwavering testimony in the cause of peace, and their bold experiments in social service, have put all the Churches in their debt. There are *signs*, too, of a revival among them, led by their younger men" (p. 247).

Leonard Doncaster's contribution to the Cambridge University Press Manuals of Science and Literature—*Heredity in the Light of Recent Research*, has now run to a second edition, after having first appeared in 1910, and having been reprinted in 1911. A chapter on "Heredity and Sex" has been added. L. Doncaster (of Sheffield) is a Fellow and Tutor of King's College, Cambridge.

Headley Brothers have prepared a portfolio containing five *Quaker Pictures* by J. Walter West, R.W.S., which they have on sale at 140, Bishopsgate, London, for 21s. the set. The photogravures are The Thorny Path of Knowledge, A Weighty Consideration, Lavender Time, and The Dropped Stitch, and the colour print is A Silent Meeting. These are all beautiful reproductions, especially the last named, and we are sure many of our readers will be glad to obtain this set. Walter West is a well-known Friend-artist, living near London. Specimens of his work may be seen at Headley Brothers, and in D.

The Friends' First-day School Association, 15, Devonshire Street, London, E.C., has prepared, in connection with the magazine "Teachers and Taught," a series of *Graded Lesson Courses for 1913*. There is (i.) A Year's Course of Nature and Home Talks, (ii.) The Beginners' Course, (iii.) The Primary Course, (iv.) The Junior Course, (v.) The Intermediate Course, and (vi.) The Senior Course. This is still the only complete graded scheme published on this side of the Atlantic. Friends have been leading the way in this matter for some years, and many non-Quaker Sunday Schools are using the lessons, and also the F.F.D.S.A. paper "Teachers and Taught." Apply to Headley Brothers.

The disestablishment question in Wales has been fully treated in *The Church in Wales*, by Anthony W. Dell, B.Sc., a son of Louis Dell, of London. Anthony Dell is a journalist by profession, and now on the staff of "The Daily Citizen." He spent some time at the Caen University, specially studying history and literature. His book is the result of prolonged research and enquiry, and appears to state a clear case for disestablishment and disendowment, neither of which, in the author's opinion, will work any harm to the Episcopal Church in Wales. Towards the close there are useful references to other cases of disestablishment (Westminster: King & Son, 7¼ by 5, pp. 83, 6d. net).

There is mention of George Fox's imprisonment in Cornwall in an address given by Alfred F. Robbins, of London, a native of Launceston, to a gathering in this town to commemorate the Bi-centenary of Congregationalism. See *The Weekly News* (Cornwall, November 30).

The Sunday School Association (Unitarian) of Essex Street, London, W.C., has published a short biography of Isaac T. Hopper (1771-1852), of Pennsylvania, at the price of sixpence, written by Henry Rawlins, M.A. The title runs *A Hero of the Anti-Slavery Movement. The Story of Isaac Hopper*. The frontispiece is a portrait of Isaac, taken from the standard biography by L. Maria Child, 1853.

Several attempts have been made to establish a school for Friends' children in Tasmania. Thomas Mason kept school at Hobart from 1847 to 1851, and in 1855 Margaret Beale opened one for girls. Frederick and Rachel Mackie conducted a mixed school from 1857 to 1861, and later, for a short time Lydia Wood, a Croydon teacher, had charge of a few children in Liverpool Street, Hobart. In 1884, proceedings were set on foot which resulted in the establishment in Hobart of the present School, in 1887, under the care of Samuel and Margaret Clemes. There were thirty-three scholars at the opening. Premises were purchased at Hobartville, on the northern boundary of the city, and various additions have since been made to the original buildings. In 1903 there were 206 scholars on the roll and in Seventh Month last 248, of whom 54 were boarders; 1,250 children have passed through the School.

These and other interesting particulars may be read in a pamphlet entitled *Rise and Progress of the Friends' High School, Hobart*, being a paper read at the General Meeting of Australian Friends held at Hobart, in Tenth Month, 1912.

A valuable *Chronological Table of Facts relating to the Work of the Friends' Foreign Mission Association, 1827-1912*, has just been issued (London: 15, Devonshire Street, Bishopsgate). The first date records an address by Henry Townley, a Missionary in Calcutta, to Friends, on behalf of the heathen, and the last, the death of Henry Stanley Newman, first and only Honorary Secretary.

The latest issue of the *Bulletin of Friends' Historical Society of Philadelphia*, vol. iv., no. 3 (Editor: Allen C. Thomas, Haverford, Pa.), has a series of articles dealing with old-time American Quakerism, including Thomas Penn's Walking Purchase, 1737, by W. W. Dewees; Certificate of Mary Rogers, 1698, by M. Ethel Crawshaw; and A Catalogue of Public Friends who died in Pa., 1684, etc., from a MS. in D.; also an Address of Canadian Friends to Lord Durham in 1838.

The Literary Year Book is a useful book for writers and publishers to have at hand. The first part contains an alphabetical list of authors, which includes the following Friends: J. Gilbert Baker, H. B. Binns, William C. Braithwaite, George B. Burgin, C. Fell Smith, Sir Edward Fry, J. Rendel Harris, Thomas Hodgkin, E. V. Lucas, Sir A. E. Pease, Norman Penney, Joseph Rowntree, Henry M. Wallis, and John Watson, and Part II. has a list of Libraries, among them appearing the Devonshire House Reference Library, and later come Societies and Clubs, Typographical terms, etc. (London: Ouseley, 7½ by 5, pp. liv. + 378 + 264 + 176, 6s. net.)

In *The Granta* for November 23rd (Cambridge: Spalding) there is a leading article by Philip J. Baker, the noted athlete, son of Joseph Allen Baker, M.P., on "Olympiads and the Noble English Press."

In the last volume of THE JOURNAL (p. 70), appeared a report of a conference on education in Syria. Another was held in April last and an account of the proceedings has reached us from Marshall N. Fox, who is a member of the Committee of the new Missionary Educational Union in Syria and Palestine. The report can be obtained from the American Press, Beyrout, Syria, for a franc, post free.

The Annual Report for 1911 of the Chief Medical Officer of the Board of Education has just been issued—a volume of 334 pages. The Report is addressed by Sir George Newman to the Right Hon. Joseph Albert Pease, M.P., President of the Board of Education. It is interesting to

notice the *official* connection between two members of the Society of Friends, and that Sir George concludes his Report with the words, "I have the honour to be, Sir, your obedient Servant"!

Books that Count. *A Dictionary of Standard Books*, edited by W. Forbes Gray (London: Black, 7½ by 5, pp. xx. + 630 columns + lviii., 5s. net) has recently appeared. It is likely to prove a very useful volume to the student of literature, at least if other sections are superior to that assigned to Friends' literature, which is both meagre and misleading. In col. 460, under "Quakers (Friends)," we have five books—Cunningham's "Quakers," 1868; the first Swarthmore lecture; Rowntree's "Faith and Practice"; Turner's "Quakers," 1912; and John Woolman's "Journal," 1883, and to the last-named is the astonishing intelligence that it is "O.p." = out of print! The very full index contains mention of books by Henry B. Binns, Francis B. Gummere, Thomas Hodgkin, Rufus M. Jones, Bevan Lean, W. Blair Neatby, Sir George Newman, Frederic L. Paxson, Edwin D. Starbuck, Silvanus P. Thompson, and other Friends.

A comprehensive description of the various schemes of industrial organization and welfare work in connection with the famous cocoa firm of Cadbury at Bournville, Birmingham, has been written by Edward Cadbury and published under the title of *Experiments in Industrial Organization* (London: Longmans, 8 by 5½, pp. 296, 5s. net). The book is full of most interesting material and suggestion for the industrial reformer, as is evident by reference to the Index, in which, *e.g.*, under Apprentices there are sixteen sub-headings; under Fire Risks, ten; under Wages, thirteen; and under single headings, as *e.g.*, Dancing, Effect of, there are six entries; Change of Work, seven; Punishments, eight.

The first part of the *Catalogue de la Bibliothèque de l'Institut Nobel Norvégien* has been received. (Kristiania: Aschehoug; London: Williams & Norgate; New York: Putnam, 10½ by 8, 238 columns, printed on right-hand page only). It consists of a list of books, etc., dealing with the Peace question—Littérature Pacifiste—or, in other words, it forms a "Bibliographie du Mouvement de la Paix." An Appendix to Section XV. (La Paix et les Croyances religieuses) gives titles of books treating of Quaker history, biography, and doctrine, including the issues of the Rowntree series and also the Friends Ancient and Modern Series. The names of many Friends appear in the Index to authors. The Nobel Institute of Norway was founded in 1904. Further portions of the *Catalogue* are promised—of books treating of international rights, public and private, modern political history, and social science. The library can be used, so far as possible, by all nationalities.

NORMAN PENNEY.



Photo. Summerhayes.

See page 41.

Quakerism

Drooping.



Notes and Queries

The two illustrations here reproduced are taken from a book of 184 pages, written by Francis Bugg (1640-1724?), a seceder from Quakerism. It is entitled *Quakerism Drooping, and its Cause Sinking: Clearly Manifested from divers Conferences, and other Proceedings with the Quakers, at Banbury, Sleaford, Colchester, and Mildenhall*. By a Servant of the Church, F. Bugg, 1703.

A HISTORY OF SWARTHMOOR MEETING HOUSE.—The recent purchase of Swarthmoor Hall having attracted much attention, our readers may be interested to know of a pamphlet by the late Harper Gaythorpe, of Furness, entitled *Swarthmoor Meeting-house, Ulverston; a Quaker Stronghold*, which can be obtained for one shilling and sixpence. It consists of forty-eight pages of reading matter and four illustrations. Applications for copies may be made to the Librarian, Devonshire House, London, E.C.

MS. DIARY OF ANN YOUNG.—Information wanted of the location of the MS. Diary of Ann Young (1707-1790), *née* Pole, wife of Christopher Young and aunt of Dr. Thomas Pole. The Diary is mentioned in a letter from William Beck, written in 1894.

FRIENDS IN NEW BRUNSWICK AND NOVA SCOTIA.—It is said that in the days of the Revolution some Friends settled at Beaver Habor, N.B., to avoid military duty. Were there any official Meetings of Friends in either N.B. or N.S. about this time, 1773-1775? Where can information be obtained respecting Friends in Canada, prior to the establishment of certain Meetings in 1798,

recorded in Benjamin Cody's *Account of the Settlement of Friends in Canada*, printed in 1903?

THE WILL OF BARBARA BLAUGDONE.—Abstract of the will of Barbara Blaugdone dated "this sixth day of the moneth called January 1701."¹

I Barbara Blaugdone late of the city of Bristoll now of London widow being infirm of body, &c. To the child or children of my granddau^r Ann Ginn² £100 at 21 or marriage. I forgive & remitt to William Ginn husband of my grandau^r Ann Ginn £100

¹ Barbara Blaugdone died on the 25th of Ninth Month, 1704, aged ninety-five. The date of death ("c. 1691") given in THE JOURNAL, ix. 103, is incorrect. This was supposed from the date of *An Account of her Travels*, 1691, but the Account is autobiographical.

² In 1699, Ann Watts, daughter of John Watts, of Bristol, married William Ginn, turner, of London. At least six of their children predeceased them, several being carried off by small-pox at tender age. Ann Ginn, "wife of William, watchmaker," died in 1742, aged sixty-nine, and William Ginn, "of St. Saviour's, Southwark," died in 1750, aged seventy-eight. John Watts aforesaid had married Mary Blaugdone, of Bristol, in 1670.

that is due to me from him upon bond & all interest.

I give to my brother Richard Brock of Bristoll £5 p.a. during his life to be paid quarterly.

To Thomas Callowhill of Bristoll merchant & James Freman of same city Apothecary £15 to dispose as they think fitt.

To the child or children of John Sheepard of New York if he hath any living at my decease £50, equally amongst them, &c.

To George Whitehead & Thomas Lower both of London £5 apeece for their own use.

To William Walker son in law to John Obee of London 50^s at the expiration of his apprenticeship & to his brother Benjamin 50^s at 21.

To Mary Walker sister to s^d William Walker & Benjamin 50^s at 21 or marriage and 50^s to Ruth Obee at 21 or marriage.

I order my e^{xix} to pay same to John Obee their father for their use.

To my neece Susannah Nevet of Parke Place near Westminster £50, and after her decease she to give out of s^d £50 to her dau^r Pawley widow £10, & to her dau^r Ann Nevet £10, & £10 to Elizabeth Nevet in all £30.

To Jane Edwards dau^r of my loving friend Thomas Edwards of Bristoll a guinea.

To my loving friend s^d James Freeman a guinea.

To my friend Nathaniel Marks of London a guinea.

To s^d Thomas Callowhill a guinea & appoint s^d friends Thomas Callowhill James Freeman and Nathaniel Marks to be overseers.

Rest of my estate to my grand-

dau^r Ann Ginn wife of s^d William Ginn of London [& make her] sole e^{xix}

witn^s W^m MARTIN cl[erk] to Mr Springett, Tho. COWPER, BENJAMIN BOURNE.

Proved at London 13 Dec. 1704 by the affirmation or solemn declaration of Ann Ginn the executrix. P.C.C. (248 Ash.)

QUAKER ASSOCIATIONS IN ST. PAUL'S CATHEDRAL.—In the *Life of Rev. R. H. Barham* (of *Ingoldsby Legends* fame) by his son (2 Vols., 1870) there is in Vol I. (p. 175), in connection with the funeral of Sir Thomas Lawrence in 1830, a "plan of vault" in the crypt of St. Paul's. The vault of Sir Thomas is contiguous to that of Benjamin West, P.R.A., formerly a Quaker. Adjoining West's grave is that of George Dance, R.A., architect to the City of London, the builder of Newgate, St. Luke's Hospital, the front of Guildhall, etc., and celebrated also for his unique portraits of eminent men of his day. Dance's wife was Mary, daughter of Thomas and Mary Gurnell, Friends of Ealing. Then, contiguous to Dance's vault is that of John Opie, R.A., whose second wife was the celebrated author and Friend, Amelia Opie. Other famous architects and artists lie around, such as Wren, Fuseli, Dawe, and Reynolds.—J. J. GREEN, Godwyn Lodge, Hastings.

RICHARD GOTLEY.—The *Richard Gotby*, alias Dowell, of Bristol, mentioned in THE JOURNAL (ix. 194), should, I think, be *Richard Gotley* of the Castle Precincts, Bristol. He, who was the

son of John Gotley, and apparently Jone, his widow (who was buried as a Friend in 1684), married firstly Hester —, who was buried in 1678, having had issue, apparently, Elizabeth, buried in 1674, and perhaps Hester, who may however be a daughter of the second marriage.

Richard Gotley married secondly, in 1679, Rachel Doleing, daughter to James, and sister to Anne Doleing (or Dowlen), who married in 1682, Robert Ruddle, of Bristol and London, merchant, friend of, and probably partner with John Marsh, of Bristol and London, merchant, whose daughter Ruth married the illustrious Dr. Richard Mead, Physician to George II., etc. Richard Gotley had apparently four sons (one of whom married), with two other daughters besides those named. Of these Hester married, in 1706, William Arch, of London, goldsmith, of the publishing family allied to the Fells of Swarthmoor Hall; and Mary married, in 1707, John Allen, of Bristol. The last entry speaks of Richard Gotley as late of Bristol. Rachel Gotley, then of St. Philip's parish, Bristol, was buried in 1704, and Richard in 1705, but the latter entry may possibly relate to the son Richard, born in 1680. I am informed by Alfred Neave Brayshaw that Richard Gotley was in trouble at Bristol for the countenance he gave to bull-baiting! Certainly a most un-quakerly action! This would still further go to prove that the "Richard Gotby, alias Dowell," who was in trouble in America and on his return issued a paper of condemnation against

himself was identical with the Richard Gotley, of bull-baiting propensities, but who evidently became a reformed character later, and married into an honourable Quaker family. One wonders whether his *alias* of Dowell had anything in common with the name of his second wife Dowlen.—JOSEPH J. GREEN, Godwyn Lodge, Hastings.

DANIEL QUARE AND THE BAROMETER.—I am glad to be able to answer Wilfred Irwin's question, at least in part. In the sale catalogue of Benjamin Furly's Library, entitled *Bibliotheca Furliana sive Catalogus Librorum*, Rotterdam, 1714, is an account (pages 347-352), of the *Curiositates* in Dutch. The fifth lot may be rendered in English: "Curious new English barometer, of beautiful nut-wood and gilded-brass foot, either to stand or to hang, made by *Daniel Quare*." Other curiosities mentioned were a gift to the Quaker, Benjamin Furly, formerly of Colchester, from the Princess Elizabeth of the Hague, and apparently other gifts from Baron F. M. Van Helmont; a book-case is also named as the invention of John Locke, the friend of Furly.—JOSEPH J. GREEN, Godwyn Lodge, Hastings.

DANIEL QUARE AND THE BAROMETER. — Daniel Quare (1648-1723) was admitted as a brother of the Clockmakers' Company 1671, and served as Master in 1708. His establishment for many years before his death was at "King's Arms," Exchange Alley, London. He

was a horologist celebrated for his fine work, and he invented the first repeating watches. F. J. Britten in his *Old Clocks and Watches and their Makers* (1904, London), says of his barometer: "In 1695 Quare obtained a patent for a portable weather glass, and six or seven instruments made by him according to his specifications are known to exist. One of them is in the United Service Institute; another belongs to Mr. C. F. Bell, is by his favour shown in Fig. 434" (p. 296). "The case is of walnut; three urns surmount the head, and two of them when rotated move pointers on the scale, which is of gilt metal, richly engraved. But the contrivance for which the patent was granted consists of a pad to cover the bottom of the tube. The cistern is of ivory, and attached to the bottom of it is a brass nut, through which a threaded rod passes; on the lower extremity of the rod is a knob, and the upper carries a pad. If the barometer is turned upside down until the tube is full of quicksilver and the screwed rod turned for the pad to block the tube, the instrument may be carried about in any position."—H. C. CAMPION, JUN., Media, Pa., U.S.A.

THOMAS CLARKSON.—In the long Obituary notice in the *Gentleman's Magazine* (1846, ii. pp. 542-6) it is stated that Clarkson's uncle was Arthur Biddell, of Playford, who was perhaps his mother's brother. But *Lives*, by Taylor (1839 and 1876) and Elmes

(1854) might answer this question.—J. J. GREEN.

FRIENDS IN EAST ANGLIA, 1723.—*Ely Episcopal Records*, by A. Gibbons (1891), p. 48.—B.5. Quaker's Roll 1723.—A large roll of 20 skins containing the signatures of Quakers under Parishes to the Declaration prescribed by Statute Geo. I. "For the security of His Majesty's person and government and the succession of the Crown in the heirs of the late Princess Sophia being protestants and for the extinguishing of the pretended prince of Wales, &c."

This roll contains, at a rough estimate, between four and five thousand signatures.

HATS IN CHURCH (ix. 171).—J. Lister Godlee has shewn us a fifteenth century MS. Dutch Missal, in which, among the miniatures, is pictured a funeral scene in which the mourners stand hatted before the bier and the ecclesiastic. He also sends the following extract from *Through Holland*, by Charles W. Wood, 1877, p. 104:

"I noticed here [the great church at Haarlem] as elsewhere the very small amount of reverence Dutchmen pay to their churches when they enter them. Unless it is Sunday and service is being held, they, for the most part, never think of uncovering their heads but stroll through the aisles or sit down to listen to the music without once taking off their hats."

THE
SWARTHMOOR

ACCOUNT BOOK,

1673—1678.

The Cambridge University Press (the publishers of the new edition of *The Journal of George Fox*) has agreed to assume the responsibility of the printing and publishing of this valuable Quaker MS., written by Sarah, daughter of Margaret Fell, and now in the possession of James Herbert Midgley, J.P., if the Friends' Historical Society supplies a transcript of the manuscript with such annotation as may appear desirable, and pays over a sum of forty pounds on the day of publication.

The book contains, in great detail, items of expenditure connected with residents in, and visitors to Swarthmoor Hall, and provides much of interest in relation to the social and economic conditions of the period and to life in a distant corner of rural England in the seventeenth century.

The Executive Committee of the F.H.S. is engaged in obtaining contributions towards the seventy to eighty pounds required, and about fifty pounds have been paid or promised. Members of the F.H.S. are invited to assist in raising the balance. Contributions may be sent to—

NORMAN PENNEY,

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