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# THE JOURNAL

OF THE

## FRIENDS' HISTORICAL SOCIETY

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### Reminiscences of Some Old Edinburgh Friends

*Concluded from p. II*

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IT may be interesting to recall a few of the more obvious "peculiarities" of our little community at Edinburgh as they strike one now in looking back some sixty years or more. Of course the separation of men and women in Meeting was rigorously carried out; and it used to be one of the most trying of the young doorkeeper's duties to shepherd "people of the world" who came in to Meeting, often men and women together, safely to their respective sides. Strangers frequently strayed in at the open gateway under "the Penn" in the Pleasants, and after looking curiously at the cat-haunted graveyard, advanced with cautious footsteps up to the very door of the Meeting House. It was the doorkeeper's duty, when he heard the crunching sounds of feet on the gravel, to slip out and accost the strangers with a courteous enquiry whether they would like to enter.

In those days there were no gravestones. These, with the simple record of name, date of death and age, were first sanctioned in 1850, to the no small concern of the more conservative Friends. In the back portion of the premises there still reposed a gruesome object, a large coffin-shaped cage formed of strong iron bars. This was provided with long spikes which

descended deeply into the ground. When the coffin was placed in it, the lid was brought down and securely padlocked. By this means a stop was put to the attempts of the "body snatchers," who made a regular trade of providing "subjects" for the Professor of Anatomy at the College. After a certain period the cage was removed and was laid aside until it was again required. I have a receipt for £1 11s. 6d., signed by David Doull as Registrar of Burials, for the use of the "safe," as it was called, in 1831. How much later it was in use, I know not. A Friend who saw it used, when as a very tiny child she was present at a funeral in 1835, remarks, it was "a ghastly business, but not so bad, my father said, as what he had seen—an opening made in the coffin and quicklime poured into the chest. Anatomical skill was dearly bought then; the Burke and Hare stories of our infancy were more alarming than any ghost tales." At Aberdeen, when, in 1830, the grave of a Friend was opened so that the remains of the Friend's husband might be laid beside her, it was discovered that the grave had been rifled, and an empty coffin only remained. After that, I believe there were no more interments in Friends' Burial Ground there.

In the principal churchyards of Edinburgh, and no doubt elsewhere also, watchhouses were erected where a night watchman was installed. The buildings still remain, though the need for them has happily ceased.

As the only means of lighting the Meeting House in an evening was with tallow candles, the second meeting on First-day was held in the afternoon, for several months in the year, which perhaps accounted for the answer to the Query as to the due and decorous holding of meetings being generally qualified by the clause "with the exception of some appearance of drowsiness at times."<sup>5</sup> When, as occasionally happened, a meeting for the public was held in the evening in the Meeting House "at the request of a Ministering Friend from a distance" (the name was never given), the candles in the primitive chandelier

<sup>5</sup> Drowsiness in Meeting was by no means a new experience, however. At Edinburgh Yearly Meeting for 1724, after the Queries had been duly read, it is recorded that "friends have agreed y<sup>t</sup> there be an addition to the Querys with respect to the abstaining from sleep after this manner (viz.) and whither friends abstain from sleeping in meetings."

were supplemented by others on the window-sills and other coigns of vantage, stuck into improvised candlesticks of potatoes cut in half. On these occasions the sliding panels were removed from the passage, and "the loft" was thrown open, a gloomy apartment above the passage and Women's Meeting House, access to which was gained by narrow stairs issuing from "the Library."

Family visits from "Ministering Friends" were comparatively common in those days, and on the somewhat rare occasions when the "Public Friend" engaged in prayer, the family of course stood up. I remember the astonished reprobation with which a member of a by no means exceedingly "plain" Friend's family mentioned the report that the household of a well-known Halifax Friend all went down on their knees on such occasions. I think there were only two Friends at Edinburgh, David Doull and John Wigham, Tertius, who for many years kept up the old Puritan custom of holding their broadbrims in front of their faces in meeting during the time of prayer. One very occasionally sees this still done in church by a worshipper on entering, before sitting down, and I have seen the custom followed in some of the Calvinistic parts of Switzerland. When we stayed in the country during the summer holidays we always had our little gatherings together in silence at our lodgings on a First-day morning, and sometimes in the afternoon as well. No consistent Friend could have dreamt of countenancing "the will worship" of "a hireling ministry" by joining with the worshippers in church or chapel. My father very consistently carried out his principles under what, to a sensitive man such as he was, must have been very trying circumstances. Meetings in support of Anti-Slavery, Peace and other good works in which Friends were interested, and in which they united with other Christians, used to be held in one or other of the dissenting Meeting Houses at Edinburgh. It was a matter of course that the meeting was opened with prayer by the minister or a colleague, when everybody stood up. On one occasion my father had been persuaded, very reluctantly, to take the chair. Whether he had explained his scruples to the minister beforehand I do not know, but he sat quietly all through the lengthy

prayer, in the face of the standing assembly. He had a specially strong objection to the term "Reverend" as applied to any man, and felt almost as strongly about "Mr." and "Esquire." "Thou may esquire them if thou likes, Daniel, I never do," he once said to his friend and pupil, Daniel Wilson, who had been addressing some letters for him. The Established churches were not called by the name of the parish in which they were situate—St. Cuthbert's, St. Andrew's, as the case might be—(or if it was necessary in a formal document so to designate them, the words "so called" were always appended) but in ordinary conversation the name of the minister who preached there was employed. Thus Newington Parish Church, a conspicuous object from our windows, was always known as "Runciman's Church." So, too, with the dissenting places of worship: the U.P. Chapel in Nicholson Street was "George Johnston's," the Independent meeting place in College Street "Dr. French's."

Paintings were hardly ever seen on the walls of Friends' houses, and even engravings but sparingly. In the well-furnished house of John Wigham, Tertius, there was a copy of the engraving of "Penn's Treaty with the Indians," in the dining room. I remember too a wonderful fire-screen in coloured worsted work representing "the Flight into Egypt" which stood in one corner of the drawing-room. David Doull also had a copy of "Penn's Treaty" in one of his rooms; and John Wigham, Junior, went so far as to have engraved portraits of Elizabeth Fry and William Allen, and an engraving of the opening of the first reformed Parliament, in his drawing-room. At Hope Park, as was to be expected, the walls had more artistic adornment, but in connection with that I may recall that when paper-hangings were first substituted in the parlour for the dull-toned paint, which dated probably from my grandfather's time, my father had the first paper stripped off again and a much plainer one substituted, as, on seeing it on the walls, he feared that the one he had selected might, after all, grieve the feelings of some of his friends. I think at Meadowside, a single portrait in oils, by one of the old masters, was hanging in the dining-room, also a somewhat gaudy Swiss landscape with a village church spire in the centre in which a real going clock was

inserted! But that must have been after Alexander Cruickshanks's death. They had been brought from abroad by his youngest son, who had resided in Italy for some time on account of his health. He brought back another most unfriendly possession, according to the ideas of those days, a moustache, which caused great concern to his family. More than one of Alexander Cruickshanks's children developed a great love for the fine arts, two of them forming good collections of engravings.

Alexander Cruickshank himself, like other Friends of the period, had a great objection to having his likeness taken. Some of his children, however, without his knowledge, introduced into the house a local artist of some talent, Dobie by name, who, watching his opportunity, succeeded in making a good drawing of the all-unconscious old Friend whilst he was seated in his arm chair with his after-dinner book. The last illness of Ann (Christy) Cruickshank, in 1836, was a brief one, and her children were much distressed that they had no likeness of their mother. However, Dr. Barry and Alfred Blakey, enthusiastic young men, took a plaster cast of her face, from which many years later a good marble bust was executed. I fancy it was by the same sculptor that a bust of Alfred Blakey was afterwards made; but in this case, the vault had to be visited at dead of night, the coffin opened, and the needed cast of the features then taken.

In the family circle in those days, singing and all "instruments of musick" were of course strictly taboo, though many of the young Friends and even some of the older ones were—I was going to say *passionately*, but as that is hardly a Friendly word, let us say *exceedingly*, fond of music. Some of the young people, it was rumoured, played surreptitiously on the Jews-harp, for lack of a better instrument. It need hardly be added that dancing and concert and theatre going were still absolutely forbidden, but, curiously enough, acting Charades was a favourite diversion in more than one orthodox household. What dressings up there used to be in all manner of outlandish garments, including generally, on one pretext or another, an old Friend's bonnet and a broadbrim! Recitations were also encouraged, even those from Shakespear. Playing-cards, of course, were never seen, but

there was a game at "Poetical Cards," in which I think you had to guess the name of the authors of certain quotations, or perhaps the subjects of the verses. Several writing games, as well as "Cartoons," "George Fox's Hat" and "Clumps," were great favourites, and in the winter evenings we had "Blind Man's Buff," "Hunt the Whistle," "Neighbour, neighbour, I've come to torment thee," and other active games; whilst in the long summer evenings there were grand times in the garden over "Prisoners' Base," "I Spy," and "Brush." I fear the present generation of highly superior young people would have regarded our proceedings as unutterably childish and "slow," but they were a source of very great enjoyment to those who participated in them, and hosts of pleasant memories rise up as one recalls the hospitable houses where we used to meet, some sixty or seventy years ago.

W. F. MILLER.

Note.—There are numerous references to Edinburgh and some of its Quaker inhabitants in *Memoirs of John Wigham Richardson, 1837-1908*.—ED.

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## The Cambridge "Journal"

*Continued from page 26*

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36.—Vol. II. p. 199.—A textual note should have been written to the reference "Acts 2.22.23," somewhat as follows: This is the reference as originally written. At some later period the figure denoting the chapter has been altered to 3, correcting the reference.

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Thursday was married at the Quakers-Meeting in Gracechurch-Street, Mr. Bell,<sup>1</sup> a wealthy Hosier in the same Street, to Miss Falkener<sup>1</sup> of Wapping, Daughter of Mr. Falkener, late an eminent Merchant of this City, an agreeable Lady with a Fortune of 6000l.

News-cutting in D., dated 1743.

<sup>1</sup> On the 17th of Twelfth Month, 1742, Robert Bell, hosier, citizen, and Long Bow String Maker, married Margaret Falconer, daughter of John and Anne Falconer. (Friends' Registers.)



# A Literary Circle in Sheffield in 1816

EXTRACT FROM A LETTER ADDRESSED BY SARAH SMITH OF SHEFFIELD TO HER ONLY SISTER, REBECCA SHORTHOUSE OF BIRMINGHAM<sup>1</sup>

Carr Wood<sup>2</sup> 8 mo 11<sup>th</sup> 1816.

On 7<sup>th</sup> day we had such a company as it seldom falls to my lot to entertain; taken all together, affording not only enjoyment at the time, but permanent delight, when recollected, Josh & Ann Gilbert,<sup>3,4</sup> Jane Taylor,<sup>5</sup> James Montgomery,<sup>6</sup> Maria Benson,<sup>7</sup> & Geo. Bennett<sup>8</sup> came

<sup>1</sup> Sarah Smith (1767-1845) was the younger daughter of Joseph and Hannah (Storer) Robinson, of Birmingham. Her elder sister was Rebecca (1765-1858), wife and widow of William Shorthouse (c. 1769-1838). The sisters helped their father in the retail department of his business. In 1799, Sarah married Samuel Smith, of Sheffield (1769-1821); there were no children. Samuel Smith and his brother William owned the first rolling mills for iron and steel erected in their town, and to this lucrative business succeeded Edward Smith (1800-1868), only son of the latter and the well-known Temperance worker and philanthropist.

The original letter from which these extracts are taken is in the possession of George Cecil Dymond, of Carrwood, Birkenhead. The extracts are printed in *Memorials of the Families of Shorthouse and Robinson*, a private circulation volume, printed in 1902 to commemorate the one hundredth birthday of Sarah Southall, 1901. A copy of the book was presented to D. by G. C. Dymond, in 1909.

<sup>2</sup> Carrwood was built by Samuel Smith in 1811; it occupied a beautiful site overlooking the Don, a mile or two from Sheffield. On Sarah Smith's death Carrwood was sold to a Sheffield manufacturer. The name survives in local topography.

<sup>3</sup> Joseph Gilbert (1779-1852) was a Congregational minister at Sheffield and later at Nottingham.

<sup>4</sup> Ann Gilbert (1782-1866) is better known as Ann Taylor, writer of children's poetry, with her sister, Jane Taylor. She married Joseph Gilbert in 1813.

<sup>5</sup> Jane Taylor (1783-1824), younger sister of Ann Taylor (afterwards Gilbert) and daughter of Isaac Taylor. The poems by the sisters became immensely popular.

<sup>6</sup> James Montgomery (1771-1854), poet, and newspaper editor. He was imprisoned in York Castle for libel in 1795 and 1796, and in prison he became acquainted with the Friends who were there on account of non-payment of tithes due George Markham, Vicar of Carlton. He wrote lines on the death, in 1803, of Joseph Brown, one of his fellow prisoners—"Spirit, leave thy house of clay," and lines also on the death of Richard Reynolds, 1816—"Strike a louder, loftier lyre." Montgomery is mentioned by Henry Wormald in his diary of his detention in York Castle, in very warm terms; attached to the diary (now in D., see *F.Q.E.*, 1878), is a letter dated 1808, from the Poet, enclosing a gift of £5 for his friend Wormald. On hearing of Sarah Smith's death he wrote a

to dinner & we were joined at tea by Eliz<sup>th</sup> Read<sup>9</sup> (her husband is in London), Emma Lance,<sup>7</sup> Han<sup>b</sup> Kilham<sup>10</sup> & E. & A. Bayley.<sup>11</sup>..It was a delightful day for most of them were intimately acquainted, & all had met before, & I think had been pleased to meet..The day was fine & we were sometimes out of doors & sometimes in, as we liked, & when in the room frequently changed our seats that all might partake of conversation where it appeared most animated. Jane Taylor is a sweet simple hearted affectionate young woman, she ran about like a fawn—Montgomery was all animation, tho' he has lately experienced what I think they say he calls the greatest trial he ever met with—a parting from Sarah Gales,<sup>12</sup> I have mentioned before I daresay that she had concluded to go & reside in America, at the very earnest request of her relations there, & a friend of theirs was deputed to take her over. She sailed on 2<sup>nd</sup> day in the Lancaster.

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letter to her nephew, Edward Smith, recording the fact of their fifty years of friendship.

On one occasion Elizabeth Fry, accompanied with her daughter Rachel, had a meeting at Sheffield. It was very crowded and several men, including Montgomery, had, in consequence, to sit on the women's side. Meeting Montgomery at Carrwood, Rachel Fry (*aft.* Cresswell), "a lively, impulsive girl, said to him, 'And were you not very happy, Mr. Montgomery, sitting among the ladies?' 'Happy!' he replied, 'I was never so miserable in my life'" (*Memorials*, p. 38).

<sup>7</sup> Not identified.

<sup>8</sup> Bennett was a Sheffield gentleman, a traveller and pioneer missionary in the South Seas. He wrote copiously on his travels and was a frequent visitor at Carrwood. Montgomery prepared a record of the travels of Bennett.

<sup>9</sup> Elizabeth Read lived at Wincobank Hall. She was foremost in the charitable work of Yorkshire, and probably a Congregationalist.

<sup>10</sup> Hannah Kilham (1774-1832), *née* Spurr, married Alexander Kilham, a Methodist minister, in 1798, her husband dying the same year. In 1802 she joined Friends, from 1805 to 1821 she had a day and boarding school in Sheffield. Her only child died in infancy. She was a Minister and writer, and visited West Africa thrice in the interests of the natives. She died and was buried at sea, near Sierra Leone. Montgomery wrote a testimonial of her worth. See *Memoir*, by her step-daughter-in-law, 1837.

<sup>11</sup> E. and A. Bayley lived with a brother on the Occupation road not far from Carrwood. They were Unitarians and leaders in the intellectual life of Sheffield. Sarah Shorthouse, *aft.* Southall, was present as a girl of fifteen at the party described. The printed extracts from this letter, taken from a MS. by Sarah Southall, give "Ann and Mary Bailey."

The only surviving daughter of Sarah Southall, Margaret Evans, of Llanmaes House, near Llantwit Major, has kindly assisted in the preparation of these notes.

..Her Sister Ann<sup>12</sup> & Montgomery accompanied her to Liverpool, the latter sailed down the river with her, & came back in the Pilot boat, & it is said it was with great difficulty he was made to leave the ship at last. He was they say in love with her ; but having now made a firm resolution not to marry, he made no effort to detain her, believing it best for both to be separated, but M. Benson says he acknowledged when he returned, that when the parting moment came he would have given up all advantage—all connections beside, & have gone with her, rather than have parted—his sensibility is extreme, his care is as much as possible to hide it, if displayd, it would really amount to the ludicrous altho' perfectly [sincere]. We were some of us so cruel on 7<sup>th</sup> day as to laugh instead of crying at some things he said relative to this grand event of his life. Many of us were sorry to part with her however for she is a sweet-temper'd pleasant sensible young woman. We are exceedingly glad of the acquisition of Jos<sup>b</sup> Gilbert & his wife as acquaintances..Tho' both admired Authers, they are as easy of access, & as free in conversation as any common person we meet in society ; indeed Jos<sup>b</sup> Gilbert possesses a sweetness of mind & manners almost unequalled in his sex I think. Poor Isaac Taylor<sup>13</sup> was left behind, he was so much afraid of the evening air, & tho' I wanted his company, I thought it better for him to stay, for he has taken cold lately & is in a very precarious state of health..

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What was it to me to read of any being born again, till I was slain, and knew the heavenly baptism of Christ Jesus ?

WILLIAM DEWSBURY, in a sermon preached at Gracechurch Street, London, 6 iii. 1688, printed 1741, p. 14.

<sup>12</sup> The sisters Ann and Sarah Gales were, perhaps, daughters of the Mr. Gales who was editor of the *Sheffield Register* (afterwards the *Sheffield Iris*), the predecessor of Montgomery. He got into trouble with his paper and fled to America. Ann was Montgomery's companion and friend ; she kept house for him as long as she lived.

<sup>13</sup> This was Isaac Taylor (1787-1865) son of Isaac Taylor, of Ongar (1759-1829), and brother of Ann and Jane. He wrote "The Natural History of Enthusiasm," "Ancient Christianity," etc. He was called "the Recluse of Stanford Rivers."

In a note to this reference to Isaac Taylor, Sarah Southall writes, "It is remarkable after this account that Isaac Taylor lived to be an old man ; he published many celebrated works."

# James Montgomery to Sarah Smith, 1813

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Dear Madam

I am informed that you called on me this morning to accompany yourself and Miss Springmann to the National School, and that not finding me risen you proposed to call again this afternoon for that purpose. Though this is the second day that I have been confined in bed till noon, from the effects of a cold, I should not have hesitated on an ordinary occasion to have rendered my best services according to your desire. But your friend is not an ordinary person and I feel so much difficulty on the subject of introducing her to the National School (in its present state especially) that I really dare not do it. I am not one of the Committee, nor am I even eligible to serve on it, as the Church does not acknowledge me a member of its peculiar community. I am therefore an unprivileged subscriber only to the School. I was indeed nominated one of the original Committee, but when that Committee were pleased to depart from the principles which were understood amongst us to be the basis of the Institution, and to adopt a strict Church form in the day as well as the Sunday School, I became necessarily excluded from any share in the direction. I therefore feel myself in a very delicate situation with respect to introducing a stranger, of whom it is probable some jealousy may be entertained, and I must honestly confess—as the plain truth will please you better than any mere evasion,—that I have not the courage to risk the displeasure that might be excited by my compliance with your desire at this time. I therefore cast myself on your generosity to give me credit for a sincere wish to gratify your friend's laudable curiosity, without being at liberty in my own mind to do it. My apprehensions may be vain,—and no offence might be caused, by your friend's visit to the School, but I think at any rate, she had better be introduced either by one of the

Committee or some churchman qualified to be upon the Committee.

With sincere respect and esteem

I am your obliged friend & serv<sup>t</sup>

J. MONTGOMERY.

Iris Office.

Nov. 26. 1813.

[Addressed to]

Mrs. S. Smith.

Carrwood [Sheffield].

From the original in the possession of G. C. Dymond.  
A postscript gives the names of the persons on the Committee.

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## Edward Pease to Sarah Smith, 1827

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High flats 10 Mo. 24<sup>th</sup> 1827

Dear Friend

Sarah Smith

Perhaps thou wouldst learn that my dr Son John<sup>r</sup> is engaged in a visit to the meetgs in the West riding, & in the prosecution of this work, we thought thou wouldst have the kindness to take in two very poor pilgrims if thou wast not engaged with company, or otherwise—

the time we looked to as most likely, was seventh day next—as looking to sitting with the family at Newill<sup>2</sup> on our road from Barnsley (*if the road be passable*) there

<sup>1</sup> John Pease, the noted Minister, who was accompanied on many of his home-journeys by his father, as companion-Elder.

<sup>2</sup> Newhill Hall, lying to the East of a direct line between Barnsley and Sheffield, is an ancient mansion belonging to the Quaker family of Payne. It was built in the year 1785, by John Payne, who was born at Newhill Grange (now a farmhouse adjoining the Hall) in 1757. The Hall is of "Georgian" architecture with "Adams" mantelpieces and a handsome "Adams" ceiling in the drawing-room. An earlier John Payne married Ann Aldam, of Warmsworth, in 1708, having settled at Newhill shortly before his marriage.—(From private information, and the Friends' Registers.)

is some uncertainty of our being with thee to dine, then please not to wait for us if we be not in by One Clock, as we then shall hope to be in, in nice tea time—I must trust to thy kindness to excuse all this freedom, & when we are favored to meet we must place it all either to the account of the Church, or that friendship which would have sincere gratification in having thee under the roof of the writer—I may add we have been enabled through favor to get along to the relief of my dear companion, and I trust without incurring the condemnation of frds<sup>3</sup>—but this I would speak humbly, freed from having whereof to boast—We unite in Love to thee &

I am

Thy affectionate Friend

EDWARD PEASE.<sup>4</sup>

<sup>3</sup> Note the curious, cautious phrasing, once so much in use in records of religious visits.

<sup>4</sup> Edward Pease (1767-1858), “the Father of Railways.” His letter is printed from a copy of the original, which is in the possession of G. Cecil Dymond, of Birkenhead.

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## Joseph John Gurney and Elizabeth Fry to Sarah Smith, 1829

Norwich 7 mo. 22<sup>d</sup> 1829.

My dear friend.

I do not know whether thou art at home; & if at home, I do not know what thou wilt say to me, when I tell thee that I propose coming with my wife<sup>1</sup> & little boy<sup>2</sup> to thy house next seventh day evening—It is not improbable that my dear sister Fry<sup>3</sup> may also be of the party—& further (I hope I shall not alarm thee) my mother Fowler<sup>4</sup> proposes coming to Sheffield that evening—& would of course wish to be as much as she can with her

<sup>1</sup> Mary, daughter of Robert and Rachel Fowler, of Melksham, Wiltshire, whom he married in 1827.

<sup>2</sup> Presumably, John Henry Gurney, b. 1819, a child of the first marriage, well-known naturalist.

<sup>3</sup> Elizabeth Fry, *née* Gurney.

<sup>4</sup> Rachel Fowler (1767-1833) *née* Barnard.

daughter. We should be on our way to Ackworth & wish to pass first day with Friends of your meeting.

I have ventured to propose to my mother to rendezvous at Carwood ; and of course those whom thou canst not conveniently take in can go to an Inn to sleep—or all of us, if thou art already full—

Hoping thou wilt excuse my freedom,  
I am thy affect<sup>te</sup> friend,

J. J. GURNEY.

[Addressed to]  
Sarah Smith,  
Carwood,  
near Sheffield.

If absent

W<sup>m</sup> Hargreaves.<sup>5</sup>

[postage 11<sup>d</sup>.]

Upton lane 8/15/1829.

My dear friend.

I arrived safely at home last 3<sup>d</sup> day & found my dear family as well as usual but my poor husband still in a low state and certainly such events as we have passed through are *very very* shaking as to this life.<sup>6</sup> I feel the weight of the cloud upon my return after being a little diverted from it by the interesting objects of our journey.

I think that I engaged to give some little hints of my view of the state of your debt prison therefore I will endeavour to do it.

In the first place I consider the want of the separation of the sexes the most crying evil and a most unjustifiable exposure of the morals of both parties and that something should be done at once to remedy it at least the womens room should be locked up at night & they should have a bell that they could ring if they want any-

<sup>5</sup> This was probably the William Hargreaves, who died in 1834, aet. 64. He had a son, William, and a daughter, Lydia, who became leading Friends in Sheffield, the latter being a Minister. Brother and sister were joint-owners of a cutlery business. A little knife is now in the possession of Margaret Evans (*née* Southall), marked W. and L. Hargreaves. William (died 1874) never married. In 1839, Lydia married Ralph Neild as his second wife. She died in 1859, aet. 63.

<sup>6</sup> Owing to the failure of the business house in which her husband was indirectly concerned.

thing in the night—I think they should certainly be allowed firing as well as bread which is after all a scanty allowance for them. There should be divine service at least once a week and a suitable place for it as it is wrong & hard that prisoners for debt should be excluded the privilege of attending a place of worship. Thus far I think that the gentleman whose place it is should be induced to have these things attended to—Then I see that much may be done by benevolent ladies or gentlemen frequently visiting these poor creatures reading to them instructing them giving them books (as has already been done) and endeavouring to induce the poor prisoners to make such use of their time as may prove a blessing to them in after life also some attention might at times be paid to their poor families. I do not know that I have more to say upon the subject except to express my desire that a few of my dear friends at Sheffield may be induced to visit these poor persons because I do believe they would find it do good and very likely be blessed to many.

I remember with gratitude thy great kindness to me also C—T's<sup>7</sup> attention. After all I have passed through I find the kindness and love of my dear friends a great cordial to me—

I could send my love to many at Sheffield but particularly wish to have it given to Mary Hargrave. My kind remembrances to the Harrisons—

and believe me with feelings of much love to thee & thy companion

Thy obliged friend,  
ELIZ<sup>TH</sup> FRY.

My kind remembrances to Sarah the maid.

[Addressed to]  
Sarah Smith  
Car Wood  
near  
Sheffield.

[postage 11<sup>d</sup>.]

<sup>7</sup> That is, Charlotte Tomkinson, the companion of Sarah Smith after Samuel Smith's decease. She married Wilson Burgess, of Leicester, in 1833.

The above letters are printed from copies made from the originals in the possession of G. Cecil Dymond.



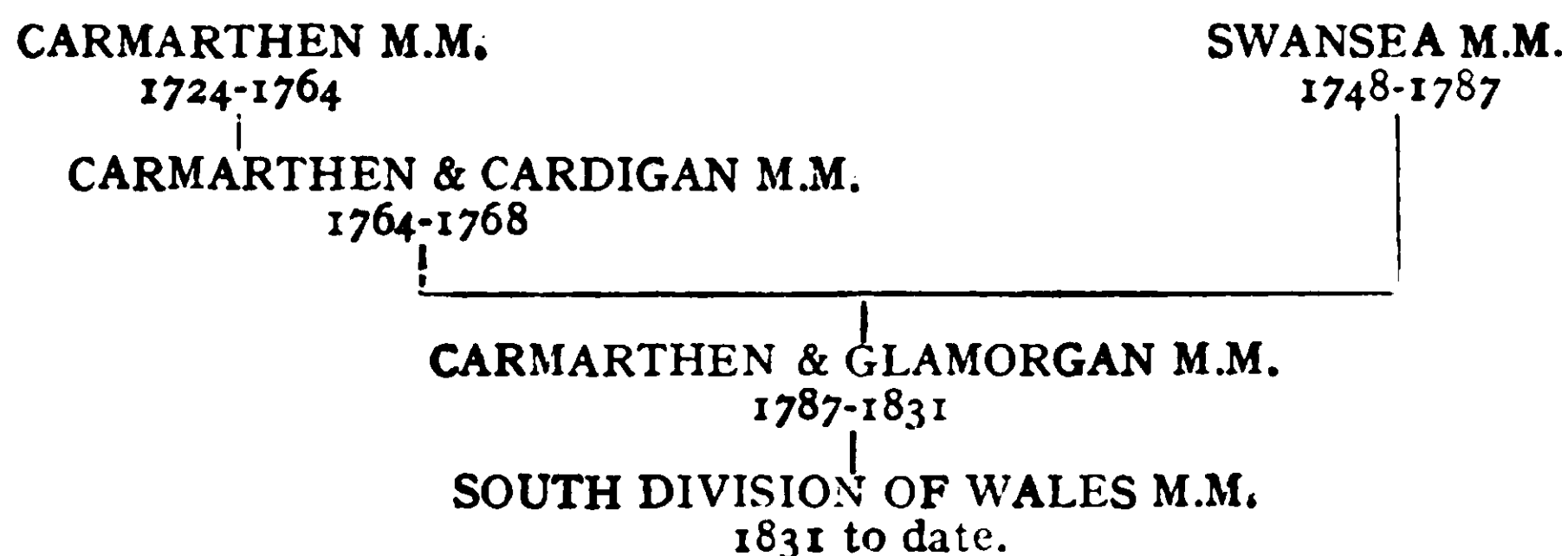
# Meeting Records

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## AT THE MEETING HOUSE, NEATH, SOUTH WALES

Carmarthenshire M.M.	1724-1744.
Do. do.	1748-1750.
Do. do.	1756, 1762, 1768.
Do. do.	1762-1764.
Carmarthen and Cardigan M.M.	1764-1768.
Swansea M.M.	1748-1787.
Carmarthen and Glamorgan M.M.	1787-1831. 4 vols.
South Division of Wales M.M.	1831 to date.

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## AT DEVONSHIRE HOUSE, LONDON

Wandsworth M.M.	1666-1789.
Croydon M.M.	1719-1721.
Do.	1758-1778.
United M.M. of Kingston, Wandsworth and Croydon	1789-1816.
Kingston M.M.	1816 to date.

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Mark Beaufoy, Esq., the father of the Member for Yarmouth, was the first Quaker who ever appeared in that character at the Court of Versailles. The French King [Louis XVI.] having expressed a desire to see one of that sect in his proper dress, Lord Stormont, who was at that time the British Ambassador, introduced Mr. Beaufoy, who appeared *covered* in the presence of his most *Christian Majesty*.

Newscutting in D., 1787.

## An Unauthorised Philadelphia "Discipline"

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A LITTLE book with the following title has recently been acquired for the Devonshire House Reference Library—*Rules of Discipline of the Yearly Meeting of Friends held in Philadelphia, carefully examined and compared with the Copies printed by direction of the Meeting, and now in use in all the Meetings in Philadelphia.* (Philadelphia: J. Mortimer, 74 S. Second Street. James Kay, Jun., Printer, 1828 (6 by 3½, pp. 135). There is an Appendix of manuscript additions to the printed copies, dating from 1807 to 1818. The "Address to the Reader" is as follows:—

"Hitherto the Books of which the following pages are an exact transcript, have been kept in the different meeting houses of our society, under the charge of the overseers and clerks; and how deeply soever we, as individuals of the same community, may be interested in their contents, they have for the most part been kept as secret and as sacred as the books of the Hindoos.

"We have always been of opinion that what is in itself good, cannot be too widely diffused, or too extensively known. We believe that the Rules of our Discipline have this tendency; and so believing, we have taken the usual means of making them public by printing them; and we earnestly hope that all our good intentions may be realized.

"Philadelphia, 11th mo. 1825."

Attached to the front cover of the book is a paper on which is written the following:—"This edition was printed without consent of the Yearly Meeting, by a person who is not a member of society, but is said to be correct with the exception of one paragraph on page 27 enclosed in Brackets: the Yearly Meeting of Philadelphia has not adopted this regulation (receiving disowned persons on 'request as other applicants')."

Can any reader supply the name of the author?

Since writing the above, another earlier edition of the same book has come to light—the one entered in Smith's *Catalogue*, i. 763, among official publications of Philadelphia Y.M., printed in 1825.

The early authorised editions of the *Discipline* appear to be:—*Collection of Advices*, in MS. only, 1763; *Rules of Discipline*, 1797, 1806, and 1834. All these editions are in D.

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Mrs. Drummond,<sup>1</sup> the famous Quaker Preacher, came to Town on Thursday Night from Oxford, having been the Admiration of the Countries where she made her Progress.

Newscutting in D., dated 1736.

<sup>1</sup> For records of the life of May Drummond, see THE JOURNAL, vol. iv.

## Notes relating to Elizabeth Heath, of Mansfield, Foundress of Heath's Charity<sup>1</sup>

**T**HERE is some difficulty in tracing the history of Elizabeth Heath, as there were certainly two or more families of the same name resident in Mansfield during the lifetime of the foundress of the Charity, and they were nearly related. Elizabeth Heath is described in several documents and in her will, as the widow of Henry Heath; her husband appears to have had three brothers, Thomas, John and Richard. Thomas died about 1632. It is interesting to note that the wives of John, Richard and Henry were each of them named Elizabeth. The four brothers were the sons of Henry Heath, who in 1614 purchased a house "situated near a Bridge called y<sup>e</sup> Church Bridge in Mansfield," from the Cooke family. The estate was of considerable extent and there were tanyards included, the price paid being £250, or thereabouts. An extract from the Register of St. Peter's Church, Mansfield, shows that on 8 July, 1636, "Henry Heath, Sen<sup>r</sup>, one of y<sup>e</sup> eight Assistants," was buried, and by Surrender Dated 1637 "the feofees of Henry Heath Dec<sup>d</sup> surrender tenement in Churchgate, Mansfield, with Tanhouses in the occupation of John and Henry Heath sons of the dec<sup>d</sup> Henry Heath"; this with other property came into possession of Henry Heath. The husband of Elizabeth Heath is in several documents described as a Tanner, or sometimes a Currier. In connection with the property purchased in 1614, one deed shows that there were as well two crofts and malt kilnes in a Lane called Le Blynde Lane. From boundaries given, the house seems to have stood between The Ram Inn and the old Eight Bells, probably next The Ram. It is quite possible that the old tanyards which were in use within the last

<sup>1</sup> The information has been obtained from ancient deeds and court surrenders in the possession of William Pickard, West Bank, Mansfield, acting trustee.

## 62 NOTES RELATING TO ELIZABETH HEATH

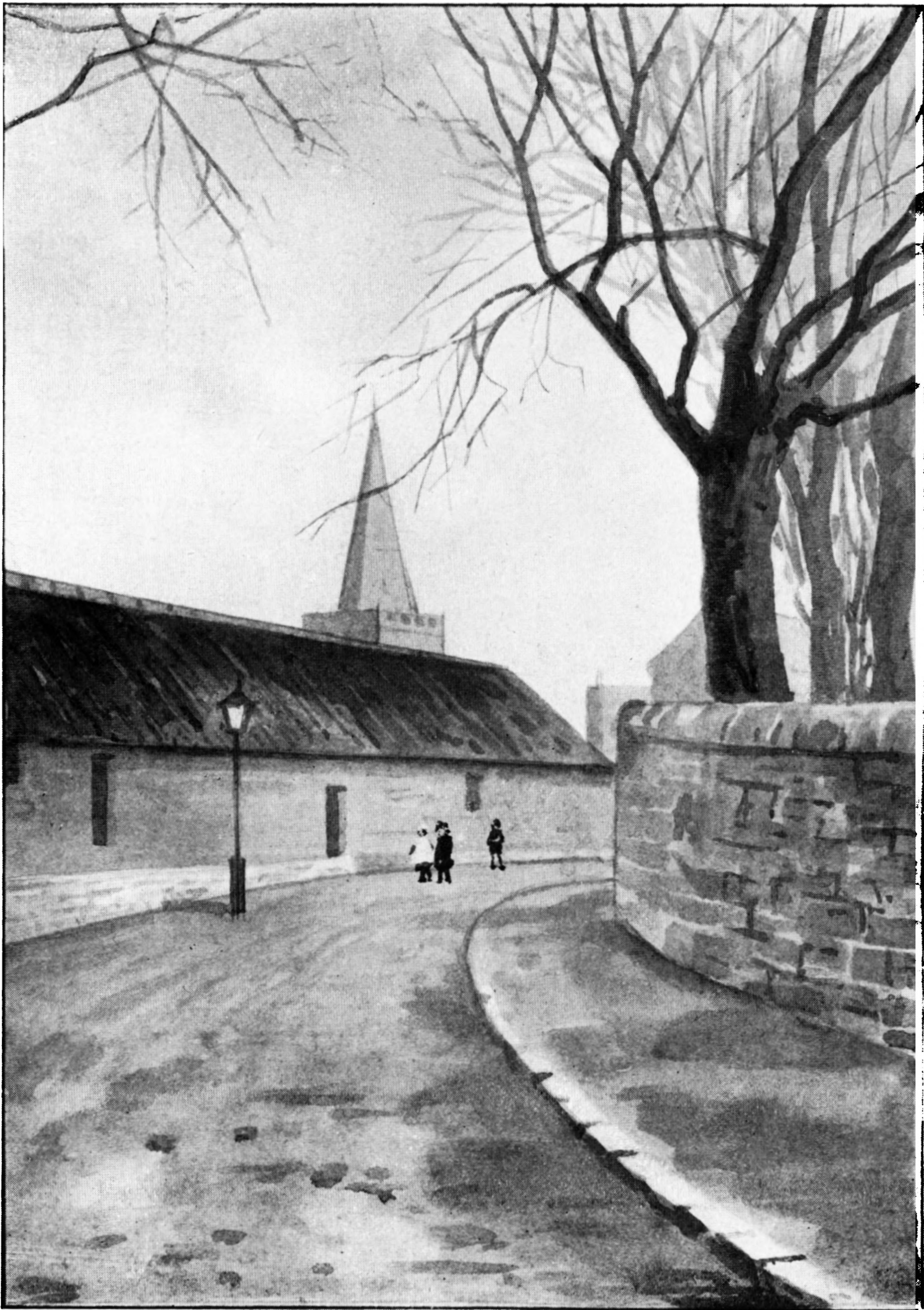
twenty-five or thirty years were on the site of the tanyards mentioned in the deeds. At the back there was a croft with the malthouses on its southern side, thus accounting for the maltings mentioned as being in Blynde Lane ; malthouses still stand there, though not now used for their original purpose.<sup>2</sup> In the inventory taken, after Elizabeth Heath's death, of furniture, etc., in her house, there is mention of one table in the tanyard and " five pieces of lead pipe in the Brige House, also Hay in the Barns and The Hussoilments in the House, out houses and yards," so there is no doubt it was a house with a considerable amount of ground attached.

In the first book of St. Peter's Parish Registers, the following entries occur:—" Christened, Elizabeth, daughter of Henry Heath and Elizabeth his wife, July 11, 1638 ; Frances, daughter of Harry Heath & Elizabeth, March 24, 1640 ; William, son of Henry Heath [wife's name not mentioned], June 26, 1650." The last two names do not occur in any of the deeds, but in the Marriage Register of St. Peter's Parish : " 1654, June 22. Mr. George Griffith of Cambridge and Elizabeth Heath of this P. married." This Elizabeth was certainly the daughter of Henry and Elizabeth Heath, for lands and property were surrendered to her and her husband, doubtless as her marriage portion. It is probable there were no children of the marriage, and that she pre-deceased her husband, as in his will he bequeaths all the property that came to him on his marriage to his " dear Mother, Elizabeth Heath." He died in 1686, and his mother-in-law, Elizabeth Heath, was his sole executrix. He is described as M.A. of Queen's College, Cambridge. He also left small legacies to his wife's " kindred Henry Heath and his younger daughter, Anne." The Parish Register shows that a Henry Heath was buried 1 Nov., 1678, and as in a deed dated 1680 we find Elizabeth Heath described as a widow he was presumably her husband.

Nothing has been found in the deeds to support the popular story that Elizabeth Heath of the Charity lived at The Queen's Head in Queen Street.<sup>3</sup> Mention is made of a house called The Talbot situated in Wass Lane ; and

<sup>2</sup> See illustration.

<sup>3</sup> Repeated in *Camb. Jnl.* ii. 405.



*From a Sketch by A. S. Buxton.*

[See page 62.]

BLIND LANE, MANSFIELD.



no deeds have been examined which relate to any house bearing the name of The Queen's Head. The story may have arisen from the fact that a Henry Heath lived at The Talbot in 1689; this is shown by William Dernelley's surrender of that date. He was a blacksmith, and his wife, Mary, was sister and co-heiress of Henry, William and John Heath, deceased; the property called The Talbot was in the occupation of Henry, the father of Mary Dernelley. The property is surrendered to William and Mary Dernelley on the condition they pay to "Elizabeth Heath, widow, the sum of £102 : 10 and forty shillings and 10/- besides." It is possible that The Queen's Head may be on the site of The Talbot, and that as there is no mention of Queen Street in any deeds, the district round there may have been known as Wass Lane.

The Almshouses which Elizabeth Heath built and endowed in her lifetime were erected, *circa* 1687, on what was known as Broad Close, which is described as "lying near a Lane called Nottingham Lane." The houses are twelve in number; six are occupied by poor persons of Mansfield, and six are reserved for members of the Society of Friends. The Charity also provided for a payment of eight shillings a month to the inmates, and the first payment was made the first month after 15 January, 1691, "a coat or gown to be given at the trustees discretion marked on right arm E.H. each to be of the value of 10/- and no more, to be delivered 24<sup>th</sup> December in each year." "One cart waggon or wayne load of Coals value 6/8 to be laid down before their respective doors." The houses were re-built in 1855, and in 1844 six more houses were built, which are occupied by the poor of Mansfield. The weekly stipend has been increased from time to time, and the initials E.H. are no longer worn on the right arm. Elizabeth Heath left all her property connected with the Trust to be administered by Friends: the names of the first Trustees were John Hart of Nottingham, Tallow Chandler, Jonathan Reckless of Nottingham (son of John Reckless the Sheriff of Nottingham), miloner, John Seaton of Blyth, Yeoman, Richard Clayton of Chesterfield, Yeoman, Robert Moore of Mansfield, Cordwainer.

A deed dated 1692 refers to the purchase of a further portion of Broad Close and mentions it as lying next

adjoining to the houses called the Almshouses ; the Deed is endorsed " Surrender of y<sup>e</sup> back side of the Almshouses."

The Friends' Register of Burials at Nottingham shows that Elizabeth Heath of Mansfield died 24 ii. 1693. She was buried in the Hospital Graveyard at Mansfield, 26 ii. 1693, where her tombstone is still to be seen, though the ground which is now the garden of the Almshouses has, of course, long ceased to be a burial ground.<sup>4</sup> There is nothing to show she openly joined Friends, and it is fair to suppose she did not, as her name does not appear in the ancient Book of Sufferings belonging to Mansfield Meeting. It is evident, however, that she sympathized with Friends and held them in high esteem.

EMILY MANNERS.

*Mansfield, Notts.*

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## Letters to Daniel Wheeler in England from his Family in Russia, 1832;3

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A SERIES of letters addressed to Daniel Wheeler by members of his family, copied into a book, has been presented to D. by Francis Fox Tuckett, of Frenchay, near Bristol. The book was sent to him in August, 1911, by Frances Pumphrey, of Stocksfield-on-Tyne, who found the letters among the papers of her aunt, Margaret Tanner. The book bears the name of Elizabeth Tuckett, who died in 1845. It passed from this Friend into the possession of Margaret Tanner, the sister-in-law of Sarah Tanner, *née* Wheeler.

The following *résumé* has been prepared by the donor:—

" This book contains copies of letters addressed to Daniel Wheeler, then in England, preparing for his Missionary Journeys, by his daughter Sarah and his son William, with some notes from the younger daughter Jane. They are dated from the farm at Shoosharry

<sup>4</sup> See illustrations.





*Photo by R. L. Manners.]*

*[See page 64.]*

**ELIZABETH HEATH'S TOMBSTONE.**



*Photo by G. S. Ellis, Mansfield.]*

*[See page 64.]*

**HEATH'S HOSPITAL, MANSFIELD.**



(marked Schouschari in Stieler's Atlas) between St. Petersburg and Tsarskoe-Selo, in Russia, where he had settled—a place described as 'on the edge of a vast bog, where he bored in vain for water'—evidently a most unhealthy position, as the sequel shewed.

“The letters describe in a graphic and truly pathetic manner, the terrible time through which the family was passing, in the absence of the father and two of the brothers (Joshua and Daniel).

“The earliest letter is dated 12mo. 10, 1832 'o.s.' and the latest 2mo. 9, 1833. The troubles begin with an attack of inflammation of the lungs to the son Charles, and he remains an invalid all through, but this is followed by the serious illness of Jane and her mother with fever. Jane recovers after a time of great suffering, but in the meantime the mother dies, and the difficult question arises where she is to be buried. William then falls ill for a time, and as he was the head of the establishment, farm as well as house, the position must have been doubly anxious for Sarah, who seems to have kept in health, although, as she herself says, a complete wreck from the strain. Many of their workpeople are down with fever, and a kind neighbour, 'E. G.,' who had nursed Mrs. Wheeler with great devotion, herself falls ill and dies.

“Sarah Wheeler's letters are remarkable for genuine submission to the Divine Will and an acknowledgment of all the mercies experienced in the midst of such great and complicated trials. She rejoices that Jane, who appears to have been somewhat thoughtless and vain, experiences a decided spiritual change, and Charles shows evidences of deeper thoughtfulness (in November of that year he started as his father's companion in his long Missionary voyage).

“Sarah Wheeler married William Tanner of Bristol, and survived her father. Those who remember her speak of the beauty of her character.

“The deadly climate of Shoosharry did its work only too well, on those who remained there, for William died in 1836 and Jane in 1837.”

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They that act not *from* Religion can never act rightly *for* Religion.  
W. PENN, *Address to Protestants*, preface.

## Dr. Lettsom's Rural Fête at Grove Hill, Camberwell<sup>1</sup>

“Friday, May 22nd, 1801. This evening Dr. Lettsom gave a rural *fête* at Grove-hill, his beautiful villa near Camberwell, to a numerous but well-selected party of his friends, in a style we have seldom witnessed.

“Soon after eight o'clock more than 500 persons were assembled, a considerable part of whom were beautiful and elegant young women; and contrary to the usual practice of such entertainments, not a single person present found one moment dull, though neither cards nor dancing were introduced. Among the guests were Sir William Hamilton and his luxuriously charming lady; the all-accomplished Mrs. Crespigny; the Archbishop of Bourdeaux; with several other distinguished foreigners, and English military officers; Mr. Nelson, brother of the gallant Admiral; a few of the benevolent society called Friends; many respectable Clergymen, Physicians, Lawyers, Merchants, and opulent Citizens, with their blooming offspring. Two hours were agreeably passed in promenading through the various well-stored rooms of the Doctor's very valuable museum and library, where abundance of the richest curiosities were thrown open for the readier inspection of his friends; and all were copiously supplied with refreshments of tea, coffee, etc.

“At 10 precisely a species of enchantment took place, a substantial temporary room, 100 feet long and 30 feet broad, erected on the lawn at the extremity of the greenhouse (the very existence of which had till then been admirably concealed), was thrown open and displayed the happiest mixture of elegance and hospitality. The tables “groaned with the weight of the feast,” which consisted of the best of wines, a profusion of excellent viands, and abundance of fine strawberries, which were actually in a state of growth on the festive board. The roof and sides of the building were perfumed with an immensity of natural flowers; and at the entrance, on a small banner of

<sup>1</sup> This will be read with interest, following the account of Dr. Lettsom in *The British Friend*, for January, by Hubert W. Peet.

white satin, elegantly fringed with gold, were these lines :

To my best my friends are free ;  
 Free with that, as free with me ;  
 Free to eat just what they please,  
 As at home, and at their ease.  
 Free to stay three hours or so,  
 When uneasy, free to go.—J.C.L.

“The company took the hint ; were as happy as mortals could be for three hours ; and by one o’clock the worthy host and his family were left alone, to contemplate on the high satisfaction they had conferred on so numerous and respectable a party.”—(*Gentleman’s Magazine*, 1801. i. 476-7.)

The above singular account we have only recently come across, and surely no Quaker, before or since, ever entertained such a remarkable company. Special prominence is given to the fair sex, and Pettigrew, in his *Memoirs of Dr. Lettsom*, alludes particularly to “His [Dr. Lettsom’s] enthusiastic attachment to the fair sex,” and “the company and the conversation of enlightened women.” This exposed the worthy doctor to many slanderous stories for which there was no foundation, although Pettigrew says that his “unguardedness of behaviour subjected him to severe censure—he was imprudent, but certainly not vicious.”

Dr. Lettsom was compelled at an advanced period of life to dispose of his beautiful villa of Grove Hill (commemorated by the pen of John Scott of Amwell), and of the whole of his splendid collections ; one can hardly wonder at this if he were given to such expensive entertainments as the one above described.

That Dr. Lettsom was a noble-hearted, good and humane man is evidenced by his friend Pettigrew’s *Memoirs*, and the latter relates that Dr. Lettsom was a most regular attender of Friends’ meetings, except when circumstances made it needful for him to attend other places of worship. The Doctor held very advanced views upon religious matters, equalling indeed extremists of to-day.

Probably what Friends considered his limitations in this and other directions prejudiced them against

Dr. Lettsom, and it is sad to notice that his funeral was attended by very few of his own Society ; and in the very long list of subscribers to Pettigrew's *Memoirs*, one is sorry to find the names of only about two Friends, the more so when one notices such names as Coleridge, Wilberforce, Earl Spencer, and many other eminent men.

JOSEPH J. GREEN.

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### A Scheme for Expediting the Transport of the Mails, attributed to Jonathan Dymond

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A SLIGHT notice of this interesting proposal appeared among a list of presentations to D. printed in *The Friend* (Lond.), of December 27, but there the presumed date was incorrectly given. Charles William Dymond, F.S.A., of Sawrey, Ambleside, has sent us a further note on the Scheme, which is as follows :—

“ As neither date nor signature is attached to this production, it is desirable that its *provenance* and the reasons for its attribution should be stated. They are these :—

“ Several years ago my first cousin, Francis Williams Dymond, of Exeter, found this document among the papers of his late father, Robert Dymond, Senr., whose profession was that of a land-agent and surveyor ; and, supposing—but without any reason—that the author was my father, William Dymond, he sent it to me. It remained in my possession until a year or two ago, when I gave it to my cousin, George Cecil Dymond, of Birkenhead, who has lately presented it to the Friends' Central Library.

“ From internal evidence it is clear that the scheme emanated from one of Robert Dymond's four brothers. The handwriting indicates that the choice must lie between George, the eldest, and Jonathan, to whose usual style of penmanship it bears the strongest resemblance ; and I know of no reason that can be urged against the supposition that he was the author.

“ The probable date would be c. 1820, when Jonathan was twenty-four years of age and Robert twenty-two—lately out of his articles, and commencing professional practice on his own account.

“ CHARLES WILLIAM DYMOND.

“ Sawrey, 11th January, 1913.”

The scheme is presented on a large sheet of rough brown paper, measuring 24ins. by 19½ins. Half of this space is occupied by five plans of the roads near Topsham and Exeter, and below is written the following :—

When Francis Freeling sends down a thousand pound for this Invention (which, being somewhat tired in my throat, I have this evening put upon paper), I intend to pay thee a good surveyors fee for looking at it and telling me—

How fast an hollow Iron Globe, 3ft. diameter and weighing say 200lb. would run down a declivity of one inch in 20? or 265 feet in a mile?

Supposing it to be 12 inches an hour then on level ground the Ball must be raised 12 times in 12 miles to the height of 265 feet. I suppose it might be raised by simple machinery in a minute each which would make the rate of 12 miles in 72 minutes or 10 miles an hour.

The plans explain themselves—the last is the way of making the rail on which the ball is to run (in the way of the Menai Bridge but extremely slight). The supports in the manner of the mast of a vessel which (of a large vessel) is I suppose 2 or 300 hundred feet from the hold.

My mails are to be packed into the Globe, sent off (if you choose) 10 times a day.

I do not know that hilly ground would be much obstruction because you might gain in the descent what you lost in getting up. Some descents would enable you to run several miles together and at a great rate.

But alas this "Castle" or rather *Bridge* "in the air," has like other Castles an *If*. *If* it would run 12 miles or more an hour. Perhaps it would not run 6 or 3 or 2. If not, no fortune for me and no fee for my Brother.

2nd day Evg. 9 o'clock.

I find I have really amused myself by my employ.

[Endorsed]

*Case.*  
for the Opinion  
of Robert Dymond.<sup>1</sup>

*Fee.*  
Conditional.

This is a good illustration of the many-sidedness of the Quaker mind. Jonathan Dymond was linen-draper, moralist and inventor; Joseph Storrs Fry [d. 1835] occupied his pen alike "On the Necessity of Freedom from Sin," and "On the Construction of Wheel-Carriages"; William Allen [d. 1843] was a manufacturing chemist, and a friend of Kings and Emperors. The story is told of a Clergyman and a Quaker, living in the same district, who met travelling, and engaged in conversation on some abstruse literary subject. Said the Cleric, "I am sure I have met you some where." Replied the Quaker, "Yes, you have often been into my shop." On hearing his companion's name, the clergyman exclaimed, "You a bookseller at —!"

<sup>1</sup>Another Friend, named Burgess, is said to have sent a plan for expediting the mails between London and Liverpool, to the father of W. E. Gladstone.

## “Gospel Order and Discipline”

**B**Y the kindness of George Vaux, of Philadelphia, we are able to print *in extenso* a very interesting manuscript, dating from the days of the Keithian Controversy, which bears the following title:—

GOSPEL ORDER AND DISCIPLINE  
in  
MEN AND WOMENS MEETINGS OF FAITHFUL FRIENDS OF TRUTH  
for ye

EFFECTING A MORE PERFECT SEPARATION FROM YE WORLD.

The transcription sent over, from which the type has been set, was made from a co-temporary manuscript in George Vaux's possession.<sup>1</sup> It should be considered in connection with the Keithite *Discipline*, printed in 1693, copies of which are in the Libraries of Haverford College, Pa., and the Historical Society of Pennsylvania.

Although the views held by George Keith and his followers did not meet with the approval of the general body of Friends, Keith being disowned by both Philadelphia and London Yearly Meetings, an attentive perusal of the following paragraphs will yield much of value even for the present day. The need for spiritual discerning and a definite confession of faith is emphasized; the value of the training of children for reception into the Society will impress us when birthright membership has been abolished; the date of “Spiritual Birth” is to be recorded, as well as that of “outward birth”; *all* Friends are urged to attend Church meetings; the duties of Elders and Deacons are set out.

The headings placed between brackets do not appear in the manuscript.

There is a reference to Keith and these queries in *Quakers in the American Colonies*, 1911, p. 449.

[DISTINCTION BETWEEN THE TRUE AND THE FALSE.]

1. Seeing y<sup>t</sup> in divers places many are crept into y<sup>e</sup> form & profession of Friends' way, who are not realy friends of Truth and have taken up the s<sup>d</sup> outward profession not from any true inward Convincement by y<sup>e</sup> Spirit of God in y<sup>r</sup> hearte nor having y<sup>e</sup> Glory of God, and y<sup>e</sup> Salvation of their Soule as y<sup>e</sup> End why ye have assumed y<sup>e</sup> s<sup>d</sup> profession, but some worldly interest or advantage &c.? Is it not necessary y<sup>t</sup> some note or manner of distinction as to the outward should be made betwixt faithfull friends of Truth and all such hypocrites & empty & formal professors?

2. Is there not an outward Separation as well as an inward to be made betwixt y<sup>e</sup> faithfull and y<sup>e</sup> world, and who are y<sup>e</sup> world but all hypocritical professors of Truth as well as y<sup>e</sup> rude and profane multitude

<sup>1</sup> Since the *Gospel Order and Discipline* has been in type another transcription has been received, which appears to be somewhat more exact as to spelling and contractions. This will be preserved in D.



of all sorts? And is not this plainly implied in that parable of Christ concerning the net that being cast into the Sea, did draw to land many fishes; some good and some bad, and the good were gathered into vessels but the bad were cast away?

[AN OPEN DECLARATION OF FAITH.]

3. Did not y<sup>e</sup> faithful generally in y<sup>e</sup> days of y<sup>e</sup> apostles joyn together in a body or Society of people, not only by feeling an inward knitting and uniting of y<sup>r</sup> hearts and Soules together by the power and Spirit of X<sup>t</sup> inwardly revealed in y<sup>m</sup> which indeed was y<sup>e</sup> Main, but by some open declaration & profession of y<sup>r</sup> faith in y<sup>e</sup> most principal & necessary Doctrines of Xtian religion either before the Church, or some faithfull Witnesses? And was it not a comon practice in y<sup>e</sup> Church in y<sup>e</sup> days of y<sup>e</sup> Apostles for everyone to give a solemn Confession to y<sup>e</sup> Truth believed by y<sup>m</sup>, and make an open profession of y<sup>r</sup> faith in X<sup>t</sup> Jesus before ye were received into y<sup>e</sup> number of y<sup>e</sup> faithfull? And were ye not received into y<sup>e</sup> Church by this s<sup>d</sup> open profession of y<sup>r</sup> faith as it was felt by a Spirituall discerning in y<sup>e</sup> faithfull to be real and sincere, with the faithfull giving unto them the right hand of fellowship, and allso with exortation and prayer frequently attending the s<sup>d</sup> practice? And though water baptism was then comonly administered after confession yet seeing it was but a sign or figure of the Spirituall Baptism and no gossell precept is ceased and y<sup>t</sup> we see no need nor service to renew the ceremony of it, yet whether Confession be not a necessary and serviceable thing to be continued in the Church as it was practiced in the days of Christ when in the flesh and in the days of the Apostles? for which see the following Scripture. Math. 10. 32 Luke 12. 8 Math. 3. 6 Acts 18. 19 Cap. 9. 26 Rom. 10. 9 10 Cap. 14. 11 2 Cor. 9. 13 1 Tim. 2. 10 Cap. 6. 12 Heb. 4. 14. 10. 23.

4. What is that profession of faith frequently mentioned in the New Testament which the faithfull are required to hold fast, and wherein doth it consist? Doth it not consist in an open declaration and Confession of y<sup>e</sup> Truth believed by y<sup>m</sup> as well as in External practices of Temperance Righteousness and Godlyness? And as ye were to believe with y<sup>r</sup> hearts unto righteousness, so were ye not to confess with y<sup>r</sup> mouths unto Salvation?

[A SEPARATED PEOPLE.]

5. Did not we separate from other Societye, not only because of bad doctrine contrary to the Holy Scripture received and held by them, but allso, and that especially, because of the vicious life and evill conversation and practices which were to be found among many of them, though some had a measure of sobriety and tenderness of hearte, yet were and yet are among them; but because we found them too generally vitious in their life and practice, having a form of Godlyness, but denying the power thereof, and could not look upon them to be a pure Church, but rather a mixed multitude, therefore we found it o<sup>r</sup> duty to separate from them, y<sup>e</sup> which separation we did witness to be countenanced and blessed unto us of the Lord, ought we not therefore to do o<sup>r</sup> utmost diligence to be a separate people still, and to purge out all the old leaven that we may

be wholly a new lump? and should not y<sup>e</sup> Church of X<sup>t</sup> be as a Garden enclosed where no weeds nor tares should grow, although both are to be suffered in the great fields of the World to grow until the Harvest, yet Should not a plain and open distinction be made even outwardly in y<sup>e</sup> sight of the World, betwixt y<sup>e</sup> Church & y<sup>e</sup> World as well as inwardly in y<sup>e</sup> sight of God, and y<sup>e</sup> sight of those who see with an inward and Spirituall Eye and Discerning?

[A SPIRIT OF DISCERNING IN REGARD OF PROFESSIONS OF THE TRUTH.]

6. And if we use all due endeavor and diligence to make a more thorough and perfect Separation from the World have we not ground to expect that God will more and more endue the faithfull among us with a spirit of discerning, whereby to be able to judge who are indeed worthy to be received into our number, and who are not worthy? And seeing we judge fitt openly in the face of the World to deny them who are openly vitious though they keep in some outward form and profession why should we not be duely careful to receive none into our number, but such whereof we have some proof that they have y<sup>e</sup> due and necessary qualifications of Good Xtians, the which proof is to be given by some open declaration of their faith in y<sup>e</sup> most necessary and weighty Doctrines of Xtian Religion, accompanied with a Godly sober and righteous Conversation and practice; the which if sincere will be savoured and discerned infallibly by faithfull friends.

7. Have not all faithfull friends good experience of a very precious living & savory discerning of such, who are indeed in the Truth and live and walk in it, so that both the words and works of such have a precious scent and savour of Life; and y<sup>e</sup> face and countenance of faithfull man and woman hath a living Image, beauty and glory of Truth shining in it sufficiently discernable to the Spirituall eye of the faithfull, whereby y<sup>e</sup> living Epistles writ in y<sup>e</sup> heartes of one another? And seeing God hath given to faithfull Friends such a pure and precious discerning, whereby to put a difference betwixt the faithful and the unfaithfull, y<sup>e</sup> precious and y<sup>e</sup> vile, the clean and the profane, the green fresh and living branches, & dry dead and withered branches why should not faithfull Friends make more use of their Spirituall discerning sense and judgement y<sup>t</sup> God hath given them, whereby first to prove Men before they own them as fellow members of Christ's body, and not suffer themselves to be deceived by a fair outside show, though contrary to the Spirituall discerning that God hath given. And is not the spirit of discerning that God giveth in some measure to all the faithfull, (though to some more abundantly) that measuring line that is to be stretched forth whereby the true Xtians and true Xtian worshippers are to be measured according to:—Jer. cap. 31. 39 see also Mal. 3. 18 Ezek. 22. 26. If these things be granted as I judge they will I do in the next place propose it to Friends serious consideration:

[ALL FRIENDS TO MAKE OCCASIONAL CONFESSION OF THEIR FAITH.]

1st. Whether it is not convenient that all faithfull Friends of every meeting who have good knowledge and discerning one

of another as being truly and livingly united together in the Truth, declare themselves every one in a few words, more or less as God shall enable them, to be one people and Societye, in the Truth, and give a pure and holy Confession unto the Truth in the most principall and necessary Doctrines of y<sup>e</sup> Truth commonly and generally received by Friends ?

[A DECLARATION OF CONVINCEMENT TO PRECEDE RECEPTION INTO THE CHURCH.]

2nd. That none be newly received into the number and Society of Friends untill ye give some open confession and declaration of their real convincement of the Truth & the most comon and generally received principles of Christian doctrine by Friends, & that in the Men's Meeting or some other Meeting appointed by Friends, or before some faithfull Friends who may give a faithfull account of y<sup>e</sup> same [to] Friends in case a larger meeting of Friends may not be had on every such occasion, and if any have not utterance fully and sufficiently to declare their Convincement and what God hath wrought in them, that ye may answer to some few plain and easy questions, proposed unto them by some faithfull Friends concerning y<sup>e</sup> most comon and necessary principles of Doctrine received generally by Friends, by y<sup>r</sup> answering to each question yea or nay according to the nature of the question ?

[RECEPTION BY HAND-GRASP, EXHORTATION AND PRAYER.]

3rd. If Friends be satisfied with their declaration & Confession to Truth so given and have a Spirituall discerning of y<sup>r</sup> sincerity in any measure though never so small, that ye extend and express y<sup>r</sup> Christian Love unto them by taking y<sup>m</sup> by y<sup>e</sup> hand or giving y<sup>e</sup> hand unto y<sup>m</sup>, and as God shall move and enable any of the faithfull to give y<sup>m</sup> a Godly exhortation and pray unto the Lord for them, that God may be pleased to give more of his spirit unto them, and to Confirm and establish them in the Truth & cause them to grow and increase in it ?

[TEST OF MEMBERSHIP SPIRITUAL NOT OUTWARD.]

4th. That though y<sup>e</sup> speaking of y<sup>e</sup> playn Language and denying y<sup>e</sup> comon and vain Salutations of y<sup>e</sup> World & coming to Meeting are good things ; being sincerely performed and a part of our testimony, yet y<sup>t</sup> ye may not be esteemed by Friends as any full test or Touchstone of Tryall or mark of distinction whereby to own any to be members of our holy Society, because of y<sup>e</sup> outward practice of these things, but y<sup>t</sup> y<sup>e</sup> only full Test and Touchstone received by us be y<sup>t</sup>, we find men in the Truth to live and walk in it, and being in the Spirit and form of Truth, not in some part of it but in all the other parts generally received and practiced by faithful Friends as God hath revealed it unto us, y<sup>t</sup> is to say, in y<sup>e</sup> form of sound words of Doctrine according to y<sup>e</sup> holy Scripture & all holy outward practices of a holy sober, & righteous Life & Conversation in all honesty, Righteousness, Temperance and other Xtian virtues ?

[CONVINCEMENT AND RECEPTION OF CHILDREN.]

5th. That all Friends having children come to years of discretion whom ye have instructed in y<sup>e</sup> principles & way of Truth & y<sup>t</sup> ye find God

hath blessed their pious Labours in y<sup>t</sup> respect, so y<sup>t</sup> ye have a sense of y<sup>r</sup> Childrens inward state, y<sup>t</sup> God hath opened y<sup>r</sup> understanding and begun his good work in y<sup>m</sup>, y<sup>t</sup> ye further labour with y<sup>r</sup> Children to be instrumental to have y<sup>m</sup> made willing and desirous to be received into the number and Society of Friends in the manner above mentioned, which thing may prove a great good to their children, and especially of their preservation from y<sup>e</sup> Spirit of y<sup>e</sup> World and Defilements thereof.

[NO MARRIAGE WITH NEWLY-RECEIVED FRIENDS.]

6. That no Friends joyn in marriage with any but such as are received into y<sup>e</sup> Society of Friends by a solemn Confession of y<sup>r</sup> faith & profession of Truth in manner aforesaid sometime before they bring their intentions of marriage before a meeting of Friends.

[DISOWNMENT AND RESTORATION.]

7. That all professing the Truth who are known to be vicious in y<sup>r</sup> Life and Conversation be openly denyed & disowned without all partiality & respect of persons & y<sup>t</sup> none so denyed be received again into unity and fellowship with Friends, as members of their holy Society untill faithfull Friends be satizfied by an inward Spirituall discerning of their real and sincere repentance & returning again to y<sup>e</sup> Truth in faith & Love, and that all such who do so return give an open declaration by word of Mouthe before Friends in a Meeting, as well as by writ to be recorded of y<sup>r</sup> sincere repentance.

[REGISTRATION OF CONVINCEMENTS AND CONVERSIONS.]

8. Whether it may not be convenient y<sup>t</sup> y<sup>e</sup> names of all true and faithfull Friends belonging to every Meeting, who are received into the number of Friends of y<sup>t</sup> meeting by y<sup>e</sup> comon consent of Friends be writ and recorded in a book belonging to y<sup>e</sup> Monthly Meeting which may prove a witness & evidence of y<sup>e</sup> faithfulness of such as continue in y<sup>e</sup> Truth & of the unfaithfulness of such if ye depart from it, which will be the greater agravation and lay y<sup>e</sup> greater load upon y<sup>m</sup>, when ye are put in remembrance, if by y<sup>r</sup> own consent or Subscription y<sup>r</sup> names were enrolled into y<sup>e</sup> number of faithfull Friends, & so in its place may be made use of in the wisdom of God to move them either not to depart, or having departed to return; for some having professed Truth in part & departed from the same when dealt with to return, have said they were never in the same profession with Friends, so excusing their departing; whereas their names standing on record by y<sup>r</sup> own consent or by y<sup>r</sup> own Subscription would witness against them, and too many Children of Friends who were reckoned Friends and practiced the form of Truth in some things, have left off the form of Truth and left off coming to Friends meetings, and have gone to the priests and to the vain customs and ways of the World denyed by Friends, and when blamed by their parents & others, they have excused themselves by saying they were never convinced of the Truth of Friends religion but did only some outward things or come to Meetings to please their parents. And seeing Friends think convenient to insert the names of y<sup>r</sup> Childrens outward birth and the time thereof

in a Booke, is it not of greater weight and as tending more to the comfort both Parents and Children y<sup>t</sup> y<sup>e</sup> day of y<sup>r</sup> Spirituall Birth be recorded in Friends book to witt how soon it is felt or understood y<sup>t</sup> God hath begun his good work in them and hath begot in them the true knowledge & Love of y<sup>e</sup> Truth & Friends of it by which they have been made willing and desirous to declare their being united and joynd with Friends but not as y<sup>t</sup> a great necessity is to be laid of recording Friends names in a Book only that it may have a present conveniency.

[MEETINGS OF ALL FRIENDS AND THE IMPORTANCE OF ATTENDANCE.]

9. Whether y<sup>e</sup> Body of y<sup>e</sup> Mens Meeting should not consist of all faithfull men Friends, likewise y<sup>e</sup> Womens Meeting of all faithfull women Friends & whoever whether men or women come not to the Mens and Womens Meetings, (except in case of necessity y<sup>t</sup> may hinder y<sup>m</sup>) their not coming if they frequently abstain giveth not just occasion to faithfull Friends to judge them negligent & worthy of reproof when once it is understood y<sup>t</sup> it is y<sup>e</sup> unanimous judgement of faithfull Friends y<sup>t</sup> all should come to these meetings ; for in the days of the Apostles we find it y<sup>t</sup> when y<sup>e</sup> waighty affairs of y<sup>e</sup> Church required not only the Elders, but the Church did together with the Apostles and Elders assemble together to consult & resolve in y<sup>e</sup> Wisdom and Spirit of God what was fitt to be done as doth plainly appear from : Acts 15. 22. 26 and there is great cause why it should be that all the faithfull should meet together in such meetings y<sup>t</sup> concern y<sup>e</sup> good of y<sup>e</sup> whole, first because though all the faithfull are not Elders ; yet ye are all members of Christ's Body and every true member of y<sup>e</sup> Body hath a measure of y<sup>e</sup> Spirit of X<sup>t</sup> and therefore every member may have a service in the Church ; y<sup>e</sup> younger in their places as well as y<sup>e</sup> Elder in their places, and it may please God sometimes to reveal to y<sup>e</sup> younger what at first is not revealed to y<sup>e</sup> Elder even as David said he knew more than the antients, Secondly though all do not help with outward testimony allways of Words, yet by the Life and Virtue that is in every faithfull member the whole assembly is y<sup>e</sup> more refreshed, and y<sup>e</sup> Elders are allso thereby more helped, strengthened and encouraged in the work and service of Truth. Thirdly because what is done in all mens and womens Meetings is to be judged as done by the whole Church in that place and therefore should have y<sup>e</sup> consent of y<sup>e</sup> whole Church : which cannot be unless they be present to signifie it either by word or silence, nor is it enough to say the Elders are representatives of y<sup>e</sup> Church ; & therefore whatever y<sup>e</sup> Elders do ought to be binding and obliging to the whole as in Nationall and Provincial Assemblies. Those who are commissioned by the people represent the people, and the commissioners act is the peoples act ; for as the Church of God in other respects doth greatly differ from worldly Governments, so in this for we find that even the Apostles of the Lord did not these things without the Consent both of the Elders and Church assembled together, as in the place above mentioned doth plainly appear Acts 15 compared with Math. 18. 17 and so the Spirit of Loue Judgement and discernment is promised and given to all faithfull, why should any be excluded from what is their just right ?

## [APPOINTMENT OF ELDERS AND DEACONS.]

10. Whether there should not be Elders and Deacons chosen apoynted and named by y<sup>e</sup> Church, as were in y<sup>e</sup> Church in y<sup>e</sup> Apostles days who are known by name to do these services in y<sup>e</sup> Church that are proper to them, for though in most Meetings there are faithfull Men who by a living growth in the Truth are grown up from a state of Children & Babes in X<sup>t</sup> to be both Fathers and Elders in the Church, whom the holy Spirit of Truth hath made overseers in the Church, and that they are well known and owned so to be in the Church, yet for order sake and for the cause of those who are but weak and short of y<sup>t</sup> present discerning & who are ready to say as some have said these Men take too much upon y<sup>m</sup> and assume a rule over us without our consent, Is it not fitt and convenient that though these Men are indeed Elders in the Church and Deacons, be nominated by the consent of y<sup>e</sup> whole Church with the help and assistance of some able Friends of the ministry who labour among them in Word and Doctrine. The proper service of the Elders being to oversee and inspect into y<sup>e</sup> orderly walking of all under the profession of Truth, and seasonable to exhort, advise and reprove as occasion is given and allso to have an authority over the younger in y<sup>e</sup> Spirit and power and Life of Truth not lording it over their consciences but watching over y<sup>m</sup>, y<sup>t</sup> they may be preserved from all the snares of the enemy, who ought to be worthy esteemed for their works sake by the whole Church. And y<sup>e</sup> proper service of the Deacons being partly to assist the Elders and partly to gather the collections of the Church, and by the Churches advice to dispose of them to the poor and other pious uses.

## [INFALLIBLE GUIDANCE FOR CHURCH ORDERING.]

11. Though we are not to place infallibility upon any Man or number of Men in all things and cases and especially in things not manifestly revealed, yet whether faithfull Friends assembled together in the name of our Lord Jesus Christ, and feeling his presence in the midst of them may not expect his infallible guiding & direction & an infallible discerning in such particular things and cases which are altogether needful for the good and preservation of the Church and for keeping and establishing good order among them ?

## [SOUND KNOWLEDGE AND SPIRITUAL ABILITY TO PRECEDE MINISTRY.]

12. Whether some great care is not to be taken by able and faithfull Friends of the Ministry to whose faithfull Labours God hath set his seal and greatly blessed with success together with the Elders and Church to prevent that disorder which sometimes happeneth when some raw and unseasoned persons have presumed to speak and to pray in Meetings, who are not sound in knowledge and have not received a true Spirituall ability and discretion for such a Work ; and therefore whether (unless in some extraordinary case which may be seen & understood) Men should not give some proof of their sound knowledge experience & Spirituall ability to their Elder Brethren & to y<sup>e</sup> Church before they presume that Liberty to preach & pray in open Assemblye.

The MS. is endorsed : " Articles of George Keith for his proselytes to signe before they receive admittance into his church fellowship."

## An Anecdote relating to William Harrison, of Brighton

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**B**ARBARA GOLD HARRISON relates that from her father, John Harrison, she heard the following remarkable circumstance of his grandfather, William Harrison<sup>1</sup>:—

As he was crossing Emsworth Common, between Brighton and Portsmouth, he was overtaken by a man with a horse and pots, and after going a little way together, he requested W. H. to keep on his horse, and he would return soon. He not coming back Wm. H. looked for him in vain, but soon saw two men riding fast toward him.

They asked him how he came by that horse; he replied a man had requested him to keep it on a little way, but that he did not return. They informed him that the horse was loaded with stolen plate. He said he knew nothing of it; they replied that as he was taken with it, with it he must go. So they took him before a justice and he was committed to prison, and there remained till the assizes came on. He was tried and condemned—sentence was passed that he was “to go from whence he came and then to the place of execution, there to be hanged until he go dead.” On his return, finding himself thirsty, he desired to go into the inn; they informed him he might go upstairs; he, being heavily ironed, told them he could not go without assistance. He called for a bottle of Canary, but when it was brought before him he said that he had been thirsty, but that now he could not drink it. “I never thought I should die, but now death looked me in the face.” He then requested the men who had charge of him to help him across the room for he had a desire to look out of the window. There he saw a man filling a dungcart and he knew him to be the man from whom he took the horse. He asked the men if they did not see him, and desired them to go down and tell him there was a person wished to speak to him. They went and the man came. When he entered the room he made a bow and said, “Your servant, Sir, I am glad to see you.” W. H. told him he did not know what to say to that. The man told him he knew of his trial and condemnation, and could not keep from the place. “Had you been

<sup>1</sup> William Harrison—Mary . . . .  
of Brighton,  
b. circa 1605, d. 1685

William Harrison—Frusannah Nelson, a well-known Minister.  
of Poole, b. c. 1669, d. 1739.  
b. c. 1667, d. 1733

John Harrison—Mary Linthorne  
of Poole, b. 1707, d. 1784.  
b. 1700, d. 1773

Barbara Gold Harrison  
b. 1739, d. 1824.

upon the ladder," said he, "I should have saved your life, and not have had an innocent man die in my stead." The man was, on this, taken up and carried to prison, and W. H. with him, till next assizes when the man was tried, condemned and hung, and W. H. acquitted.

This account was taken down by Susannah Kemp<sup>2</sup> from Barbara G. Harrison.

From a MS. in possession of the Editor.

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## John H. Dillingham at a Funeral

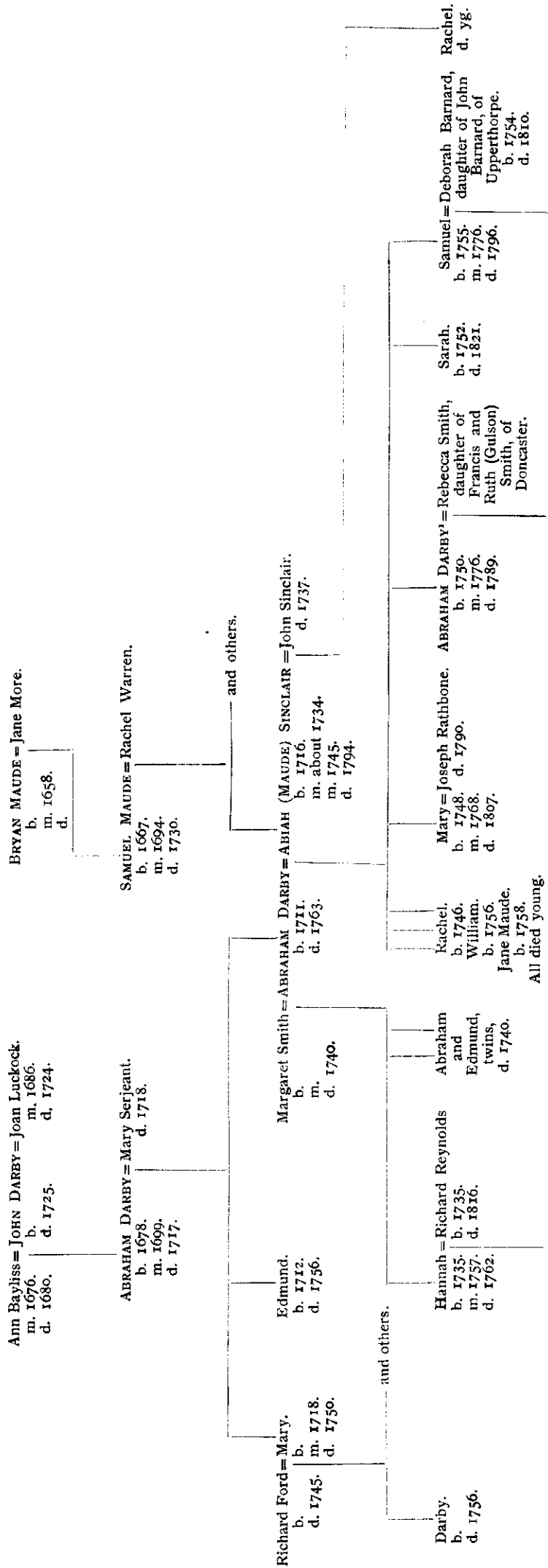
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IN the chapter on John Dillingham the Teacher, an instance is narrated in which there was a manifest advantage to the religious service of our Friend, in being late at a funeral. Another striking instance of the kind afforded unusual confirmation of the words of a deceased Friend, and gave the people of the village where it occurred, a most impressive sense of his personal devotion to the family concerned, as well as of his willingness to discharge his religious duties at whatever cost. Having missed the only possible train available from Camden for the funeral in question, John Dillingham boarded an express train to Atlantic City, thirty miles distant by bicycle from the place of his appointment. The funeral company gathered at the house as arranged, and sat for about an hour in silence. Most of those present were not Friends, and it seemed to them slight respect was shown to one who had been known in their midst for thirty years for liberality in entertaining members of her society. The funeral had moved from the house, and as the burial ground was near, a few minutes would suffice to conclude the last sad rites for a beloved mother and sister. At this juncture John Dillingham was seen approaching upon a wheel from the direction of Atlantic City. He had ridden the thirty miles in a very short time and had reached his destination at the critical moment. Means were found of giving him some refreshment promptly, and as the company closed in about the open grave, he moved forward with a testimony that seemed to savor more of heaven than of earth. Then he knelt in prayer, and all were baptized together in a memorable manner. One of the principals in this remarkable scene had remembered, and had remarked when the train had failed to bring John Dillingham, how the deceased had said on more than one occasion, when the narrative in *Biographical Sketches* of an incident in the life of Arthur Howell had been read to her, picturing how he had driven some miles to join a surprised company about an open grave, that something like that, she felt, would happen at her funeral.

From the *Life of John H[oag] Dillingham*, written by J. Henry Bartlett, pp. 130, 131.

<sup>2</sup> Susannah Kemp, *née* Horne (1793-1882), of Brighton. Her sister, Sarah Horne, married George Penney, of Poole, who was Barbara Gold Harrison's nephew.





1 Abraham Darby received, in 1788, the gold medal of the Society of Arts for his iron bridge over the Severn



## Extracts from the Diary of Abiah Darby

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**A**BIAH DARBY (1716-1794) was the youngest child of Samuel and Rachel (Warren) Maude, of Sunderland. Samuel Maude (c. 1667-1730) was a native of Leeds, and in early days a Presbyterian. When eighteen he removed to Sunderland, to reside with his Quaker uncle, William Maude, and soon afterwards attached himself to Friends (*Testimony in D.*). Abiah Darby first exercised a ministry of the Gospel when about thirty-three, although years before she had felt a call thereto. Of her first husband, John Sinclair, she wrote in her Diary, evidently some time subsequent to his death:—

About this time among other young Friends, women as well as men whom I was acquainted with, One young man who simpathized with me and often spoke to my State, insensibly drew my weak tender mind into Friendship for him and by degrees I let my Affection go too much Out in harkening to his Offers which hurt me in my inward Exercise. Nothing can plead my excuse but youth and inexperience. . .As this increased, and I had so long resisted the heavenly vision. . .The Lord was pleased to withdraw his high Commission from me. I have long deplored my Loss with bitter moan. . .My sufferings were Great. . .I humbly trust accepted and deem'd suffecient.

The Friend was religious. . .had a Gift in the Ministry. . .and travelled some in Truths Service. . .but my Friends were against him as he had not so much in the World as I had. . .however my Mother in the end gave consent, and she died a little time after we were married. But this conduct of mine quenched the holy Spirit in me, filling my mind with the cares of Life in my tender years. But it lasted not long. . .he died before I was twenty-one. I had one child called Rachel which died before its father in the Small Pox. He departed in Peace and Assurance of Eternal Happiness. All the time I was married, which was about two years or upwards. . .I remained poor and barren in Spirit, as one left alone.

In the certificate of her marriage with Abraham Darby, in 1745, she is described simply—"Abiah Sinclair of Kendal," without mention of her parents or that she was a widow.

The printed extracts from her Diary shed considerable

light upon a somewhat dark period of Quakerism historically. The rapid alternations of her preaching journeys with additions or expected additions to her family—her entertainment of noted people and her prayers at meal-times—her attendance and vocal exercises at meetings of other Christians—her astronomical observations—her contact with the saintly Fletcher of Madeley—all present a picture of middle eighteenth century Quakerism well worthy of study.

The following Extracts are taken, by permission of John T. Dickinson, of Bloxham Lodge, near Banbury, from a closely written book of 175 pages folio, in his possession, commencing 1745 and ending 1769. Many sermons and letters are given at length. The book is in different handwritings, so that it is possible that some of the later parts were dictated.

1746

Little Rachel<sup>1</sup> was born..the child only lived 15 weeks. I was in a poor low state of health for a pretty while after, being inclined to a Consumption. The Physician advised me to leave water drinking which I had done wholly for many years in dislike to any other & to bear my testimony against one who had made all Illuse of Malt and other Liquors. I took to Small Bear but did not like it so well as water.

1748

viii. 4. Birth of my Mally.<sup>2</sup>

1749

First spoke in Meeting.

In a few weeks after Ann Sumerland<sup>3</sup> appeared [in the ministry]. I was truly thankful that I had appeared first, for the Enemy would certainly have suggested

<sup>1</sup> There had been an earlier Rachel by the first marriage. See Table.

<sup>2</sup> Mary, afterwards Rathbone.

<sup>3</sup> Ann Summerland (1709-1798), was daughter of Joshua and Rebecca Waterhouse, of Dronfield, co. Derby. In early life she lived as a servant in the house of Joseph Freeth, of Coventry. She married, in 1737, John Summerland, and removed to Coalbrookdale. Her ministerial journeys were frequent, but confined to the British Isles. MS. *Testimony* in D.

my concern only sprung from Something of Desire to put myself forward.

1750

iv. 24. I was delivered of my son Abraham.

We were constant in attending Meetings. Before I came here the Meeting was on First days held at Broseley,<sup>4</sup> an ancient Place, no Friends being on this side of the Water,<sup>5</sup> till my Husbunds Father came into this Country, and for long after no Meeting held on this side except occasionally. My Dear Husband used to go sit by himself twice on first days and fourth days at a Meeting house set apart by the late Richard Ford<sup>6</sup> and which I did hear he intended to give Friends, but his son refused to give it up as his Father made no will.. but let Friends meet in it, and Sister Mary Ford became a constant attender of the Meeting with her daughters and some of her sons. On the sixth day of the week we held a Meeting in our laundry where some attended.

1751

iii. I set out..Warrington, Penketh, Lancaster.. several Friends in Company but they rid so fast it hurt me..Next day some Men Friends had a deal of talk about the reconing, it gave me pain and I thought to have put down double rather than have words about a trifle (I payd for My Self & horse)..Had a bad fall, my horse came down, hurt my knees pretty much..Kendal..Preston Patrick .. Brigflatt .. Raby .. Auckland .. at Meeting I missed my right time which hurt me but it was my fault.. Sunderland. Here at their First day Meeting I had to open my mouth with the very words I spoke when first appeared..And had to tell them that they were the same words I should have appeared with among them sixteen years ago had I given up to the Heavenly vision as I ought to have done But through great disobedience and the slavish fear of Man I refused and was only as a Dwarff in true Religion.. We came pretty direct home..

<sup>4</sup> Broseley, an ancient stronghold of Friends in the early days, was situate on the south side of the river Severn, Coalbrookdale being on the other side of the valley through which the river flows.

<sup>5</sup> That is, North of the river Severn, as it flows through the Dale.

<sup>6</sup> Richard Ford (d. 1745) married Mary, daughter of Abraham and Mary Darby, in 1718.

arrived safe and sound and found our Children well which was a great favour..Mally had had the Measles badly but was preserved through.

6mo. Was laid up very ill..the pain in my side & stomach was hard to bear. And how I took Cyder I cannot tell but I did, and gott well of my complaint and have never had it since and the harsher the Cyder the better. Yea so sharp I have long continued to drink it that it would make my eyes water & others called it Vinegar yet it hurt me not..and still continue it to this day My constant Liquor.

1752

I was delivered of My Sally 8th mo. 24th.

1753

In the Spring altho a nurse, went with my Dear Husband to our Welsh Yearly Meeting at Abergivanny<sup>7</sup> 24th 4 mo. left my Sally to the care of a neighbour..had a bad journey bad roads..I got such a bad cold could hardly attend Meetings or do business but did attend.. had Great Waters to come through in returning and very difficult coming but got safe home.

I found an engagement upon my mind to write a letter to a person [Brook Forrester] who was called a Gentleman and a leading man in this County whose example did not correspond with his station in Life.

1754

4mo. 26th. My husband, Daughter Hannah and myself set out with several Friends from hence, 14 horses, for our Yearly Meeting at Swansy..hired a guide over the Mountains..lost our way, the guide could not speak Welsh nor none of us..went to a Cottage..a poor Welsh woman whom we made signs to get up behind Richard Phillips<sup>8</sup> and conducted us into the right road..Most of us gave her money but was obliged to force her to take it,

<sup>7</sup> The Yearly Meeting for Wales (including the counties of Monmouth and Salop) was set up at the instigation of Richard Davies (1635-1707/8) in 1681, and was held at various places from 1682 to 1797. It was one of some half dozen Y.M.'s, circulating in certain districts of the country, attended by large numbers of travelling Ministers and local residents. A complete list of the places where the Welsh Y.M.'s were held is printed in *The Friend* (Lond.), 1870, p. 15.

<sup>8</sup> Richard Phillips (d. 1772), of Madeley.

she was so disinterested. . . got safe home and found my dear Babes well.

On 5th of 6 mo set out with My Dear Husband to London. . . got well there.

Our Daughter Hannah went in a Boat to Worcester to bring from thence our honourable Worthy Friends Grace Chambers<sup>9</sup> & Cousin Lydia Lancaster.<sup>10</sup>

## 1755

1mo. 14th. Was taken ill and on the 16th was delivered of my son Samuel.

4mo. 29th. Gentlemen here, in my mind often especially when such are here engaged to address the Great Name at Table.

7mo. 2nd. The High Sheriff Francis Turner Blyth Esq. and Edward Blakeway dined here.

## 1756

1mo. 31st. First Waggon of Pigs came down the Railway.

[A Series of accidents recorded in this year.] The man let the Horse and Chaise fall over the Hill, the horse got no hurt—my Husband slipd down stairs with Sally in his arms but was little worse—Cousin Darby Ford,<sup>11</sup> My husbands own Nephew fell into the New Pool and was drowned—My Husbands only Brother Edmund Darby fell from his horse near Olbrighten [Albrighton] and fractured his scull and broke his Ribs<sup>12</sup>—My dear Husband slipd off the Arch of the New Furnace at Horse Hays, hurt his knee badly, but a great mercy his Leg was not broke—I had a fall from my Horse but did not receive much Hurt.

12mo I was deliverd of my 3rd son Wm.

<sup>9, 10</sup> The visit to Worcester of these two worthy women is recorded in *An Account of those publick Friends who visited Worcester Meeting*, 1753 and 1754, MS. in D. They were in the City from 7 mo. 26 to 30.

For Grace Chambers (1676-1762), see THE JOURNAL, vol. vii., etc. For Lydia Lancaster (1684-1761), see *Camb. Jnl.*

<sup>11</sup> A contemporary account reads: "29<sup>th</sup> 2<sup>mo</sup> Darby Ford was found drowned in the New Pool & was buried 2<sup>nd</sup> 3<sup>mo</sup> 1756 at Broseley." (MS. in D., at end of *Account of those publick Friends who visited Coalbrookdale & Broseley Meetings*, 1755, 1756.)

<sup>12</sup> A contemporary account (see last note) records, "Edmund Darby, from a Fall from of his Horse, on the 24<sup>th</sup> 5<sup>mo</sup> died the 1<sup>st</sup> 6<sup>mo</sup> at Albrighton & was buried at Broseley the 3<sup>rd</sup>."

1757

5mo. 20th. Our Daughter Hannah was married to Richard Reynolds Junior of Bristol<sup>13</sup> and to live at the Bank.<sup>14</sup>

7mo. 11th. My Dear Child William Departed this Life and was Buried at Broseley. It is our Duty and Divine Providence hath placed in us a Strong attachment and affection for our Children, therefore it is our Duty to do what we can for them and long for their Lives But when we reflect that they are taken away from the Evil to come, and are sure they are Glorified Angels dwelling in the Presence of Joy unspeakable, not for a few moments but for ever and ever, Oh how can we repine at their happiness Extatick Joy. It was hard to me to submit, but now I am glad he was counted worthy.

1758

4mo. 1st. My Dear Children Molly Abby Sally and Sammy were now under preparation for the Small Pox to be inoculated I was in great distress about it, but my Husband was desirous to have it done..as this distemper had been very fatal in his and my Family..I was passive but could not freely give my consent..they were all four inoculated on the 14th of the 4 mo..My Husband in his Memorandum says between four and five in the afternoon the Irruption came out 8 days after and 8 days after that they were at the height and through the Blessing of Kind Providence got well through.

6mo. 9th. 2nd hour in the afternoon I was deliverd of my daughter Jane Maude Darby.

10th mo. My Dear Child Jane was ill and departed this life the 2nd of 10mo and was buried at Broseley the 14th.

1759

5mo..To the Welsh Yearly Meeting held at Neath in Glormorganshire.

<sup>13</sup> Abiah Darby's step-daughter, Hannah, married Richard Reynolds, "the Philanthropist," at Shrewsbury. Portions of her Diary, 1761, 1762, and of her letters, 1753, etc., are printed in *Reynolds-Rathbone Diaries and Letters*, London, 1905.

<sup>14</sup> That is, the Bank House, Ketley, near Shifnal. There is a view of this house in *Reynolds-Rathbone Diaries*.



6mo..At Yearly Meeting at London..by request wrote Epistle to the women Friends in Pensilvania.

9mo..Set out..to Litchfield..Derby..Chesterfield..Sheffield..evening to Ferry bridge which was 28 to lodge..Sandy Hutton..worthy friend Boswell Middleton<sup>15</sup>..he was above 90 years old..was very fresh—had lately rode to York..18 miles without lighting, and read my Certificate (I believe) without spectacles..Newcastle..while I was here I waited upon General Wm Whitmore, Member for Bridgnorth who knew my Husband..He received me very respectfully and I informed him of my intention of going to Berwick and as I was informed he was Governor of the Garrison and Fort there, I requested he would please to favour me with a letter to the Commanding Officer there, that if I found I could not be easy without having an Opportunity with the Soldiers, I might have such a liberty. He was pleased to promise me a letter..Alnwick..requested the Town Hall which was readily granted and many people were at the Meeting..as we went to the Inn a well dressed man came to us and requested we would give them another Discourse that afternoon..So agreed to it..and the Carpenter who had put up a Gallery and had taken it down, very readily put it up again and would have nothing, nor hardly let his men take anything..many people attended it..even from Inns, for a Stage Coachman came to the door and called out for anyone belonging to the Angel Inn, servants, Chambermaids &c for he could find none at home. Berwick..went to the Mayor to request the Town Hall..who readily granted it, and was sorry he was obliged to be out of town, also the Sheriff said the same..also Major Beauclerk the Commanding Officer was very civil and said that the assistance he could give should be at my service. I found I could not be easy without having an opportunity with the Soldiers and sent to the Major who ordered them to be collected in the large Square of the Barracks..and drawn up by the officers..when we were placed they

<sup>15</sup> Boswell Middleton (c. 1667-1763) of Boroughbridge, was the son of Boswell (Bossall) and Margaret Middleton, of Knaresborough. A newspaper paragraph in *D.*, relating his death, states that he had been "Master of some Oilmills near that place; he retained his senses and memory to the last."

made a half circle round us..I was engaged to speak and style them Dear Fellow Soldiers..I was engaged to pray for the King in an earnest manner..Morpeth..leave for the Town Hall must be had of the Priest..Oliver Naylor..who was also a Justice..he refused answering with a sneer that he sometimes let it out to Rope Dancers Players, &c.

10mo. 22nd. Home. Dear Husband and children pretty well.

1760

4mo. 1st. Sent our Chaise to meet Grace Chambers and Cousin Lydia Lancaster.

26th. My Husband & self with our Children went in our Boat for Worcester.

5mo. 20th. Sent many Books relating to Wars and Fighting to Monmouth to be dispersed..a young man being put into Prison because he could not serve in the Malitia.

6mo. 23rd. The Priest of Highly lodgd here.

7mo. 17th. To Wellington and had a Meeting in the Market House..the Priest set the Bells in the Steple House a ringing but some of his own professors stopd them.

10mo. 2nd. Set out on our journey..Hereford..to the Mayors house..I was free to ask him for the Town Hall to have a Meeting in but he was affraid..I shewd him my Certificate that I was no Impostor he behaved very civilly.

Next day I went to the Bishop. When he came into the Room he asked our Business, if it was about Tithe. I told him No. I was engaged to come to speak to him from the Holy Spirit..he said We dont hear such things ..I said something of what was on my mind but he would not stay to hear me out..I writ to him from the Inn. [She preached by the Market Cross.]

11mo. 10. Worcester..Cousin Thos. Beesley<sup>16</sup> and Timothy Bevington<sup>17</sup> went to the Mayor to request an opportunity with him..he freely granted it and said what-

<sup>16</sup> Thomas Beesley (1683-1770), of Alcester, Warwickshire, son of Thomas and Martha Beesley of the same.

<sup>17</sup> Timothy Bevington (c. 1727-1802), of Worcester, married Hannah, daughter of Joseph Freeth, of Coventry, in 1750. Both were Ministers.

ever advice should be given him he would endeavour to put in to practise..I had a free time to speak, and what I said he received very kindly..he was very loving & said if he ever came within five miles of our house, he would come to see us.

11th. Set out for home.

20th. I was taken very poorly and miscarryd soon after..got well through as heretofore in like cases.

## 1761

1mo. I see in my notes that the Moon is two hundred and forty thousand Miles of the Earth..and is fifty-one times less than the Earth..and the Sun is a Million times bigger [and more to similar import].

1mo. 20th. John Fletcher,<sup>18</sup> Parson of Madeley here with several others, he asked us several questions relating our Principles..my mind engaged in awful prayer at Table, a great cross to give up to it, but found peace in so doing..we lent him several books.

2mo. 19th. My Husband at Mo. meeting at Salop.. several Gentlemen dined with me. I was powerfully engaged in awful prayer, having Reverently to bless the Great Name amongst them.

21st. John Fletcher here & returned the Books we had lent him and confessed to the truth of our principles & that our friends were greatly inspired by the Holy Spirit.

3mo. 4th. Put up papers in the Dale to warn the disorderly of both Sexes.

29th. My mind drawn to the People in Wales in Love to their Souls..named it to my Dear Husband.. Dear Nephew Wm Maude a Religious young man indeed offers to go with me to our Welsh Yearly Meeting at Langhorne.

4mo. 1st. I set out..very bad road and much in the night but favord with starlight..the Heavens

<sup>18</sup> John William Fletcher, or De La Fléchère (1729-1785). He was born in Switzerland and came to England, c. 1752. He was vicar of Madeley from 1760 till his death. "From the beginning of his settling there, he was a laborious workman in his Lord's vineyard; endeavouring to spread the truth of the Gospel and to suppress vice in every possible form."—*Life*, by Benson. See p. 92 of this issue.

appearing on a Glow with the Rays from the Glorious Bodys placed in the mighty extent of infinite space.

7th. Womens meeting held in a room in the old Castle.

8th. Two Publick Meetings held in a Booth against the Castle wall, the people solid and the meeting satisfactory.

9th. I had all the business in the Women's Meeting to transact myself as I generally have, writ the Epistle to the Women's Meeting in London and the Epistle to Wales..not having the least accident in the course of 360 miles.

1762

5mo. 14th. James Daniels<sup>19</sup> from Salem in West Jersey in America came to visit us.

18th. Daughter Hannah Reynolds took ill of the Measles.

24th. The Lord saw meet to take her out of this troublesome world about 4 o'clock to our great sorrow.. the Children<sup>20</sup> came down to our house.

Sent a paper to be inserted in the Royal Magazine, relating the Salutary effects of artificial Baths..having had the experience of it. It was inserted in the Month called April page 180.

8mo. 19. Wrote a few lines to the Priest of Madeley as follows, with Richard Clarridges Book :

“ Esteemed Friend

“ As thou hast always treated me with candour I have presumed to use freedom with thee..as I now do in sending thee this book, which I shall be obliged to thee to read..the author was a Priest of the Church of England several years, but at last was obliged to give up all..I make free to say that I believe thou hast been of service in the Lords Hand to reform the people hereaway..”

<sup>19</sup> James Daniel (1704-1776), of Salem, N.J. “ He travelled in the work of the ministry, in several of the American provinces, and once in England, of which services we had comfortable accounts.”—*Phila. Memorials*, 1824.

<sup>20</sup> These children were (1) William, b. 1758, m. Hannah Ball 1787, and had children, and (2) Hannah Mary (1761-1839), married William Rathbone, of Liverpool, 1786 (see portrait in *Reynolds-Rathbone Diaries*).

30th. The Priest of Madeley was here and after he was gone I felt a strong engagement to go to his meeting held at George Crannages<sup>21</sup> where he and several of his followers met. I gave up to go tho' an exceeding great cross to me. I had full time to declare against dead formality in Religion..he made some little objection but behaved civil..we parted very friendly.

9mo. 7th. Set out on our Journey [with certificate.. Worcestershire, Gloucestershire, Bristol, Wiltshire. At Corsham] dined at Thomas Bennits<sup>22</sup> a worthy Friend & Minister who kept a Boarding School. I think he said he came from Barbadoes & had the grounds of his Convincement at Sankey school.

[Copy of a letter from Thos. Bennett, dated Pickwick 10mo. 9th, 1762.]

"I have had the pleasure of thy Mother Darbys Company at my house..she posts on so fast having frequently two Meetings a day, as for instance from Melksham she and her companion Agnes Horton<sup>23</sup> went to Bromham took that Meeting at 11 o'clock and from thence the same day had a meeting in the evening at Devizes..from thence they came to Corsham had a Meeting there the 7th inst. and went thence to an evening meeting at Chippenham..thence they attended the meeting at Caln the 8th.."

[Berkshire, London, Norfolk, Suffolk, Essex] Colchester..Meeting House & Galleries were not sufficient to contain them..the Malitia for the County was all in Town and the Officers were all there, but one upon duty and a many Soldiers [London, Oxford] Home and found all well..this Journey of above a thousand Miles.

<sup>21</sup> Members of the Cranage family lived at Broseley and Coalbrookdale. The will of George Cranage was proved in 1807 (abstract in D.).

<sup>22</sup> The Bennett family of Pickwick, near Corsham, Wiltshire, was prominent in the annals of eighteenth century Wiltshire Quakerism. Thomas Bennett (or, more correctly, Thomas Headley Bennett) had Abiah Darby's future son-in-law, Richard Reynolds, as a pupil about 1745. Thomas Bennett died in 1764, and his widow, Mary, in 1778.

<sup>23</sup> Agnes Horton (c. 1721-1781) was, presumably, the wife of Robert Horton, of Sheriff Hales, and Coalbrookdale, Salop, whom she married in 1746 (certified copy of certificate in D.). She was the daughter of William and Jane Wilson, of Sedbergh, Yorks.

1763

3mo. 31st. My Dear Husband departed this life.

4mo. 3rd. My Dear Husbands remains were inter'd in a piece of Ground which he in his illness pointed out and directed us how we should convey his Corps to it with the greatest calmness and composure.

7mo. 14th. A strong engagement came upon me to go to the Meeting of Parson Fletcher and his followers ..I had the Word to declare with power..the Parson heard me patiently and commended what I had said and desired all to take notice of the advise..but objected to the points of Doctrine I had advanced..which had touched his Copyhold or Priest Craft..I had close work of it for above 3 hours..Ann was engaged in prayer..the Parson kneeld down & upon the whole he behaved with respect.

8mo. 4. Hugh Forbes & Thomas Fisher came from Pensilvania Thomas's Grandmother Name was Margery Maude a Yorkshire woman..Believe of our Family.

9mo. 3rd...for Stratford, Seven County Meeting.

8th. Home.

25th. At Meeting..it hath been held in the Malt House sometime as we are enlarging our Meeting House which My Dear Husband left to Friends..he also left a Graveyard which I have had walld round.

1764

11mo. 22nd...A great weight came upon me to go to the Meeting of the Priest of this Parish and his followers ..where I had been before at considerable distances of time..I then stood up and desired leave to speak..an argument ensued..which lasted some hours.

1765

1mo. 4th. John Fletcher sent me word he would read my Manuscript at his meeting if I chose to go. I sent him in answer that I hoped he would read it impartially but had no desire to attend. Daniel Rose found his mind drawn to go (though unknown to me). The Parson read here a line and there one, and made strange work of it and Daniel had to stand up and contend for the Truth..the Priests who were together at my house

asserted things that I had said when they were here that I never had said & Daniel being in the next room & hearing all that passed was able to contradict them..they returned sharply..how could he tell not being present but he told them he was in the next room & heard all which surprised them much.

20th. I sent to Shrewsbury another copy of my Address<sup>24</sup> to what is called the Dancing Assembly and it was presented as the foregoing..a Gentleman took it & put it in his pocket & when they went to tea he read it to the Company..who were very serious and some affected by it, especially him who read it..who had been much addicted to these diversions, being a chief man among them his name Scot, a Captain in the Army & from that time he left off such Diversions..and became a Preacher among the Methodists.

2mo. 25th. Having been summoned to appear before the Justices at the Court at Much Wenlock, I wrote as follows :

“ Respected Friends

“ I have received your summons to appear before you on complaint made against me by John Hayward Priest of Little Wenlock on account of Tythes, which he demands of me for land held in that Parish, also I received an obliging message that I need not trouble myself to come..therefore I send these few lines to inform you that I cannot in conscience pay to an Hireling Ministry.. I cannot think hardly of you in acting as the law directs only I hope you will be so obliging as to restrain the Priests and officers from imposition in the exaction of it.

“ Sunnyside, 25th 2mo. 1765.

“ ABIAH DARBY.”

4mo. 26th. Set out for the Welsh Yearly Meeting at Hay.

<sup>24</sup> Abiah Darby wrote *An Expostulatory Address to all who frequent Places of Diversion and Gaming*, no date; and *An Exhortation in Christian Love, to all who frequent Horse-Racing, Cock-fighting, Throwing at Cocks, Gaming, Plays, Dancing, Musical Entertainments, or any other vain diversions*, printed at Shrewsbury in 1769.

She also wrote *Useful Instruction for Children, by way of Question and Answer*, first published in 1763, and reprinted six times (all edd. in D.)

5mo. 17th. Lady Leighton with her son and daughter dined here. I omitted doing my duty..but the Lord is merciful to pardon & pass by.

1767

6mo. 1st. Having heard of Lady Huntington<sup>25</sup> being come to pay a visit to my neighbours the Parsons,<sup>26</sup> I sent to offer her the use of my Carriage as she had not brought her own & she desiring to see me I took my Fd. A. Summerland with me, & she received us with much kindness.

1768.

4mo. 25th. To Wellington at which place the Welch Yearly Meeting is now held..the seats of the gallery gave way, but no material hurt was sustained..it was supposed 4000 attended..who behaved well.

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Church arrangements, important in themselves, must be regarded as simply machinery through which forces can work, and the more efficiently the machinery allows the forces to work, the richer will be the service of the Church.

WILLIAM C. BRAITHWAITE, in *The Message and Mission of Quakerism*, Phila. ed., 1911, p. 41.

<sup>25</sup> Selina, Countess of Huntingdon (1707-1791), founder of "Lady Huntingdon's Connexion." She was intimate with John and Charles Wesley. John Fletcher was Superintendent of her college at Trevecca, 1768-1771.

<sup>26</sup> That is, John Fletcher. This visit is also mentioned in Benson's *Life of Fletcher*, 11th ed., 1838, p. 109.

The following references to Friends are to be found in Benson's *Life*:—

1782. His thoughts were much engaged concerning the utility of Sunday-Schools [Robert Raikes opened his first Sunday School in Gloucester in 1780], especially after they were recommended to him by Mrs. Darby, an intelligent and pious person, whom he always found ready to promote every good work, p. 297.

"God forbid that I should exclude from my brotherly affections, and occasional assistance, any true Minister of Christ, because he casts the Gospel net among the Presbyterians, the Independents, the Quakers, or the Baptists! . . . They may build up a wall of partition between themselves and me; but, 'in the strength of my God, I will leap over the wall.'" p. 330.

The income of his living was not, on an average, more than one hundred pounds per annum. For many of the people called Quakers, living in his parish, believed it unlawful to pay tithes; and Mr. Fletcher did not choose to take from them by force, what they did not think it lawful to give him. p. 344n.

When ill in London in 1776, Fletcher was under the care of Dr. John Fothergill, p. 195.



## Women Writers among Friends of the Seventeenth Century and later

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**I**N the Introduction to a *Catalogue of Tracts of the Civil War and Commonwealth Period relating to Wales and the Borders* (National Library of Wales, Aberystwyth, 1911) occur the words :

“Incidentally it may be mentioned that among the very few women contributors to the controversies of the Civil War period, not one had any connection with Wales.”

This statement suggested a search through Joseph Smith's *Catalogue of Friends' Books* in quest of Women Friends who might have written during that period. The result agrees with the above statement so far as women controversialists connected with Wales are concerned, and for the period of the Interregnum—a somewhat early one for Quaker writers—there are only about eighteen women whose writings can be classed as controversial.

In 1652, certain prisoners in York Castle issued a printed paper entitled *False Prophets and false Teachers described*, the women signatories being Elizabeth Hooton, Jane Holmes, and Mary Fisher ; in 1655, Priscilla Cotton and Mary Cole caused to be printed an address *To the Priests and People of England*, and in the same year, Anne Audland and Martha Simmonds wrote controversial pamphlets ; but Margaret Fell was the principal Quaker woman writer of that, and perhaps of any, period. Her first piece is dated 1655, and twenty-four other separate works of various lengths are credited to her by Smith, down to 1677. In 1656, Anne Gargill wrote *A Brief Discovery of the Popish Religion*, and *A Warning to all the World* ; the following year Mary Howgill wrote an address to the Protector, and also to the town of Dover, and in 1657 also, Jane Bettris wrote *A Lamentation for the Deceived People of the World*. In 1658, Rebecca Travers and Sarah Blackborow appear,

and in 1659, Dorothy White, Grace Barwick, Ann Gould, Mary Webb, and Margaret Bradley.

Taking into review the whole of the Quaker period falling within the seventeenth century, that is, the last fifty years thereof, it is abundantly evident that women writers were not lacking among Friends, no less than eighty-four being mentioned by Joseph Smith. Testimonies to deceased Friends, Warnings, Lamentations and Prophecies, Invitations and Visitations of Love figure largely among the tracts of women writers.

The general opinion that the eighteenth century was a time of comparatively little aggression is confirmed by the fact that Joseph Smith catalogues only sixty-three women writers for the whole of that century as against eighty-four for the latter half of the seventeenth century, and over 250 for the nineteenth century. It must be borne in mind, however, that as time went on the subjects dealt with increased greatly in variety, and were not always either religious or controversial.

Next to Margaret Fell in the number of literary productions of the first half century must probably be placed Dorothy White, who has nineteen entries under her name; then would come Rebecca Travers with ten, and Joan Whitrow with seven. The works of Margaret Fell were collected and published some years after her death, in 1710, but never reprinted, nor indeed was any separate tract of hers re-issued, save one which reappeared in a magazine a century after her works appeared. On the other hand, Elizabeth Bathurst's writings, first published in 1691, were reprinted six times down to 1788, and Elizabeth Stirredge's life was printed five times 1711 to 1838.

The most popular of the writings on Quaker subjects by women Friends, to judge by the number of editions, would appear to be Mary Brook's *Reasons for the Necessity of Silent Waiting*, of which at least twenty-three editions were printed between 1774 and 1870, in England, Ireland, Germany, and America, and which was translated into French and German. Sophia Hume's *Exhortation to the Inhabitants of South Carolina*, originally printed by Benjamin Franklin in Philadelphia in 1748, was

reprinted in Bristol, London, Leeds, and Dublin, in all six times within six years, and her later *Caution to such as observe Days*, was printed seven times down to 1766. Mary Mollineux's poems ran to six editions between 1702 and 1772, and of Priscilla Gurney's selection of hymns there were ten editions, the last bearing date 1848, thirty years after the first. Mary Elizabeth Beck's pamphlet on *What Does the Society of Friends Believe?* has been many times reprinted by the London Friends' Tract Association, since first issued. The same Association has issued, in nine years, 40,500 copies of Georgina K. Lewis's short sketches, *Elizabeth Fry*, and *George Fox*.

Of autobiographical records which have re-appeared periodically to the present may be noted Mary Penington's *Account of Exercises from Childhood*, written in 1680, printed in Philadelphia in 1797, 1848 and 1911, in London in 1799 and 1821, and in Rhode Island in 1874; Alice Hayes's *Relation of her Life*, 1723, reprinted five times to 1838; Elizabeth Ashbridge's *Life*, of which the first edition appeared in 1774, and six more later, published in Liverpool, Philadelphia, Dublin, Brighton and London, down to 1904.

#### NOTE.

The women authors in Smith's Catalogue of books *adverse* to Friends are five, *viz.*, in order of date of writing, Jane Turner, of Newcastle-on-Tyne, *Choice Experiences*, 1653; Eleanor James, of London, *A Word or Two Concerning a Quaker's Good Advice*, 1687; Grace Lamson and Mary Parke signed, with several men, *A Certificate . . . to obviate the false Reports given out by the Quakers*, in West Dearham, Norfolk, c. 1700; and Antonia Bourignon wrote *A Warning against the Quakers*, 1708.

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Men substitute tradition for the living experience of the love of God. They talk and think as though walking with God was attained by walking in the footsteps of men who walked with God.

WILLIAM C. BRAITHWAITE, in *The Message and Mission of Quakerism*, Phila. ed., p. 28.

## The Paintings of Sir Peter Lely

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**J**N a recently published volume, *Historical Portraits, 1600-1700*, there are reproductions of eighteen paintings by Sir Peter Lely, including the one said to represent George Fox. These include George Monck, Duke of Albemarle; Prince Rupert; Henry Martin, whose "profligacy culminated in bankruptcy"; David Leslie, Lord Newark, "completely devoted to war"; James Ussher, Archbishop of Armagh; Anne Hyde, Duchess of York; James Butler, Duke of Ormonde; George Villiers, Duke of Buckingham; Algernon Sidney; Samuel Pepys; James II., when Duke of York; the Duke of Monmouth; and Sir Peter himself. Verily, George, thou art in strange company!

Sir Peter Lely (1618-1680) was the son of a Dutch soldier called Van der Faes. He came to England in 1641. His assumed name seems to have been taken from the sign of a "lily" over his father's home in Holland. "After 1660 Lely was continually busy in painting the beauties of the Court—so busy indeed that many found it exceedingly difficult to get a sitting. He was knighted in 1679, and was fully at work when he died suddenly in the next year" (*op. cit.*).

The painting from which the familiar portrait of George Fox was reproduced hangs in the rooms of the Friends' Historical Library, at Swarthmore College, Pennsylvania. According to a note to the portrait in *Quaker Biographies*, vol. i., published in Philadelphia, 1909, "An American, John Wethered, when on a visit to London in 1858, found in a curiosity shop near Trafalgar Square an ancient painting, on the reverse side of which was written 'Geo. Fox.' The picture was shown to many experts in England, and, as a result of careful examination by them, it was *thought* that the painting was the work of Sir Peter Lely."

So far as we know Fox never sat for his portrait, and it is not in the least likely that he ever did so, but some admirer, such as Judge Fell, might have commissioned Lely to paint him, and the painter might

have secured a reasonably accurate representation of his features.

The result of a comparison by some expert of the various reproductions given in the above-mentioned volume, of the work of Sir Peter, might result in establishing or disproving of the statement that the Fox portrait was actually the work of this painter. It would be interesting to have an authoritative pronouncement as to the possibility of the Fox of Honthorst, painted in 1654, being the same man as the Fox of Lely, not more than twenty-five years later.

The questions to which answers are sought are:—

- i. Was the portrait painted by Sir Peter Lely?
- ii. Does it represent George Fox?

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### Queen Catherine at Devonshire House, 1662

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In an article on the headquarters of London Y.M. which appeared in *Friends' Quarterly Examiner*, 1911, it is stated that "the Countess Dowager of Devonshire (d. 1675) entertained here King Charles II. and his Queen." By the kindness of Albert Cook Myers we are able to give a contemporary reference to the Queen's visit, taken from the Ruge MSS. in the British Museum:—

Sept. 1662. "The last day of September the yong Queen and Duke of York and two dutches went into the Citty of london with a Guard of horse, hir majesty went only through the Citty to see it for that it was the first time shee went into the Citty, she went in a very high Coatch. Shee made noe stay at all at that time, only at the old Countess of devonshire hir house without Bishops Gate entitled ffishers folly."

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When the poet Southey was telling an old Quaker lady how he learned Portuguese grammar while he washed, and something else while he dressed, and how he did something else while he breakfasted, and so on, filling in the day utterly, she said quietly, "But, friend, when does thee think?"

Report of *Conference of Educational Workers in Syria and Palestine*, 1912.

## Account of an Early Business Journey of John Hill Lovell,<sup>1</sup> 1822

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3/26th 1822.—Left BRISTOL on a new route and alth' with a tolerably cheerful face with a very heavy heart—Slept that night at WOTTON-UNDER-EDGE, and as usual far from comfortable there—Ostler worse than ever if possible.

27th.—DURSLEY & GLO'STER.—The latter town new to me as a place of business yet I found several on whom I called friendly and agreeable.

28th.—ROSS & MONMOUTH.—The drive from Glo'ster to Ross tedious and uninteresting—from Ross to Monmouth delightful and surpasses any stage I have ever driven—The scenery fine in the extreme. The Wye gently gliding its circuitous way amongst hills covered with wood and enlivened by occasional buildings, gentlemen's seats, etc. Nor must the ruins of Goodrich Castel be forgotten, increasing as they do, the interest of the landscape.—I almost envied the apparent happy indolence of several I saw fishing on the banks and of others in small boats paddling down this tranquil stream —“ We will not be Welch,” exclaimed a lady at Monmouth with whom I was conversing on the beauties of their country—“ You shall be English,” I answered with equal warmth, “ we will not part with your county to the Welch.”

I omitted visiting the jail at Monmouth not having leisure for such a visit.

29th.—Breakfasted at RAGLAND and then visited the ruins of its castle—Cromwell did much for the lovers of the picture[sque]. They must thank him when contemplating some of our interesting ruins—From the size of the hall, the dining-room, and the kitchen, we may conclude the inmates were once numerous, and not wholly

<sup>1</sup> John Hill Lovell (1790-1855), served his apprenticeship to John and Olive Dymond, of Exeter, linendrapers. He travelled for the firm of George Crosfield & Co., of Liverpool, from 1819 until his death. He married Sarah, widow of Edward B. Frank, in 1825, by whom he had three sons.

inattentive to the pleasures of the table. Nor were they deficient in courage, if we may judge from its being one of the last garrisons that held out for King Charles under that old veteran the Earl of Worcester at that time 83 years of age.

Here as at some other ruins great quantity of ivy has been destroyed, "that the architecture may appear to more advantage," but surely these Goths are mistaken in supposing that the walls are more interesting stripped of nature's drapery—From the "Tower Melin-y-Gwent" I had an extensive view of the surrounding country and returned to my inn much gratified by my excursion and bearing as relics a piece of the pavement and the fringe of a curtain—That the latter should be in such perfection or indeed preserved at all is I think surprizing—.

ABERGAVENNY as a town dull and but from its walks and views of the adjoining hills not worth visiting.

PONTYPOOL.—I must now fancy myself in Wales, every thing about me Welch, from the stable to the bedroom.—The very candles must be Welch for they give a very small portion of light and are moreover not with wax wicks on the discoverer of which I always secretly and often openly pronounce no blessing—In this land of poultry Syntax<sup>2</sup> has been repeatedly alarmed by the Turkey Cock in full strutt, the first appearance greatly affected his nervous system and from him reached the nerves of his master, but from another cause—his personal safety—.

Thus far the weather has been unusually fine, and this has added much to the pleasure of my rambles, but I am alone, and if I derive pleasure from the beauties of nature I have none to whom I can impart it, not one who cares whether I am in Wales or in Scotland, whether I am travelling in sunshine or shivering with the cold.

30th.—USK. The ruins of its castle the only thing worth notice—I had only time to visit its exterior. Not particularly striking.

CAERLEON.—A miserable hole.

NEWPORT.—From the Church yard I had a fine view of the Channel and the Somerset Coast, except its Coal trade, a poor dull town.

<sup>2</sup> "Syntax" was evidently the name of his horse.

From this town to **CARDIFF** a pleasant drive, commanding a view of the water, etc. I enjoyed it, wished myself at home, and thought the hills of Somerset never looked so charming. I viewed them as old acquaintances whose appearance delights you amongst strangers.

31st.—Altho' to-day is Sunday, I have been exploring the beauties of this town (**Cardiff**). In walking on the banks of its Canal you are struck with the vast quantity of Iron ready to be exported and the number of vessels waiting to convey it to its various destination.

About 8,000 tons weight of this metal is supposed now to be collected belonging to one firm. The walks round the Castle (by the liberality of the Marquis of Bute thrown open to the public) are pleasant and afford a delightful promenade to the belles of this town, who sans doute avail themselves of this—as well as all other advantages for a little bit of display.

Attended a Wesleyan Meeting this evening and heard I think gospel truths from their pulpit—The sermon is to me the only thing that is worth hearing in the various places of worship I attend (except my own) the singing generally bad and the prayers formal. I cannot but think it is mocking the Majesty of Heaven to approach him with such set forms on the lips—Words only never can avail us or be accepted of him—'Tis said Quakerism is suited only to an intellectual people—It may be so and that in the present state of Society Methodism may be best calculated for the lower orders—The former certainly is better suited to educated minds.

4th Mh. 1st.—Was this day at the City of **LLANDAFF** and viewed the remains of its Cathedral and thought of its late Bishop.—The City like its Cathedral is in ruins—dined at **COWBRIDGE** and slept at **PYLE**.

4/2.—**TYBACH, NEATH & SWANSEA**.—At the first place whilst waiting for a customer I rambled to the entrance of a coal mine (a pit I must not call it) for it was merely a passage cut in the hill of more than a mile in length thro' which the coal is conveyed in small wagons and from thence by a rail-road to the Copper Works.—

I had a delightful walk in the neighbourhood of Neath, the scenery is certainly fine—Was shewn by E.W. some peculiarly constructed flues, where a successful experi-



ment had been made to deprive the smoke from the copper furnace of its properties which are so injurious to vegetation—After my walk, drank tea with F.W. and left his house regretting that business required my leaving so early—Of Swansea perhaps I did not see the beauties. I certainly was disappointed in this town—There were some good houses building by the water-side, and there the view is certainly very pleasing.

3rd.—In CARMARTHEN I was most sadly disappointed. I expected to have seen some parts in some degree modern. But age is imprinted on every part except the jail—I blessed myself that this was the extent of my journey and on that the morrow my face wd be turned towards England.

5th.—Good Friday—LLANDILO and LLANDOVEY.

The drive from Carmarthen to the former is said to be one of the finest in Wales: I did not much enjoy it. It was before breakfast and the morning was cold—Both towns miserable enough—I often feel thankful I was not born and condemned to live in these country towns.

6th.—TRECASTLE & BRECON.—The country fine but neither town worth visiting.

7th.—Sunday.—I have enjoyed two rambles round this town to-day more than I usually do. There is a delightful walk thro' a wood, the river running beneath your feet, and from the summit of the hill a fine view of the beacon and other distant hills.—

No place of worship was visited to-day yet in one of my walks I was interested and instructed by reading Young's "Night Thoughts" to my companion.

8th.—TALGARTH, HAY, HEREFORD.—It was too cold to enjoy my ride to Talgarth or from the scenery it might be enjoyed—"Alps on Alps" in this country.—

Hay a town of little consequence, famous I understand for shoemakers.

Hereford appeared very dull—there are some good buildings and the new Shire-hall is a spacious room and very simply finished—I saw it filled more agreeably than it usually is. An annual bible association meeting was held there, the greater part of the company were of the lower orders, very decent and very attentive—Some

of the various speeches I thought very much to the purpose and cannot but think they will prove of use.

The Quaker doctrine of the insufficiency of the bible only to save the soul was ably and clearly preached by a Calvinistic Minister—and the necessity, when reading it, of craving the aid of His spirit who inspired the writers of the sacred volume was forcibly urged on the audience.

I was much struck with the countenance of a boy during the greater part of the meeting and his close attention to the different speakers, nor less pleased when on our leaving, he expressed great earnestness to give “sixpence to the plate” and his regret he had no money with him—This was an appeal I could not resist and I enabled him to fulfil his wish.

9th.—LEOMINSTER: Nothing worthy of notice here, the Church and Church yard excepted. Many of the inscriptions on the tombs amused more than instructed.

10th.—LUDLOW, CHURCH STRETTON, and SHREWSBURY. The Castle at Ludlow and its walks in particular are worth the attention of the stranger—The weather prevented my examining these ruins so minutely as I wished to have done—The town much as other country towns, anything but pretty—But I saw it in snow.

11th.—I visited Shrewsbury pretty fully except its manufactories. Its situation is fine, and there are many remains of former greatness.

COALBROOKDALE is no doubt in Summer a delightful spot, but even a Russian would have felt cold the night I rambled there—I was disappointed in the “Infernal appearance” of this place, perhaps in better days of trade, it approaches more nearly to the vulgar idea of the place of future punishment “Where the worm dieth not and the fire is not quenched.”

12th.—BROSELEY, BRIDGNORTH and KIDDERMINSTER.

I left the Dale before breakfast, in the midst of wind and rain, enough to damp the courage of any but a veteran in travelling—Had the weather been other I shd have enjoyed the walk round the ruins of the castle at Bridgnorth, as it was I saw enough to convince me of its beauty—In many towns thro’ which I have passed I have been struck with the singular appearance of many old houses,

built of wood and coloured black and white, the black covering the pieces which support the building.—

One in Ludlow was ornamented with figures, which grinned horribly at the storm then falling unheedful in the ebon faces.

In Kidderminster I do not see the town I had fancied only 11000 inhabitants and except the manufactories and a large old church much like other country towns.

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## The Quaker Lady and the Prize-fighter

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From the *Morning Post*, 22 May, 1823, Thursday.

“ From the *Bath & Cheltenham Chronicle*, of Tuesday.

“ We have heard from good authority upon which we can place reliance that the benevolent Mrs. Fry called on Neate at Marlborough on Thursday and made a most powerful appeal to him to prevent his fighting & she offered him £500 to pay his expenses, forfeits, etc., but he replied that he was too deeply pledged to recede, though it is said that he promised her that this should be his last battle.”

Same paper, May 24, 1823, Saturday.

“ The late pugilistic fight.

“ ‘ Mr. Editor My wife and myself will be much obliged by thy insertion in thy valuable paper of a few words contradicting the absurd story copied from a Bath and Cheltenham Paper, of her having interfered to prevent the late battle between Spring and Neate, the whole of which is without the slightest foundation of truth or probability.

‘ I am respectfully, etc.,

‘ JOSEPH FRY.

‘ 81, Mildreds Court, 22-5-month, 1823.’ ”

Same paper, Monday, May 26, 1823.

“ The late pugilistic fight.

“ It now appears that a Quaker Lady (though not Mrs. Fry) did actually interfere to prevent the late great fight between Spring and

Neat. The following is given as a correct statement of what occurred on the occasion :—

" A fine old lady of the Society of Friends, with a couple of her daughters came in their carriage to the Angel at Marlbro', during the time Neat was in training. The two daughters remained in the carriage at the door, while the old Lady made her way into the Angel. She ascended the stairs and found Belcher in a room, sitting by himself, Neat having retired to change his clothes. Tom thought the lady had mistaken the apartment in the above Inn, till she addressed him: 'Thy name is Belcher, is it not, friend?' 'Yes, Madam,' was the reply. Tom was in hopes to get rid of the lady before Neat arrived, but she waited till the Bristol hero made his appearance. 'I understand, friend Neat, thou art about fighting a prize battle. Dost thou not know it is very sinful? Be advised, friend, and give it up.' Neat urged that he was bound in honour, and that if he gave it up he was likely to lose £500 by it. 'What is £500 in comparison with thy poor soul? Think of that, Friend. Give it up, I beg of thee; and I will see if the £500 cannot be raised for thee.' After an expostulation of nearly two hours, impressed upon Neat with tears, the old lady retired without obtaining the desired effect. The Bristol hero, by way of consolation, thanked the old Lady for the interest and kindness she had taken in his fate, and promised her that he would not fight any more.

(Neat was defeated on May 20, 1823.)

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### " A Submissive Wife "

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**J**OSHUA MIDDLETON of New-Castle-upon-Tine son of John Middleton of Darlington in the County of Durham Draper Deceased and Jane Molleson of Tewen Street London, Daughter of Gilbert Molleson, late of Aberdeen in the Kingdom of Scotland Merch<sup>t</sup>, Deceased—this nineth Day of the month called September in the year according to the English Account One Thousand Six hundred Ninety and seven—in their publick Meeting-place at Devonshire house, London—the said Jane Molleson Declared as followeth—

"doe promise by the Lords assistance to be a ffaithfull Dutifull & Submissive wife."

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PUMPROOM SERMONS (x. 17).—Joseph Hoyland Fox, J.P., of Wellington, Som., writes :—" My uncle, Sylvanus Fox, of Wellington, stayed at Bath for some considerable time on account of his health, and preached in the Pump Room. He was born about 1792, so that in 1817 he would have been about twenty-five. No doubt he was the " Mr. Fox " referred to.

## Friends in Current Literature

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THE success of the monthly periodical, *Teachers and Taught*, edited by S. Allen Warner, of the Friends' First-day School Association, 15, Devonshire Street, Bishopsgate, London, E.C., has been quite noticeable. The paper was enlarged to twenty-four pages at the beginning of the year, and it now circulates among Sunday Schools of various sects to the extent of 3,400 copies per month. Permission has been requested for translation into foreign languages.

In connection with "Teachers and Taught," a series of Text Books is in course of publication. A volume introductory to the Series is entitled *Concerning Religious Education*. It is prefaced by Alfred E. Garvie, D.D., Principal of New College, Hampstead, and portions relating to the Bible, the Child, and the Lesson, are written by William C. Braithwaite, A. Neave Brayshaw, Florence B. Reynolds, of West Hill, Birmingham, Dr. Charles E. Hodgson, Principal Ritchie, of the Congregational Institute, Nottingham, and the General Editor.

Another volume of the General Series is—*Method in Religious Education*, by Mildred F. Field, B.A., Mistress of Method in Birmingham University.

These Text Books run to about 180 pages each, and are well supplied with Bibliographies and other valuable information for teachers, and also good Indexes (London: Headley, 6¾ by 4¼, cloth limp 1s. net, cloth boards 1s. 6d. net.)

S. Allen Warner is also editing a series of "Teachers and Taught" Popular Reprints, consisting of articles from either the magazine known as "Teachers and Taught," or from the "Teachers and Taught" Text Books. No. 1 is *A Book Guide for Teachers*, by Frederic Taylor; No. 2 *A Guide to Religious Pictures*, by S. A. Warner; No. 3 *Our Older Boys*, by Charles E. Stansfield, M.A. (London: Headley, 2d. and 3d. each); No. 4 *A Guide to the Study of "The Unfolding Life,"* by Florence B. Reynolds, 1d.

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*The Golden Rule Calendar*, compiled by Marion E. Fox, of Wellington, Som., *née* Pease, of Darlington, is a valuable and attractive production (London: Humphreys, 8¼ by 6¾, 80 leaves, 6d.). The extracts, which are given under dates for any years, are drawn from many sources; on one page, *e.g.*, are writings of the late Emperor Frederick, Charles Dickens, Matthew the Evangelist, Lewis Appleton, Archibald Forbes, John Milton and Lord Salisbury. It would have added to the interest could we have known more concerning some of the excerpts than the name of the author.

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The ancient Meeting House at Warmsworth, S. Yorks, has recently been restored by its present owner, Mr. W. W. Warde-Aldam, J.P., and Friends' meetings are again held there after a lapse of more than a century. *The Doncaster Gazette* of November 29th has a view of the house and also a two-column article on "A Link with George Fox."

The historical work upon which our Friend, William King Baker, has been engaged some time has now been published—*Acton, Middlesex* (Acton : Gazette and Express Offices, 10 by 7½, pp. 357, many illustrations, 21s. net.) The Society of Friends is several times mentioned, also the Acton Adult School, and there are several Friendly illustrations. W. King Baker is to be congratulated on the production of this handsome volume. A slip of ten years has been made in the date of George Fox's visit (p. 86).

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M. Christabel Cadbury, daughter of Joel Cadbury, of Sutton Coldfield, has rendered good service to the cause of religious history by her new book, *Robert Barclay [1648-1690], His Life and Work* (London : Headley, 7½ by 5, pp. 120, 2s.). The author has given herself fully to her subject, travelling specially in the countries in which the Apologist resided, and studying the literature of the time ; the result is a very readable and informing volume. Barclay's works receive adequate notice. The illustrations are four—Gordonstoun House ; Ury ; the Barclay mausoleum ; and the memorial in the Mausoleum ; the last two being from photos, by E. H. Lawton, the Friendly organ-builder, of Aberdeen. There is also a chart showing the parallel descent of the Barclays and the Royal House of Stuart.

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J. Rendel Harris has contributed a Preface to *Environment and Efficiency. A Study in the Records of Industrial Schools and Orphanages*, by Mary Horner Thomson, of Woodbrooke Settlement (London : Longmans, 8½ by 5½, pp. ix. + 100, 2s.)

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*A History of Philadelphia*, by Charles Morris, has recently appeared (Phila : Lippincott, 7¼ by 5, pp. viii. + 326 + ix., and with ninety-three illustrations).

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Friends' Central Education Committee of London Y.M. has issued an eight-page pamphlet, *The Advantages of Friends' Boarding Schools*, written by "A Parent." This should be widely circulated, but there is no name or address given, save those of the printer. We presume that copies may be obtained from Charles E. Stansfield, 29, Upper Redlands Road, Reading.

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*The American Friend* began a new series on First Month 2. Henceforward it is to be edited from Richmond, Ind., under the authorisation of the Five Years Meeting, by S. Edgar Nicholson, late of Washington, D.C. The valuable services rendered by Rufus M. Jones and Herman Newman as Editors have come to an end amid a chorus of appreciation and a spirit of hopefulness for the future. In 1894, *The American Friend's* career of usefulness opened, having become the legatee of "The Friends' Review" and "The Christian Worker."

In consequence of the above change, the *Evangelical Friend*, of Cleveland, Ohio (which has run from 1905 as a weekly) commenced in December as a monthly publication.

*The Christian World* for December 5th contained some verses by Mary E. Manners, author of "The Bishop and the Caterpillar," a Friend of Yorkshire, entitled "A Kindly Critic." Josiah Beale has a polite word for all and at the same time is strictly truthful. His friends are interested in what he would say of the cooking by one of their number.

" Her bread was heavy, her tea cakes sad ;  
 Her cooking all round was uncommonly bad.  
 Richenda whispered, with smile perverse,  
 ' Josiah will say that " it might have been worse."'  
 ' Few things are worse,' said Priscilla Wood,  
 ' Than the cooking of Martha Scattergood.  
 Our dear mother tries to make excuse  
 For early training and want of use ;  
 Yet Josiah himself could hardly praise  
 A household lost in such shiftless ways ;  
 Though Dorcas maintains he will surely find  
 A sentence at once both true and kind.' "

What Josiah said must be read in the paper.

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The *Maryland Historical Magazine* for December has an article by Ella Kent Barnard, a Friend of Baltimore, on Isaac Briggs, A.M., F.A.P.S. (1763-1825). Isaac Briggs was born of Quaker parentage at Haverford, Pa. His father, Samuel B., was the inventor of a machine for making nails (1791), and his brother, Samuel, took out a patent for the application of steam to machinery and used it successfully (1803). Isaac was best known as a mathematician, astronomer, surveyor and engineer. He surveyed and laid out the city of Washington ; was appointed Surveyor-General of the " Louisiana Purchase," 1803 ; was also engineer of a section of the Erie Canal, 1817 ; traced the route between Washington and New Orleans, and was Chief Engineer of the James River and Kanawha Canal, Va., 1820. In 1799, he prepared a " Friends' Almanack," a copy of which is in Friends' Library, Park Avenue, Baltimore. In 1796 he was elected a Fellow of the Philosophical Society in Philadelphia. In 1797, he taught school at Sandy Springs, Md.

A copy of Isaac Briggs's address before the Oneida Society for the promotion of American manufactures, 1817, is in D. His death took place at his home at Sandy Springs, from malarial fever caught while surveying for a canal from Baltimore to the Potomac. President Jefferson wrote of him in 1803 as " a sound republican and of a pure and unspotted character. In point of science . . . second to no man in the United States."

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In *Højskolebladet—Tidende for Folke Oplysning*, the organ of the Rural Adult School Movement in Denmark, for January 3, 1913, there is an article, headed " Fra Kvaekernes Lejr," describing some of the activities centred at Devonshire House, written by Helene Fenger, of Copenhagen, who spent some time reading in Friends Reference Library.

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Harlow Lindley, A.M., Director of the Department of Archives and History in the Indiana State Library, also Librarian of Earlham College,

Richmond, Ind., has recently contributed a useful paper, *The Quakers in the Old Northwest*, to the Proceedings of the Mississippi Valley Historical Association, vol. v. Emigration from Pennsylvania southward is first noted.

"By 1725 the settlement of Friends had passed the Susquehanna River westward and were well on their way to the Potomac southward. About 1730 a company composed principally of Friends, with Alexander Ross and James Wright at the head of it, secured a grant from the government of Virginia, of one hundred thousand acres of land in the valley of the Shenandoah River, the settlers being largely Friends. In about 1750, Quaker immigrants entered North Carolina, and soon, after 1760, South Carolina and later Georgia, being also joined by other Friends coming direct from the British Isles.

"It was mainly their opposition to slavery which caused Friends again to transport themselves into new sections. Migration to the Northwest began in 1795. . . . In 1803, a Friend Minister named Zachariah Dicks passed through South Carolina. He was thought to have the gift of prophecy. He warned Friends to come out of slavery. He told them of a terrible internecine war not far in the future. The child was then born that would see it. Z. Dicks's visit no doubt had a bearing upon the removal of Friends to the Northwest, but other causes operated as well. . . . The South Carolina Friends came first to Miami County, Ohio, and found some Friends from Guilford County, North Carolina, who had come the year before. The Miami Monthly Meeting, the first Friends' business meeting established in the Northwest Territory, was opened in 1803. . . . Some born in Pennsylvania lived to come to Ohio and Indiana with their Carolina-born children."

In the names given to the settlements can be traced the movements above outlined, as *e.g.*, New Garden, Ireland; New Garden, Pa.; New Garden, N.C. and Va.; and New Garden, Ind. and O.]

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M. Jennie Street, of London, a frequent writer in "The Christian World," has selected and arranged some devotional readings from the letters of Isaac Pennington, which are published with the title of *The Seed of the Kingdom* (London: Clarke, 6½ by 4½, pp. 96, 1s. net). Each extract has a heading and also a quotation from some poet. Miss Street writes, "It was in the twopenny box of a second-hand bookstall that I first made acquaintance with Isaac Pennington, the Quaker saint, and his apostolic letters."

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The useful work on behalf of the Indians of North America carried on for so many years by Friends is still being worthily upheld. George Vaux, Jun., Quaker lawyer, of Philadelphia, and a member of the Board of Indian Commissioners ("a body of unpaid citizens, appointed by the President. Its legal duties are to visit and inspect branches of the Indian Service and to co-operate in the purchase and inspection of Indian supplies"), has recently visited Chicago and St. Louis, as chairman of the Purchasing Committee, and travelled extensively in the State of Oklahoma, visiting many outlying settlements of Indian tribes. Vivid accounts of our Friend's travels may be found in the *Forty-third Annual Report of the Commissioners to the Secretary of the Interior*, Washington, 1912,



and also the December issue of *The Red Man*, an illustrated magazine for Indians (Carlisle, Pa.), in which are pictures of some of the homes of the Cherokees, Creeks, and Choctaws, of Oklahoma.

In *The Red Man*, there is also a sympathetic allusion to the death of Albert Keith Smiley (1828-1912), of N.Y. and Cal., philanthropist and hotel-keeper.

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The yearly reminder of Friends gone from this scene of action, *The Annual Monitor*, appeared at the end of the year, again edited by Francis A. Knight (Gloucester: Bellows, 5½ by 4½, pp. 180, 1s. 6d. net). The Editor supplies a succinct history of the little book for the hundred years of its publication. There are twenty-six memoirs and seventeen portraits. Some of the latter must have been taken long years before the date of decease. The average age at death in 1911-12 was sixty-five, greater than for some past years.

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For the fifth time *The Friends' Year Book* has made its appearance, replete with information regarding the work of Friends in many fields (London: Headley, 6½ by 4, pp. 168, cloth boards, rounded edges, 1s. net).

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*Peace Pioneering in Germany* is the title of the record of the visits of Adult Scholars to Germany in 1912. It is compiled by Maurice L. Rowntree, B.A., *et al*, and illustrated (London: Headley, 7½ by 4½, pp. xii + 104, 3d.).

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A useful summary of Canon Grane's recent book, "The Passing of War," written by James Herbert Midgley, entitled *Things that make for Peace*, can be obtained from the Peace Committee of London Y.M., 136, Bishopsgate, E.C., at 1½d. each, or one dozen for 7d. post free.

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The first of a series of articles by Robert Muschamp on "Quakers and Bolton," appeared in the *Bolton Chronicle*, for February 8.

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In the *Wigan Examiner* for 7 March, there is an article, signed W. Smith, on "The Rise of Quakerism at Westhoughton," partly taken from the journals of Thomas Shillitoe and Joseph Buckley and partly from personal knowledge.

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*Harper's Monthly Magazine* for January has a good article on "Pronouns of Address," written by Prof. Thomas R. Lounsbury, of Yale, which contains some notice of Friends' early insistence on the use of the second person singular when addressing one individual.

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*The Bookman* for March, quoting an article by Davidson Cook, in the *Millgate Monthly*, on "Carlyle's Bookplate and its Designer," adds, "The designer, Mr. Henry Thomas Wake, is still living, and now over eighty-two years of age. Mr. Cook came upon him in the village of Fritchley,

in Derbyshire, where he keeps a second-hand book shop. 'A fine old Quaker, lovable at sight, interesting withal, and himself the best book in his collection—a living book about books.' "

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Notices have reached the Office of a new historical work, *Welsh Settlement of Pennsylvania*, in which Friends appear to fill a large place. It is a book of 625 pages, and the price is \$6.80, delivery paid. Apply to Charles H. Browning, Ardmore P.O., Pa., U.S.A.

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Evelyn Underhill, author of "Mysticism," has put forth another book on the same subject, entitled *The Mystic Way*, the object of which is "to trace out that type of life which is called 'mystical,' from its earliest appearance within Christianity." There is, in this book, an interesting parallel worked out between the Apostle Paul and George Fox.

"The whole preparatory experience of Fox, whose character provides so many Pauline parallels, may help us to understand something of this phase in Paul's life—the difficult changes which prepared him for the emergence of the 'illuminated consciousness,' the personal interior 'showing,' or revelation, which became the central fact of his new career." (See Index, s. v. Fox.)

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Another work on mysticism has also reached Devonshire House Reference Library—*Mysticism in Christianity*, by W. K. Fleming, M.A., B.D., of the College of Allhallows Barking, E.C., in the "Library of Historic Theology" (London: Robert Scott, 9 by 5½, pp. 282, 5s. net). Chapter xii. deals with "Puritan Mystics—Bunyan and Fox."—"In George Fox we have the mystic who is seer and prophet." In the body he founded, "mysticism, not for the first time, proves itself a direct agent for the most practical issues of life."

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In part 6 of *Lancashire Stories* (London: Jack, in fourteen parts, at 7d. net), there is a sketch of the life of George Fox, with portrait and views of Swarthmoor Hall and Frandly Meeting House.

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The Biddle Press, of Philadelphia, has brought out a little book of stories, entitled *Edith's Silver Comb*. The author, Emma Taylor Lamborn, is a sister of the late Bayard Taylor, and resides at Kennett Square, Pa. She writes that "Steadfast Love, a Quaker Idyl," is "every word true"; "Edith's Silver Comb" and "How Dorcus brought the Turkey to her Mistress," are also true stories. "In Pemberton Woods" is founded on fact (7 by 5, pp. 126, 75 cents).

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The author of "Elizabeth Fry" and other books, Georgina King Lewis, has written another biography—*John Greenleaf Whittier, his Life and Work* (London: Headley, 9 by 5½, pp. 221, 3s. 6d. net). The writer's object has been "to portray what manner of man Whittier was; his poetic genius; the way in which he met difficulties, financial and otherwise; the sacrifice he made for those whom he loved; the abandonment of all ambitions for the cause of freedom; and the genuine

humility and sense of humour which sweetened his days," and her success in this has produced a very informing volume, which should be read by many who use Whittier's verses but know little or nothing of their author.

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The papers by William C. Braithwaite and Henry T. Hodgkin, read at the Five Years Meeting, published in Philadelphia by the John C. Winston Co., for 60 cents, postage paid, have now been reprinted by Headley Brothers, and can be had for one shilling net. The title is *The Message and Mission of Quakerism*.

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An illustrated pamphlet has recently come to hand descriptive of the "Welfare Work" carried on at the famous biscuit firm of W. and R. Jacob & Co., Ltd., of Dublin, of which W. Frederick Bewley (Clerk of the Yearly Meeting of Friends in Ireland) is the head. This biscuit factory was established in Waterford in 1851, and about two years later removed to Dublin. About 1,000 men and boys and 1,800 girls are now employed by the firm.

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The American Friends' Board of Foreign Missions (Richmond, Ind.) has just sent out a useful and interesting volume of sketches of the various mission fields under its care. It is a work of 255 pages, well illustrated, and is titled, *Foreign Mission Work of American Friends. A Brief History of Their Work from the Beginning to the Year Nineteen Hundred and Twelve*. The introduction is from the pen of Anna B. Thomas, and the fields described by various authorities are Mexico, Cuba, Africa, Jamaica, Alaska, Palestine, Japan, China, India, and Guatemala.

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A story founded on Quaker family history, entitled *Dorothy Day*, appeared in 1911, written by William Dudley Foulke (New York: Cosmopolitan Press, 7½ by 5, pp. 279, \$1.25 net). W. D. Foulke is one of the leading inhabitants of Richmond, Ind.—an Attorney, a Scholar, and a Statesman, and a Hicksite Friend. We presume that his book is, at the foundation, autobiographical; it follows the life of a Quaker boy (who becomes less Quakerly as time passes)—home, school, college, travel, and then through the Civil War in the Union army. The title seems inappropriate, as Dorothy appears quite seldom in the narrative. The book is the work of an accomplished author. NORMAN PENNEY.

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## Obituary

THE decease of Dr. Thomas Hodgkin has deprived the F.H.S. of a valuable counsellor and guide. When at the Yearly Meeting of 1903, the F.H.S. was established, Dr. Hodgkin was appointed its President. He wrote an Introduction to *The First Publishers of Truth*, and heartily encouraged the publication of the manuscript of *The Journal of George Fox*. His death took place at his southern home, near Falmouth, on the 2nd of Third Month.

## The Richardson MSS.

THE MSS. now catalogued in D. as "Richardson MSS." were presented to the Friends' Reference Library, during 1911, by Emma R. Pumphrey.

The collection consists of six quarto volumes of MS. which belonged to George Richardson, of Newcastle (1773-1862).

George Richardson was a prominent Friend in the first half of the nineteenth century. He journeyed many thousands of miles as Guide to American Ministers visiting England, and was himself a valuable Minister, travelling, as such, over the greater part of England, Wales, Scotland, the Channel Islands, and Ireland.

Volumes I.-III. of the MSS. contain extracts, many of them in G. Richardson's own handwriting, from various sources, which give evidence of wide reading as well as of much freer time for writing than is the case at the present day.

Volume IV. is a collection of some eighty "Letters from Ministers" dating from 1803 to 1852. The letter of the last date is one from J. Bevan Braithwaite thanking G. Richardson for his comments on J. J. Gurney's *Essays*. J. Bevan Braithwaite, referring, no doubt, to the *Memoirs of J. J. Gurney*, on which he was then engaged, says: "I have no intention of entering into any elaborate review of J. J. G.'s works; as I think that such attempts are very seldom, if ever, either interesting or profitable to the reader. Besides which I have a strong principle against making any man's writings a touchstone of opinion, which is almost always the result, practically, of saying a great deal about them. Let the writings of our late dear Friend be read with the same discrimination, the same seriousness, the same openness to receive the Truth, and the same candour and willingness to make due allowance, with which we should desire to read the writings of our early Friends. This is all I would ask for them."

Volume V., "Miscellaneous Letters," contains about one hundred letters, most of them from Friends, many of them asking for advice and help in matters temporal and spiritual, and more thanking George Richardson for help given.

One group of letters, addressed to Eleanor Richardson by E. S. Chambers from Ackworth, contains interesting references to the school life of the children from 1819 to 1827.

Another group of letters concerns the starting of a school at Black Boy Colliery, Bishop Auckland, by the family of Jonathan Backhouse; and the training of a certain William Fuller, of Arbroath, a *protégé* of Jonathan Backhouse's, for the position of schoolmaster.

Volume VI. is a copy of a Record kept by George Richardson of "visits paid by Public Friends to Newcastle and neighbouring Meetings from 1800 to 1850.

ELSIE M. SMITH.

## Notes and Queries

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A LANCASHIRE QUAKER REFERRED TO BY MACAULAY.—In Macaulay's *History of England*, cap. XXI., reference is made to "an honest Quaker," from one of the "northern districts," who has recorded "in notes still extant," that when he went on a journey to London the people in the towns he passed through were amazed at the sight of the broad and heavy half-crowns with which he paid his way. This was in consequence of the terrible debasement of the coinage during the reign of William and Mary. Clipped and light-weight money was then an almost universal bane throughout England. Macaulay mentions in a foot-note that a few years before the time when he wrote, the memoirs of this Lancashire Quaker had been printed in the *Manchester Guardian*. Who was this Quaker, and have his Memoirs been published in any other form than the newspaper referred to?—  
JOSEPH COLEMAN, 154, Wakefield Street, Adelaide, S.A.

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WANDSWORTH, S.W.—"At a Vestry held on 15th August, 1742, Mr. Edward Halsey, Mr. Gravat Philips and Mr. John Grey, three Quakers, residing upon the East Hill, and others complaining that the Hon. Mr. Digby had removed the two gates that lately opened at the east and west end of the Walk before the front of his house and placed them on the north side of the said Walk the one about three and the other about 6 yards from the East and West end thereof, and

the said Halsey on behalf of himself and his Brethren alledging amongst other things that the said two gates were not wide enough for their wives' Hoope Petticoats; and James Dunwell a waterman also residing upon the said hill complaining that he could not so conveniently as before drive his wheel-barrow into the said walk

And the Parish taking the said complaints into their consideration

Resolved that this Parish is content that the several and respective gates of the Hon. Mr. Digby's walk do remain as and where they are now placed without his causing any other gate or opening to be made in or about the said walk."—From *Wandsworth Notes and Queries*, p. 117.

Information sent by Cecil T. Davis, Librarian of Wandsworth Public Library.

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WILLIAM MASSEY.—In the Central Library (Stratford) of the West Ham Public Libraries is a scarce little work by Massey. A copy is not in the British Museum (1900), nor is it mentioned in Joseph Smith's Catalogue.

Rules and Maxims

of

Moral Conduct

In Verse

to be

Spoken extempore by Boys

at

Breakings-up.

By William Massey

Late Master of a Boarding School  
at Wandsworth.

Doctrina sed vim promovet insitam  
Rectique cultus pectora roborant.

—*Horace.*<sup>1</sup>

London :

Printed by T. and J. W. Pasham,  
in Blackfriars.

1764.

—A typed copy of this tract is in the possession of Cecil T. Davis, Librarian of Wandsworth Public Library.

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MATERN, OF SILESIA.—“Halloway Court, [torn c. 1½ inches] London. These are to Certify, Thatt [torn c. 1½] f[o]urteenth day of the Third Month called May, one Thousand six hundred Seventy and Six, There was a Daughter borne vnto Hans Matern (late of Siletia) and Rosyna his wife, Who In Remembrance of y<sup>e</sup> mercies of the Lord, called her name Hannah, Because the Lord has not been a Stranger to them, in a Strang Land; And we vnder-written being then present doe as witnesses thereunto Subscribe our names.

PRISCILLA HART

RUTH CROUCH

SARAH FOLLETT

JANE SOWLE

ANNE EDWARDS

MARGARETT HARISON, midwife.

BARBARA PRACHIN, Grandmother.

ABIGAIL DUCIE.”

—MS. No. 2 of Quaker Records, London and Middlesex, No. 1478A, in Somerset House, London.— Copied by ALBERT COOK MYERS.

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AN INTERRUPTED BURIAL.—  
“The Death and Burrialls of  
ffriends in walton ffelixstow and  
therabouts.

“Best teaching draws forth the  
power within

And cultured minds are strong.”

“Sarah ffryer dyed the y<sup>e</sup> 14<sup>th</sup>  
day of y<sup>e</sup> 11<sup>th</sup> mo 1659 and the  
16<sup>th</sup> day of y<sup>e</sup> Same month we  
haveing noe burring place of o<sup>r</sup>  
owne we Carried the Body to  
Harwich to be burried But the  
mayor Milles Hubbard and the  
townesmen in their Rage and  
madnes tooke y<sup>e</sup> body ffrom us  
and Sent it backe againe and Sett  
it vpon the Sea Shoore vpon the  
Stones and So left it wher it  
remained ffor Some time vnburried  
how Shee came Conveied away  
we are not Certaine but by the  
Impretion of the Shingell or  
Stones we Conceive The Body  
might be interred in the Sand.”—  
MS. Friends' Register for Monthly  
Meeting of Woodbridge, Suffolk,  
No. 1080, Somerset House, London,  
p. 189.—Copied by ALBERT COOK  
MYERS.

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EARLY SWARTHMORE REGISTER.  
—“A Chronology or Record Of  
the Births Marriages and Burialls  
of many of the people of God of  
Swarthmore Monthly meeting (in  
scorne called=Quakers) since the  
time of their Seperation from the  
World : That the generations  
to come may know that our  
Geneologie is not lost nor our  
Account numbred with The  
Uncircumcised.”—Title page of  
register of Swarthmore Meeting,  
Lancashire, No. 1259, in Somerset  
House, London. Copied by  
ALBERT COOK MYERS.

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SPIRITUAL HERALDRY.—Richard  
Claridge, a learned and eminent  
Friend, received from a relative  
the genealogy of his family taken  
from the Heralds office, on which  
occasion he wrote, “There is a  
pedigree [the Christian] which is

noble indeed and worthy of our most diligent search and earnest enquiry. To be the children of God and co-heirs with Christ . . . this, this, my dear Kinsman, is far above all this sublunary world. Oh let this divine and spiritual heraldry be our main care and concern omitting no opportunity under those blessed means which are afforded us, to make our calling and election sure."

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DIARY OF ANN YOUNG (x. 41).  
—The present owner of this MS., who prefers to remain anonymous, called recently at Devonshire House. He states that there is practically nothing of historical or general interest in this Diary.

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A Priest, having taken a cow from a Quaker, for what he called his due, was met by an Indian (supposed to be an American Indian), who said to the Priest:—  
Indian. Where got you that cow?  
Priest. From the Quaker.  
Indian. What makes you take the Quaker's cow?  
Priest. Because the Quaker won't pay me.  
Indian. Do Quaker man owe you ought?  
Priest. Yes.  
Indian. For what?  
Priest. For preaching.  
Indian. Oh; you a Minister, are you?  
Priest. Yes.  
Indian. But do Quaker man hear you?  
Priest. He may if he will, our Church doors are open.  
Indian. So you may hear Quaker man, if you will, for the Quaker man's Meeting House doors are open as

well as yours; but if you don't hear Quaker man, Quaker man will not take your cow from you; but you a Minister its like, who made you a Minister, if God make you a Minister, God pay his Ministers, if man make you a Minister, man pay you, but not Quaker man, because Quaker man don't hear you. Go carry Quaker man his cow again.

Copied from a 4to MS. book in the possession of C. D. Sturge, with the following inscription in front: "Found amongst Hannah Sturge's papers, Oct. 22, 1896. Supposed to have come from Coalbrookdale."

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FRIENDS MEETING AT DAL-MAILING in 1795.—We had likewise, shortly after the "omnes exeunt" of the players, an exhibition of a different sort in the same barn. This was by two English quakers, and a quaker lady, tanners from Kendal, who had been at Ayr on some leather business, where they preached, but made no proselytes. The travellers were all three in a whisky, drawn by one of the best ordered horses, as the hostler at the Cross-keys told me, ever seen. They came to the inn to their dinner, and meaning to stay all night, sent round, to let it be known that they would hold a meeting in friend Thacklan's barn; but Thomas denied they were either kith or kin to him; this, however, was their way of speaking.

In the evening, owing to the notice, a great congregation was

assembled in the barn, and I myself, along with Mr. Archibald Dozendale, went there likewise, to keep the people in awe; for we feared the strangers might be jeered and insulted. The three were seated aloft, on a high stage, prepared on purpose with two mares and scaffold-deals, borrowed from Mr. Trowel the mason. They sat long, and silent; but at last the spirit moved the woman, and she rose, and delivered a very sensible exposition of Christianity. I was really surprised to hear such sound doctrine; and Mr. Dozendale said, justly, that it was more to the purpose than some that my younger brethren from Edinburgh endeavoured to teach. So, that those who went to laugh at the sincere simplicity of the pious quakers, were rebuked by a very edifying discourse on the moral duties of a Christian's life.—From *Annals of the Parish or the Chronicle of Dalmailing, during the Ministry of the Rev. Micah Balwhidder, written by himself.* Edinburgh, 1821, pp. 294, 295. Who were the Kendal Friends?

[All the recorded ministers at this time, 1795, whom I remember, were George Braithwaite, dry salter, William Ferguson, cordwainer, and Alice Rigge. The tan-yard in Stramongate adjoining the meeting-house was the property of and carried on by James Wilson, whose descendant, Wilson Sutton, died in York Retreat, 1816, but I never heard that they were ministers. The large building at the foot of Jennings yard was the place where the firm of Messrs. Ferguson & Brown carried on their leather and shoe trade. It was a great grief to the

Society that William Ferguson should have a partner (Brown) who was a Unitarian. William made use of flowery language, and liked to be heard, so I have been informed by old people.—THOMAS JENNINGS.]

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LIST OF PATENTS GRANTED TO THOMAS MOTLEY.—

No. 3587. 22 July 1812. T.M. of Bristol, ironmonger. "Making letters or characters for signs, shew boards, shop fronts etc., and for indicating names or words in relief in a conspicuous manner."

No. 4264. 19 May 1818. T.M. of the Strand, co. Middx., patent letter manufacturer. "Ladders."

No. 4621. 27 Nov. 1821. T.M. of the Strand, co. Middx., patent letter maker. "Candlesticks, lamps and candles."

No. 8618. 7 Sept. 1840. T.M. of Bath Villa, Totterdown, Bristol, civil engineer. "Apparatus for burning concrete fatty matters." [Lamp for burning tallow.]

No. 12514. 14 March, 1849. T.M. of Bristol, civil engineer, and Thomas Clarke, of Hackney, co. Middx., engineer. "Obtaining and applying motive power, improvements in railroads and other roads, and in supporting pressure, resisting strain, and protecting against fire."

Thomas Motley, who was certainly a Friend, wrote a letter, dated from Bristol, to a Mr. Clive, on the subject of a suspension bridge at Tiverton, published in the *Mechanics Magazine*, of September 23, 1843, vol. xxxix., p. 227.

Information from R. B. PROSSER, London, 1905.



THE  
**SWARTHMOOR**  

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**ACCOUNT BOOK,**  

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1673—1678.

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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 of life in a distant corner of rural England in the seventeenth century.

A transcript of the manuscript is being made by Charlotte Fell Smith, and notes of various kinds—etymological, social and Quakerly—will be supplied.



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HEADLEY BROTHERS,  
PRINTERS, LONDON ;  
AND ASHFORD, KENT.

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