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CONTENTS

Our Bibliographers—III. Joseph Smith. By <i>Isaac Sharp, B.A.</i>	I
Presentations in Episcopal Visitations, 1662-1679. By <i>G. Lyon Turner, M.A.</i>	11
Personal Recollections of some of the American Friends who travelled in England on Religious Service from 1835-1852. By the late <i>Margaret Evans</i>	15
"George Eliot" and Barclay's "Apology"	18
George Fox to William Penn, 1678	19
The Cambridge <i>Journal of George Fox.</i> —VII.	21
George Swan, of Glasgow. By <i>William F. Miller</i>	22
Sad News from Virginia, 1674	28
Women's Meetings in Cornwall in the Early Days of the Society. By <i>R. Hingston Fox, M.D.</i>	32
Philadelphia v. New York	34
John Nichol, Diarist, and Early Friends in Scotland	35
Joseph Rule, the Quaker in White	36
Journal Supplement No. XII.	38
Friends in Current Literature. By <i>The Editor</i>	39
Notes and Queries:—	
William Pegg, Painter on China—William Miller, Engraver—Statue of Elizabeth Fry—Presbyterians and their History—Penn Family—Isaac Watts—F.H.S. and C.U.P.—Stansfield of Bingley—Errata—Hats and Hat Honor—Lord Macaulay's Quaker Ancestry and the Mills Family—Thomas Beaven, of Melksham—Author Wanted—"History of Hoddesdon"—Obituary	45

A Breviate

Jan. F.H.S.]

[xi. 1.

The eleventh volume opens with a lively review, by Isaac Sharp, of the life and work of Joseph Smith, the Quaker bookman; then follow (p. 11) a few pages of Presentations specially intended for the genealogist.

Margaret Evans's Recollections (p. 15) will be read with interest. We should be glad to receive more such.

The autograph letter of George Fox (p. 19) illustrates afresh the strong man and the weak grammarian. Note the list of unsuccessful opponents of Truth in the middle of p. 19.

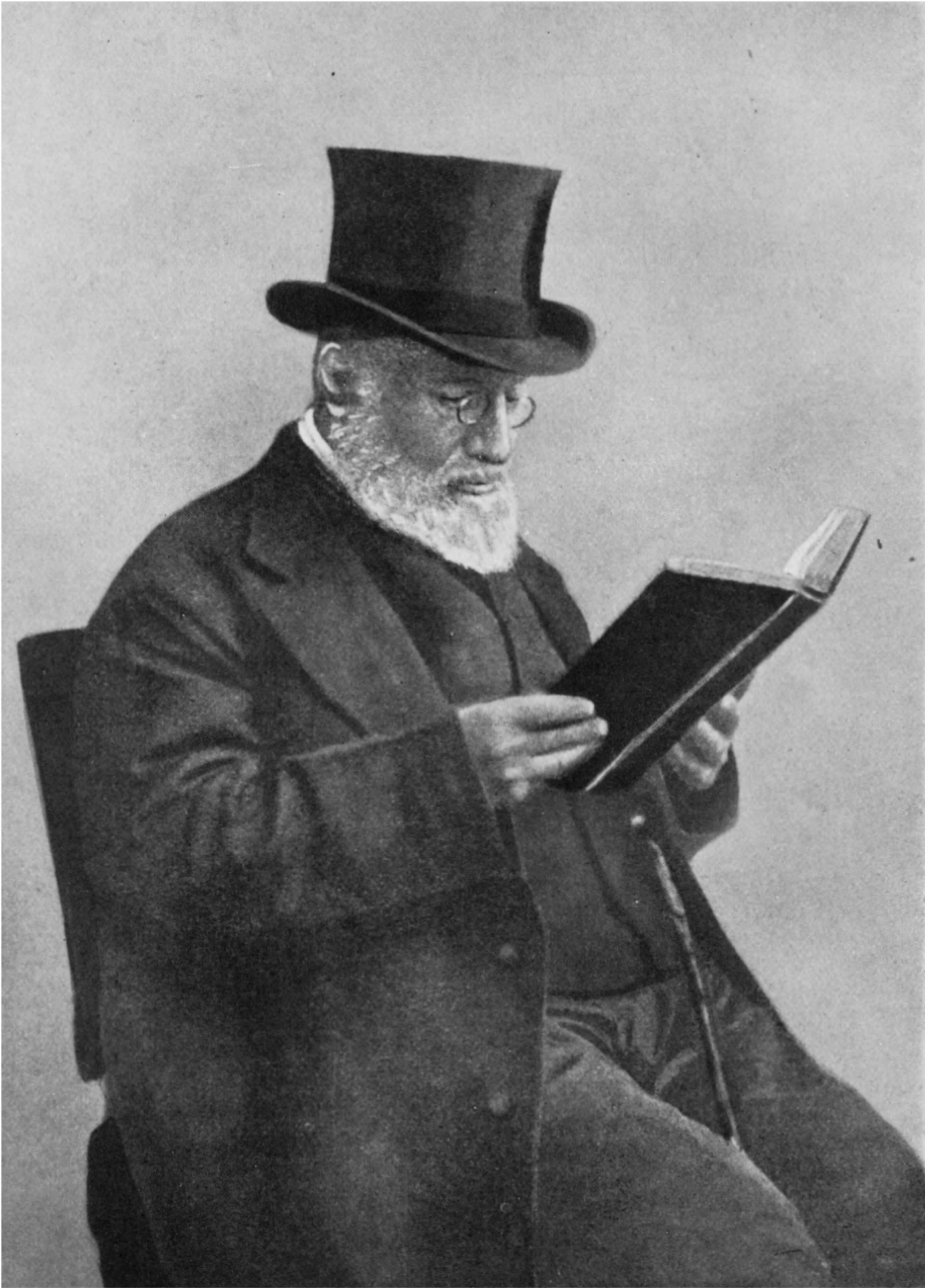
William F. Miller's patient investigation into Scottish history bears further fruit in his article on George Swan (p. 22); another view of early Friends in the northern kingdom appears on p. 35.

The story of the shady business transactions and violent death of a whilom Bristol Friend, in Virginia in 1674 (p. 28), occupies four pages, and then we pass to the record of the concern of Women Friends in Cornwall that "the pure Truth be kept clean" (p. 32).

Joseph Rule, the Quaker in white, reappears (p. 36), and, in addition to his possessions in that colour—hat, stick, hair, clothing, Bible—and the statement that snow fell at his funeral in the month of June, recited in a previous article, we are now told that he had a white pony. We may be sure that he had a white soul.

Forty publications are noted in Friends in Current Literature (p. 39), the principal reference being to C. F. Holder's *Quakers in England and America*.

The next Supplement, dealing with Elizabeth Hooton, her life and labours, receives notice on p. 38; several columns of Notes and Queries conclude the number.



JOSEPH SMITH.
1819-1896.

[See p. 1.

THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

For Table of Contents see page two of cover

Our Bibliographers

III. JOSEPH SMITH, 1819-1896¹

HIS LIFE

SOME seven years ago the Editors of THE JOURNAL proposed to publish in succession notices of three bibliographers—John Whiting, Morris Birkbeck, and Joseph Smith.²

Whilst mention of the first takes us back to the early days of the Society, of the second to the eighteenth century and the early years of the nineteenth, the third was one whose personality was familiar to many of our readers, and whose work will remain a monument of literary industry through centuries yet to be. Were the Society of Friends ever to be merged into a Christian federation wherein sectarian distinctions no longer separated one body from another, the student of seventeenth, eighteenth and nineteenth century history, biography, literature and sociology would still turn to Joseph Smith's famous *Catalogue of Friends' Books* for material to be found nowhere else without difficult search.

The life of Joseph Smith, apart from his work, affords little to chronicle. He was the son of Jonathan Smith³ and of Elizabeth his wife, who at one time were in the

¹ In compiling this sketch the writer has made free use of his own earlier notices of Joseph Smith; see *Report of Ackworth Old Scholars' Association*, 1897.

² For John Whiting, see iv. 7, and for Morris Birkbeck see viii. 9.

³ Formerly of Saffron Walden.

service of Joseph and Elizabeth Fry, and was born at Brook Street, Ratcliff, London, on 14th December, 1819. Amongst his earliest recollections were those of the Friends' Meeting House at the corner of Brook Street and Schoolhouse Lane, built in 1797 on the land purchased by Thomas Yoakley on behalf of Friends in 1666. On this historic site, which had been the scene of violence and tumult in the days of persecution under Sir John Robinson, Friends continue to hold their meetings, and Joseph Smith was attached to Ratcliff Meeting the greater part of his life. He was for a time, in middle life, Clerk of the Preparative Meeting from 1857 to 1871, but as a Friend of the Quietist type with some pertinacity withstood the introduction of modern methods as employed in Mission Meetings. Indeed he carried his obstruction so far as to refuse to give up the Minute Books to his successor. Eventually, having retained possession for twenty-five years after his appointment ceased, he was induced to hand the books to the writer in 1896, and they were deposited with other records belonging to Ratcliff and Barking Monthly Meeting. The fair minute book is a model of neat transcription. Of the Burial Ground adjoining the Meeting House he used to tell some quaint stories. Portions of it had names given by a caretaker, such as "Gold Dust Row," where were the graves of some wealthy Friends; "Dead Man's Corner"; "Mortality Common"; and "Angelical Row," which contained the graves of children. Amongst the graves is that of Joseph Besse, the chronicler of the sufferings of Friends.

Near the Meeting House was the school of the Coopers' Company, where Joseph Smith received his first school instruction. In 1829 he was sent to Ackworth School, and well remembered in after life the long coach ride of about 170 miles from the "Saracen's Head" on Snow Hill. He remained at Ackworth until 1834, and during these five years, the longest time he ever spent out of London, probably did not once return home. What he learned there is not specifically known, but it is not unfair to assume that to his Ackworth training his excellent handwriting, correct spelling and pronunciation combined with accuracy in written or spoken

language, were measurably due. The very slight imperfection in the enunciation of the letter r did not appear to detract from the general effect of his pronunciation. He kept up the use of Friends' "plain language" when conversing with familiar friends of his own persuasion.

On leaving school he was apprenticed to William Grimshaw, a watchmaker, and remained with him seven years. From watches he turned to umbrellas, and spent the next seven years in the employment of John Morland in Eastcheap. In 1846 he was married at the Registry Office, Stepney, to Martha Talbot, who died after a brief married life, leaving no child. In those days the discipline of the Society of Friends was exercised severely against those who married non-members, or who married members contrary to usages. Joseph Smith was guilty on two counts, and when it was reported to the Monthly Meeting that he had married without the knowledge of Friends, two members were appointed to visit him and report the result. He received them "kindly," but they had to report that he had married one not in membership at the Stepney Registry Office, and that evidently he was not so convinced of the "impropriety" of his conduct as his visitors desired. Accordingly Joseph Smith's membership ended on the 22nd September, 1846, by disownment. In the minute in which this was recorded emphasis was laid upon the concern of Friends "to maintain inviolate the religious character" which the Society had ever attached to so important a step as marriage. The minute concluded with the expression of the hope that he might "eventually be reinstated in fellowship with Friends." This pious hope was fulfilled before many years elapsed. Joseph Smith applied for re-instatement in the latter part of 1849, and was re-admitted into membership in February, 1850. It is probable that during the three years in which he was out of membership, he kept in close touch with Friends either in Ratcliff or Westminster.

Leaving umbrellas in Eastcheap, Joseph Smith directed his attention to the study of the literature of the Society of Friends from its earliest days, whether in the form of official documents issued by Yearly, Quarterly or other Meetings on both sides of the Atlantic, or the

issues of individual writers. Not limiting his researches to any special department of Quaker literature, he treated as grist for his mill anything written by a Friend, an ex-Friend, or by writers who had anything to say about Friends—for them or against them. With Charles Gilpin, afterwards M.P. for Nottingham, he opened a book shop in Bedford Street, Strand, but soon afterwards he removed to Oxford Street, Whitechapel, where he remained upwards of forty years. His occupation enabled him readily to carry on the chief work of his life, the compilation of his *Catalogue of Friends' Books*, which, after twenty years of patient preparation, he published in 1867. This will be dealt with in the second portion of this sketch.

He was employed by the Meeting for Sufferings⁴ during many years⁵ to arrange the accumulation of books and manuscripts which the Society of Friends had been steadily accumulating during two centuries, forming the unique collection at Devonshire House known as The Reference Library. Printed books and sets of minute books presented comparatively little difficulty, but the condition of the manuscripts in general was appalling, and Joseph Smith was almost in despair as he commenced his task. But interest in his work, combined with his systematic habits when at work, was the secret of his success in evolving cosmos out of chaos, and making it easy for anyone continuing his work to follow out his method of arrangement. The foundation thus laid years ago has proved of immense value to the first appointed Librarian, who has carried the work of arrangement and indexing far beyond anything contemplated by Joseph Smith. It may be asked why the latter

⁴ The Meeting for Sufferings, the Executive Committee of London Yearly Meeting, had in its early years, in the seventeenth century, for its chief business the succour of Friends suffering persecution by imprisonment or distraint of goods, and thus derived the historic name which it still retains.

⁵ He was first employed on catalogue work in January, 1856, and his last account was paid on the 5th September, 1892. His chief continuous work on book catalogue was 1877-1882; on manuscript catalogue, 1888, 1889. His remuneration, which was one shilling per hour, appears small, but it must be remembered that he worked when he pleased, and in his own irregular, fitful manner. As bookseller, he supplied many additions to the Library at fair profit.

was not formally appointed Librarian. Engrossed as he could be when the fit was on him, he could not always be prevailed upon to work, and there was less dependence to be placed upon his regularity as years advanced. William Beck, who yielded to none in his interest in the Library, and in personal kindness to Joseph Smith, used to say that "Joseph" would have been appointed Librarian had his habits been more regular. Up to within a few years of his death he was employed off and on to catalogue congested material, but he became at last, though still sure, very slow. The writer realised this when the copying of some seventeenth century MSS., calculated to occupy twenty hours, actually took Joseph Smith more than forty to accomplish.

Ever ready to converse upon matters connected with the absorbing interest of his life, he took great pains to elucidate any point upon which he was consulted. Familiar with every page of his *Catalogue* down to minute details, he was a walking encyclopædia of Quaker bibliography. With the knowledge of the specialist in one direction he combined the simplicity of the child in others. His business was not a lucrative one, and this circumstance, coupled with improvident ways and generous habits, which made him readily a prey of dishonest people, made his circumstances other than easy in later life. His literary work received a recognition from the "Royal Bounty" three times, each time, as he was rather pleased to say, when a Tory Government was in power. In 1894 an appeal for contributions to a fund to assist him was issued, signed by William Beck, Joseph Bevan Braithwaite and the writer, to which many Friends and others responded with donations or promises of annual subscriptions. He was able to draw upon the fund according to requirements by weekly or special allowances, but it was not long wanted. At the time of his decease, two years later, after the payment of funeral expenses and the cost of a simple gravestone as customary in Friends' Burial Grounds, the balance was, with the consent of the donors, applied to the relief of other Friends in necessitous circumstances.

In appearance Joseph Smith was short, but stoutly and squarely built, with a good head and kindly

expression; careless as to his attire, he exposed himself to rain and cold, disdaining the use of an overcoat, even during the severe frost of 1894-5, though seventy-five years of age. During the later period of his residence at Oxford Street, Whitechapel, he lived a hermit life. For years before he left his shop in 1895 the shutters were not taken down from window or door, and the latter was without bell or knocker. If anyone rapped he opened the door cautiously a few inches, before deciding whether to accord admission. Inside the house, books were piled up from floor to ceiling, and the visitor who was allowed to enter threaded his way with difficulty through the dusty tomes. An American lady who visited him said that his dwelling reminded her of such places as Dickens might have described, more than any place she had seen before. She much enjoyed her conversation with him and his prompt reply when she claimed to be of the family of the "Long-Mournful and Sorely-Distressed Isaac Penington"—"But thy name is not Penington." He often received visits from American Friends with whom he had corresponded, both of the "Orthodox" and "Hicksite" branches, but he had more sympathy with the views of the latter than of the former.

Year by year Joseph Smith's stock depreciated in value as he lived upon it whilst making few additions to it, and when at last he was induced by a relation to part with what was left and leave Whitechapel, no large sum was realised by the sale. The stock was mainly bought by one purchaser, and after a further weeding-out process, a remainder was again sold and the final dissipation of the tail-end of the collection took place.

Joseph Smith left London for a time, and lived with relatives in the country. But he was essentially a town bird, and the kind care expended over him was insufficient compensation for the breaking up of old habits of life and the withdrawal from accustomed haunts. He was requested to give evidence in an important privately-conducted investigation at Devonshire House. He came back to London improved in outward appearance, well groomed in comparison with the past, and wearing linen fresh from the hands of the laundress. When, however, his mission was ended, nothing would induce him

to leave the Metropolis again. For the balance of his days he lived in lodgings in Dakin Street, Stepney.

His life ended suddenly on Christmas Eve, 1896, at the age of seventy-seven years, and the intelligence was quickly communicated to the writer, who made arrangements for the funeral. As no medical man was in attendance at the time of decease an inquest was held, at which the Coroner read portions of a kindly letter found in Joseph Smith's pocket from William Beck, the Coroner's near neighbour as it happened, couched in Quaker speech and enclosing a nice sum of money as a Christmas gift. His Post Office Bank book was also produced, showing that he had at the time enough on hand to meet his modest requirements for several months. His possessions were handed over to a nephew, who took out letters of administration. On the 29th December his remains were interred in the Friends' Burial Ground, Wanstead, in the presence of a small company of Friends. The service at the grave and in the Meeting House was such as he would have wished. Isaac Sharp, then in his ninety-first year, took part in it, and it was almost the last occasion on which he attended a meeting.

HIS WORKS

From Joseph Smith's life we turn to his works, and to his *magnum opus* itself for an introduction to these. His first sale catalogue was issued in 1846; supplements appeared in 1847. In 1849 he issued *A Catalogue of Friends' Books Ancient and Modern*, which he re-issued with a longer title the same year. Various catalogues not enumerated were issued between 1846 and 1867, and in 1850 one appeared with the addition of "a Collection of Adversaries' Writings." All these led up to the *Descriptive Catalogue*⁶ issued in two volumes in 1867. In this work of 2,012 pages, we find massed

⁶ A Descriptive Catalogue of Friends' Books, or Books written by Members of the Society of Friends, commonly called Quakers, from their first Rise to the present Time, interspersed with critical Remarks, and occasional Biographical Notices, and including all Writings by Authors before joining, and by those after having left the Society, whether adverse or not, as far as known.

London: Joseph Smith, 2, Oxford Street, Whitechapel, E.
The price was three pounds.

together an array of names of authors, titles and dates of works, including all editions as far as possible, together with valuable biographical and historical notes. It is a rare occurrence to meet with a book belonging to the first two centuries of Quakerism that escaped Joseph Smith's notice. How he got together all his information is a matter of amazement, and, as has already been mentioned, the knowledge that he retained to the end of his life of the contents of his great work was extraordinary. To this worthy successor of John Whiting and Morris Birkbeck must be accorded the first place amongst Quaker Bibliographers. In connection with these three mention must also be made of John Thompson, of Hitchin, who materially assisted Joseph Smith in his researches, and to whose valuable collection of books he had free access. The *Catalogue* met with much commendation and was widely circulated. With pardonable pride its compiler used to say that it was to be found in every great library from the Vatican to Washington, and that no volume of the *National Dictionary of Biography* had appeared without containing some reference to it. Dr. Richard Garnett, "Keeper of Printed Books," wrote from the British Museum, under date 13th March, 1897:—

I am glad to hear that you are writing on the late Mr. Joseph Smith. He deserves high honour for his bibliographical labours, especially the "Descriptive Catalogue of Friends' Books," and the "Bibliotheca Anti-Quakeriana." Both, and especially the latter, where he had no old foundation to build upon, are models of painstaking and accurate research, and invaluable for the light they throw upon highly interesting but outlying departments of literature, which, but for him, would have been very obscure. At present, any investigator of early Quaker literature may consult Mr. Smith's bibliographies with the assurance of in all probability finding what he requires.

The following, from the pen of William C. Westlake, which appeared in *The Friends' Quarterly Examiner*, 1868, will give some notion of Smith's great work:—

We have, firstly, the author's name, and residence when known, specification of his writings, date of publication, size of book, and number of sheets, coupled not unfrequently with a short biographical record. . . . To those who rejoice in statistics we may state that, dividing the period into half-centuries, we find the number of authors and books recorded in these volumes to be as follows:—

1650-1700	715 authors,	6,092 publications.
1700-1750	266 „	1,887 „
1750-1800	254 „	2,024 „
1800-1850	771 „	5,574 „
1850-1867	168 „	1,027 „
	<hr/>	<hr/>
	2,174	16,604
	<hr/>	<hr/>

The description of the works of George Fox occupies thirty-three pages, that of the works of William Penn forty-four pages, and the literature of the Keithian Controversy thirty-two pages.

In 1873 Joseph Smith issued his *Bibliotheca Anti-Quakeriana*,⁷ to which special allusion is made in the letter of Dr. Garnett, quoted above. It gives valuable biographical notices of authors, and mentions many works written in refutation of opponents. This work, by no means so well known as the *magnum opus*, contains about 480 pages, wherein are noted many curiosities of literature. Few will now read the works of Charles Leslie, the author of *The Snake in the Grass*, but he occupies eight pages. The Snake controversy continued from 1696 to 1702, Leslie's antagonists being chiefly Whitehead, Scoryer, Wyeth, and a clergyman named Elys. Though the works of the controversialists themselves may lie unheeded on the library shelves, the titles of them will at least be found quaint and illustrative of the times in which they were written.

In 1893 appeared a *Supplement* to the Descriptive Catalogue of 1867 of some 360 pages, a useful addendum and no mean production for a man of seventy-four years of age. In it appears, under the author's name, "Bibliotheca Quakeristica: A Bibliography of Miscellaneous Literature relating to the Friends (Quakers)," etc., 1883. Unhappily only two sheets were printed off, and the manuscript has disappeared. Whether it is still in existence is not known.

Amongst the smaller issues of Joseph Smith's pen may be mentioned: *The Society of Friends*, Robert

⁷ *Bibliotheca Anti-Quakeriana*; or, a Catalogue of Books adverse to the Society of Friends, with Biographical Notices of the Authors, together with the Answers which have been given to some of them by Friends and others.

London: Joseph Smith, 6, Oxford Street, Whitechapel, E.
The price was eighteen shillings.

Barclay and Hai Ebn Yokdan, dealing with an interesting literary episode; short biographical notices of the early Pennsylvanian printers, Reinier Jansen, Andrew Bradford, and Samuel Keimer, whose printed works now realise prices which the printers themselves would have considered fabulous; also his share in the *Biographical Catalogue of Friends whose Portraits are in the London Friends' Institute*, 1888.

And now we reluctantly bid farewell to the worthy old bookman. He had his foibles, and who has not? They were the weaknesses of an erratic genius, trifling in comparison with his solid work. For his literary legacy we are thankful, and we hold him in happy memory.

London.

ISAAC SHARP.

NOTE.

The Editor, as Librarian of the Devonshire House Reference Library, wishes to emphasize the statement made on page 4 of the value of Joseph Smith's labours. The present work done in D. would have been well-nigh impossible without Smith's Catalogues.

9 mo. 1683. Trading in the time of the halfe years Meeting to be avoided by friends concerned in the service of it, as well those of the Country as those of the Cittie of Dublin that the mindes of friends may nott be Cumbered about such things when they should be Concerned about the Lords Business.

MINUTE OF THE NATIONAL HALF-YEARS MEETING held in Dublin.

A good old Quaker preacher who experienced a hard time being humble, had the habit of concluding any narrative regarding his unquestioned good work by adding, "Well, after all, I am only a poor weak creature," with large accent on the "poor" and "weak." An old acquaintance was annoyed by this, to his mind, fictitious humility, and resolved to stop it. He did not have long to wait. One day the preacher, returning from a particularly prosperous religious trip, told his friend with great gusto of his success, concluding his story by saying, "After all, I am only a poor creature."

"Why," replied his friend, "only the other day I heard somebody say that thou wast a poor creature."

Quick as a flash shot back the demand, "Who was it?"

Was that not a lovely touch of human nature?

WILLIAM C. ALLEN in *The Westonian*, 11 mo., 1913.

Presentations in Episcopal Visitations, 1662:1679

Continued from vol. x., page 137

LINCOLNSHIRE Arranged in Wapentakes

CORRINGHAM WAPENTAKE

LAUGHTON. 1662. Aug. 25. Robert Martin als Drury of Blyton—for sitting in the Church in sermon time & prayer time with his hat on.

1662. Aug. 25. (repeated). 13 Oct. 1662 7/- 20/-. Jan. 63 eñ.

GRAYINGHAM [Graingham]. 1663-4. John Brumbie—for standing excoicate.

John Brumbie—for not suffering his children to be baptized, eñ.

1664. John Brumley—for not haveing his Children baptized & for standing excoicate.

— his supposed wife—for the like.

HEAPHAM. 1662. Aug. 25. Robert Fetherby and Sarah his wife—for refusing to come to ther pish Church—eñ.

1662. Oct. 31. Sarah the wife of Rob^t Fotherby—for not coming to o^r pish Church to hear divine service & sermon—eñ.

1663. Ap. 30. Sarah Featherby the wife of Rob^t Featherby—for not coming to the pish Church & being twice excoicated as above being a Quaker as the fame goeth.

1664. April 20. Sarah the wife of Rob^t Stotherbee—for not coming to her pish Church.

1664. April 21. Sarah the wife of Rob^t Stetherby [Featherby]—for not coming to hir pish Church.

1664. 8 Augti. Thomas Bentham and Anna Smyth his supposed wife—for standing excoicate.

WELL WAPENTAKE

UPTON CUM KEXBIE. 1662. Aug^t 25. William Hewet for not bring[ing] his child to bee baptised.

William Hewet & his wife—for not coming to Church. 22 Sep. 62. m[onitus]. 13 Oct. (62) ex.

William Hewit—for not being married according to Lawes & Statutes.

26 Sept^r 1662. *fass.* that they are not married according to o^r Lawe, but doe live together as man & wife, & by their owne consent are man & wife, & they allow noe other marriage.

August 25. 1662. Wiltm Hewit & Jane his wife—for not coming to the pish Church.

Wiltm Hewit—for not baptising a child.

[Same date] William Hewet—for not bring[ing] his child to the Church to bee baptised.

Also William Hewit & his wife—for not coming to the Church.

William Hewit—for not being married according to the statute for the time being.

1663. Oct. William Hewet & his wife—for standing excoīcate.

William Hewit for not being married according to the Lawes and Statutes of the Realme—but living Incontinently together.

26 7^{ber} 1662.

fateetur—that they are not married according to o^r Lawe, but doe live together as man & wife & by their owne consent are man & wife & they allow of noe other marriage.

1663. April 28. Wiltm Hewit & Jane his wife, of Kexby in the pish of Upton—for not coming to Church, being excoīcate wth Inhibition as aforesaid.

BURTON GATE. 1662. Aug. 25 ? Abraham Northam & Ann his wife & his daughter Elizabeth—for not coming to Church in divine service.

22 Sep. 62.

20 Nov. 62. ex.

1662. Decr. 16. Abraham Northeme & Anne his wife & Elizabeth his daughter—for standing excomuni-

cate—being formerly presented at the Bp^{ps} Visitation for not coming to their pish Church.

1663. April 28. } Abraham Northen & Anne his wife,
1663. Oct. } Elizabeth Harper his daughter—
for standing excoicate.

1663. April 28. Elizabeth Northen—a quaker & absenting herself from the Church.

[Query: Is this E. N. an undoubted Quaker, the daughter (*ut supra*), or the sister of Abraham Northen?]

MARTON. 1662. Aug^t 25. Edward Harrison & his wife, Thomas Hessor & his wife (e^x), Willm his sonne (e^x), John Hooton Sen^r (e^x), And his daughter Ursula (e^x), Rob^t Stamper & Bridget his wife (e^x)—presented for Quakers & not coming to Church.

1662. Oct. 31 (“Martin”). Edward Harrison & his wife, Thomas Bhesant & his wife, & William his sonne, John Hooton the older & Ursula his daughter, Rob^t Stamper & Bridgett his wife—for not coming to Church.

1663. Ap. 28. Edward Harrison & Elizabeth his wife, Thomas Fesson & Willm his sonne, Rob^t Stamper & Bridgett his wife, John Horton & Ursula his daughter—All these were present[ed] for not coming to the Church, being excommunicate before.

1664. Oct. 24. Edmond Harrison & his wife, Rob^t Stampe & his wife, Thomas Pheasant, Willm Pheasant his sonne—for standing excoicate.

1663-4. Thomas Fezon, William Fezon his sonne, John Howton sen^r, Ursula Howton his daughter, Rob^t Stampe, Bridgett his wife—for standing excoicate.

1664. Aug^t 10. Thomas Phesant, Willm his sonne, Edw: Harrison & his wife, Rob^t Stampe—for standing excoicate.

TORKESEY.—1662. Aug. 25. Edward Northing, Thomas Cravin, Willm Townesse[on]—for not coming to Church.

do. Edward Northin—for not coming to Church—quaker—22 Sept. 62 denyeth to come to the Church.

Thomas Cravin (quaker) for the like, e^x.
Quak^r. William Townesson—for the like, e^x.

1663. April 28. Thomas Craven¹ & Edmond Northend—for standing excoicate.

Also the said Edmond Northend & his wife—for detaining their child from being baptized.

1662. Oct. 31. Thomas Crane als Cravin, Edward Northen & Mary his wife (eḡ)—for not coming to Church.

Edward Northen & his wife—for haveing a child not baptized.

1663-4. Thomas Craven, Edward Northend & his wife—for standing excoicate.

1663. Oct. 15 ("Torksley"). Roger Makins—for Imploying as Labourer Edward Northen of the same, being a pson excoicate with Inhibition.

HARWICK DE TORKSEY.—Thomas Knight iḡm—for being a witness of the will of Thomas Craven late of the same dec^d being a pson eḡ with Inhibition.

25 May 1664.

alleg^t that he was called to be witnes at the will of the sd Craven, but did not know that he was eḡ with Inhibition—neither had any further conversation with him but onely subscribed his name as a witnes to the sd will.

John Knight—de ead—for the like.

1664. Aug. 10. Edward Northen & Mary his wife—for standing excoicate.

1683. May 9 ("Torksley"). Edward Northen & Mary his wife—for not coming to his pish Church. eḡ.

Edward Northwin & Mary his wife—for not coming to their pish Church.

1684. Ap. 8. Edward Northing & Mary his wife—for standing excoicate.

1684. Sep. 17. Edward Northing—for standing excoicate.

G. LYON TURNER.

To be continued

¹ Robert Craven was Sheriff of Lincoln, 'convinct' by George Fox (Camb. *Jnl.* i. 149).

Personal Recollections of some of the American Friends who travelled in England on Religious Service from 1835 to 1852'

REMINISCENCES declare character—that of the writer as well as of those he desires to recall. In putting down all that I can distinctly remember of the visits of these good men and women to my father's² house, and some of them stayed for weeks, I am concerned to observe how trivial are the few words I can remember that they uttered—and how superficial, to some extent, was the estimate I formed of their worth.

STEPHEN GRELLET

The one exception to this regret is a man no one could disregard—Stephen Grellet. Of very noble presence and singularly delightful intonation in speech, gentle, dignified, venerable, his words appealed to all hearts—especially to us young people, fresh from our evangelical school, where the Huguenots were the heroic figures of modern history—and in this Christian gentleman we saw a member of the “old *régime*” as well as kinsman of the great French Reformers, one who might, too, have walked straight out of Port Royal, one that appealed to all that was the highest we knew. Stephen Grellet dined with us in the room in Bull Street,³ where we spent the time between meetings on First-day. I cannot now recall any of his words, but his manner, aspect and bearing were that

¹ For other recollections of the travelling Ministers named below, see *THE JOURNAL*, iv. 87-98.

² Thomas Southall, of Birmingham (1794-1861), son of John and Mary (Burlingham) Southall, of Leominster, and one of the founders of the Pharmaceutical Society, in conjunction with Jacob Bell. He married Sarah Shorthouse in 1824.

³ Meetings in Birmingham on First-days were held at 10 a.m. and 3 p.m., which made it difficult for Friends living on the outskirts of the town to go to and fro between meetings. Accordingly a dinner was always provided by Thomas and Sarah Southall at the business premises in Bull Street, near by, at which there were usually many invited guests.

of a man endued with power from on high, and I regarded him as an Apostle of the Lord, and his words as of Apostolic authority.

When my mother, Sarah Southall, was a child, she first saw Stephen Grellet at the home of Henry Storrs of Chesterfield. She told us that his countenance so impressed her that she took a low stool, placed it by his knee, sat down upon it, and gazed into his face. He placed his hand on her head, in the attitude of benediction, and said, "Ma petite précieuse."

THOMAS ARNETT

Thomas Arnett was with us many weeks whilst visiting Birmingham and the adjacent Meetings. He was a little man with a sallow complexion and small scrutinizing eyes. He preached very long sermons—but his manner was weighty and powerful. I fear he viewed us young people as in danger of wandering from the true path, but he was full of interest in all we did. One day he walked up to me and said, "Dear Margaret, she knows that I love her." I believe his interest was purely spiritual.

JAMES JONES

This good man spent some time at our house. As soon as we found he was connected with building, we wanted to talk to him about the size of building bricks. We had been reading Ruskin and were all agog with the subject. The narrow brick had been discarded in favour of one much thicker, and houses in which these are used cannot fail to offend the eye. J. Jones explained that the bricklayer's hod was made to hold a certain quantity of a certain size, and that to make a flatter, thinner brick, like a Roman brick, would not do. I remember I flung myself at J. J., and explained that what Ruskin believed must be carried out, even if new hods had to be made.

PHILADELPHIA FRIENDS

Hannah Rhoads and another friend from Philadelphia spent some time with us; they were very interesting, distinguished women. John Meader and his wife, from Providence, Rhode Island, were in England at the same time.

When it was proposed that all these Friends should visit Birmingham at the same time, we young people decided that they should all be entertained at our house—that it would be more homely for them, strangers in a foreign land, if they were all together. So Anna Mary⁴ gave up her room and Ellen⁵ hers, and thus four rooms were provided.

The friends from Philadelphia arrived first.

The ministry of John Meader was of such a very helpful description, and there was such a sweetness and gentleness in his bearing which deeply impressed us, that we were delighted at the thought of helping this good man during his visit to our home.

When the Meaders arrived, the Friends from Philadelphia refused to speak to them. There was great consternation, but gradually, as the days went on, the ice thawed a little, and there was some general conversation at meal times.

LINDLEY MURRAY HOAG

A young man, recently widowed, very eloquent, with an attractive countenance and personality, so different from all the previous visitors from America that we fell under his spell at once, wrote out his sermons, drew his portrait, and followed him from meeting to meeting. I should say L. M. H. was a man spiritually endowed with great gifts and indescribable *charm*, itself a gift of heavenly origin.

After a time it was considered best he should return home for a while, until the *furore* had abated, but with the approval of his friends he returned and finished his ministerial course in this country.

SUSAN HOWLAND

The ministry of S. Howland was largely symbolical. Her sermons were chiefly founded on texts taken from the Prophet Ezekiel. I often used to question, Does the

⁴ Anna Mary Southall (1825-1884), eldest daughter of Thomas and Sarah Southall, m. 1858, William Ransom, of Hitchin, son of John and Hannah (Burgess) Ransom, of Hitchin.

⁵ Ellen Southall (1826-1869), second daughter of Thomas and Sarah Southall, m. 1856, George Dymond, of Birmingham, son of John and Sarah (Wilkey) Dymond, of Exeter.

speaker really understand what she is saying? The most mystical and mysterious passages were treated as oracles. S. Howland was a sweet, simple woman, whom it was a privilege to entertain.

The above notes were written by Margaret Evans, of Llanmaes House, near Llantwit Major, some time before her death on 4th July, 1913, at the age of eighty-five. By permission of her daughter, Mrs. Gertrude Williams, they are now printed.

The footnotes have been supplied by G. C. Dymond, of Birkenhead.

"George Eliot" and Barclay's "Apology"

WILLIAM G. SMEAL, of Glasgow, draws attention to an article which appeared in *The Westminster Review* of 1852, during the time that George Eliot was Assistant Editor, and which was reprinted in part in *The British Friend*, x. (1852), 266. The whole article is well worth reading. Of Quaker literature, the Author (probably George Eliot herself) writes:—

"We must not suppose that the Quaker literature, *pro* and *con*, is confined to profane and scurrilous attack and quaint rejoinder; we should find in it much adroit argument and many earnest, heart-spoken appeals, and at least one masterpiece, both in style and manner, among the richest gems of our language. . . . Truly to any one wandering in the dreary waste of polemics of this age or that, Barclay's *Apology for Quakers* would be a pleasant place to alight upon. A complete proficient in the learning of the schoolmen, Barclay wields their weapons with wondrous skill to destroy the empire which they had so long held over men's souls, and he defends the truth with a chivalrous devotion and courtesy to his opponents, reminding us of the Norman knights from whom he was descended; and, mingling with his eloquence and skilful logic, we ever hear a strain of such pure and heartfelt piety as touches our hearts fully as much as it pleases our fancy and our reason."

See *George Eliot*, by Cross, 1885, i. 275.

Love labour: for if thou dost not want it for food, thou mayst for physic. It is wholesome for thy body, and good for thy mind. It prevents the fruits of idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing.

WILLIAM PENN, *Reflections and Maxims*, i. 57.

George Fox to William Penn, 1678¹

der w. p with my love to thee & to thy wife & to thy father & mother & to all the rest of frendes in the lordes pover & seed that reanes & is over all the evell seedes man & his seed wich is for the fier wich evell seedesman blindeth all in ther frist berth that they can nether see the kingdom of god nor enter in to it in ther frist berth thos th[at] may profes all the wordes given ovt of the mouth of the good seed of the kingdom of God & the lord god is doing good & all things shall worke together for good to them that love god & his word is a trid word from the foundashon of the world throw all the waterre stormes & fludes & hales of this frosen world & the word hath bine trid by all the whipes & baneshements spoveling of goodes & cruel mockers & skoferers & skorners ralerers & revilers & threateners & flaterers & jalers & jales presones & dongenes & galeses jebets rackes & torters & fierers the word abides & in duers & lives throw all o the riches of the word & the wisdom of the word & the pashantnese of the word the word of reconsilishon by which all gods people ar borne againe of the imortall seed by the word of god & feedeth vpon the milke of the same by which the doe grow by ther heavenly milke & when that the com to ther groth to eat that flesh that the word was mad & drinke that blud which giveth them life eternall & cometh to be flesh of his flesh & bone of his bones & the riches of the word may be seen throw all the santified ones from geneses to the revelashones & soe it will be to the ende in all that the word of god dwelleth plentvesly in & this word is a sord & a hamer & fier to that wch is contary to its nater & this was the word of faith that was preachd in the new Covesnant of light & life & grace that all is to obe & doe in ther hartes & movethes the word of reconsilashon commitd to the minesteres of it to make all rich & to be reconsild to god & so der wilam keep ouer all in it & as for all this work that is a brod among the ploters

¹ Copied from the original in H.S.P. by Ellen M. Dawes; and the proof compared with the original by the Editor.

which is latly brovght forth among the papesh whoes worke is to merdor a bloody relegen & spirit not christes whoe come to save menes lifes & not to destry them & tould them that they did not know what spirit they were of that would a had ther liveses destryed that would not recve christ & therfor the lord god all mighty presverse all frendes in christ ther rest & peas saver & life over that [blind]² destroying spirit [that knows not its own spiritt]² to the glory of god amen—

as for paseges of trovth in the north meetinges at present ar qveit thos ther hath bin great soveferinges & spoveling of goodes som have letill laft & in bishoprick the ar bad still & thomas cam the have taken from him in bese or coves & ther is latell talke of 1: st [John Story] & his company they ar cloes & still & have goten a new master that teath them to save selef ther long desered libarty of consences & ther is an aneser to wilkes sher bad paper from F: cam j bad him sen one of them to thee it may doe well & alsoe j have anserd a malishvs enves & callamnus paper of w r. [William Rogers] vnder pretentis of qveres absalvt charges which paper of his both spoveld the caues of the 2 jones & his one & brovght the cheane over them in the sight of the simpell & vpright that his wilfull mased head hath brovght forth a 2 ratell which will please non but ratell heades like him selef with his healesh paper of lies but it is well & the lordes seed & pover is over all this boeth with in and with out glory over all to the lord god all mighty for ever amen soe with my love & the love of this famely in the lordes pover that is over all & in that the lord god all mighty presverse thee & all frendes to his glory in the day light of christ over this night of apostesy in the light & lif in venety soe with my love & j deser thee to speak to marke [Mark Swanner] to get my anesar to r wilanes [Roger Williams] book of new ingland for ther is great need of it & wilam cotinton [Coddington] his booke & to stop such thinges which non of them covld doe & might a ben a great sarves had the com out in ther season & that will ly vpon them that hath stopt it but j deser that my anser may be printd forth with and sent over to new ingland & that of tieths [?] it could be printd it might doe

² Insertions by Sarah Fell.

well to the vnder standing of frendes & people soe with
my love to all that qvereth after mee & to a. p. [Alexander
Parker] g. w. [George Whitehead] & w. g. [William Gibson]
& t. r. [Thomas Rudyard]

gff

Swarthmor day 13 mo 11.

1678

j did wright to a. p. abovt abia trot³ and g. r to have a
meeting to the seteling som thing vpon her & to see what
& wher her state is it doeth greve mee to see & heare of
the soveferinges of poore frendes & the snapping of others
that hath not the care of godes glory & honer & doeth not
consider how that the ayes of the lord is vpon all frendes
& all peoples whoe should ovt strip all people in trovth
righteovsnes godlynes & holy nes which be cometh his
hoves

gff

[Added by Sarah Fell]

I recd thine, last weeke & was glad to hear from thee.

[Addressed by Sarah Fell]

To W : Penn These delivr
Leave this with Phillip Ford at the
Hood and Scarfe in Bow lane
in These
London.

The Cambridge "Journal of George Fox"

Continued from Vol. X. p. 262

38.—Vol. II. p. 390. The burial of Col. Richard Kirkby is thus described by Sir Daniel Fleming in his Book of Accounts (see Hist. MSS. Com. *Report*, 1890, p. 397—Fleming MSS.) :—

1681. Sept. 10. At Kirkby Hall—being at the funeral of Collonel Richard Kirkby, who dyed there, September 9, 1681, about 8 of the clock at night and was buried in Kirkby church the next day between his first and second wives, his third wife being buried at London, and his fourth wife being at his funerall.

³ For Abia Trott, see Camb. *Jnl.* The initials in this line doubtless indicate Alexander Parker and Gerard Roberts.

George Swan, of Glasgow

GEORGE SWAN, who for more than thirty years was one of the most active members of the little company of Friends at Glasgow, was said to have been born at Windsor soon after the Restoration—a reputed son of Charles II.¹ The boy received the name of Swan from his nurse, the wife of a gunner belonging to the Castle.² In 1691 we find him established as an innkeeper in the Gorbals, Glasgow; his daughter says that he had spent £3,000—a large sum in Scotland two hundred years ago—in building operations in that

¹ For another Quaker offspring of royalty, see *THE JOURNAL*, x. 263.

² A daughter of George Swan, Hannah Robertson by name, published a little volume of *Memoirs*, in which she gives these and other particulars of her father's life. She was said, traditionally, to have herself borne a striking likeness to her reputed grandfather. A friend reminds me of traditions, which in our youth still lingered amongst Friends at Edinburgh, as to George Swan being apprenticed to a goldsmith, who also joined Friends; also that Charles II. remarked that whilst he had made other sons of his *Dukes* (Scots for Ducks), he had made this one a *Swan*. The "goldsmith" is I think more likely to have been Bartholomew Gibson, "the King's smith and farrier" in the Canongate, Edinburgh. He was long a Friend of weight in that city. He is first mentioned in Meeting records in 1676, when he is said to be "deadly sick," but he recovered and lived until 1710, dying in that year, aged 87. Hannah Robertson probably lost her membership by "marrying out," but she kept in touch with Friends, and in her later years, when living in Edinburgh in straightened circumstances, David Barclay, of Walthamstow, and other Friends made her a yearly allowance. She was alive in 1801, when David Barclay corresponded on the subject with my grandfather, George Miller. She probably died in 1808.

The following lines are said to have been written by her on one of the windows of the old Meeting House at the Abbey, Edinburgh:—

"Approach this place, with reverence come,
Serve God, tho' each tongue should be dumb:
Experience that mysterious art,
To feel his presence at thy heart,
And hear his whispers, soft and kind,
In holy silence of the mind.

"Then rest thy thoughts, nor let them roam
In quest of joy—for heaven's at home—
And feel the Beams of purest love,
An emblem of the Bliss above.
And may each soul its powers extend
Beyond where time and nature end;
And reach those heights, that Blest abode,
And meet the kindest smiles of God."

part of Glasgow. By this time he was married to a lady of the name of Ramsey, "a bigoted presbyterian," whose brother was "an eminent merchant in Bo'ness." George Swan is first mentioned in the Meeting records in 1691. The chronicler of the sufferings of the persecuted Friends at Glasgow relates:—

Upon the 18th of the 12th mo: Margret steven³ (comonly caled captain of the whit regiment) with her Companie Came upon us and had near kiled some of us and when on went to the provist and told him he Comanded three oficers to bring us to him and as we went the rable stoned us all the way so the provist after he had questioned us Comanded to put the strangers out of the toun which was done and we Conveyed them to the gorballs and went into the house of on Georg Swan. Petter Corbatt then balzie in the gorballs sent his oficer and Charged Georg Swan not to suffer us in his house and when we were Come to the street the rable fell upon us and had like to have murthered us with hands and stons and great rungs.

At this time it is evident George Swan was not a member, though probably not ill disposed to Friends,⁴ but four years later, in Sixth Month, 1695, we find him attending Edinburgh Quarterly Meeting as a duly accredited representative from Glasgow. Probably his becoming a Friend had exasperated his wife, for we learn from Thomas Story that

one of the Elders of the Presbyterian Church in Glasgow going to the House of George Swan, a Friend, who was an Inn-keeper in that City, exhorted and commanded his Wife, she being a presbyterian, that if any of the Quakers should come to their House, she should beat them; and her Husband too, if he should encourage them. And in this she proved

³ Margaret Steven was again active in 1692. "Upon the 29th of ye 3^d mo Thomas Polock on of them Caled Elders & w^t him two toun oficers came in upon us & when they had threatned us went out (& as was reported by some y^t saw them) sent y^e two oficers to Marget Stevens door desiring her to come w^t some other of her Confederats to drag us out of our Meetting house & he brought another Elder w^t two toun oficers more who came & draged us out man by man to y^e hands of Margret Steven & her rable who beat & punched our bodies." Can any of our Glasgow friends furnish any further information about this virago and her "regiment"?

⁴ There seems to have been another friendly innkeeper living in Glasgow at this time. The name of James Thompson, "Jnkeeper Jn Glasgow," was brought before Edinburgh Quarterly Meeting, xii. 1691. He had been "fynd jn ten marks scots for Entertaining Will^m Simson and oy^r freinds at his house but the magistrats pretended that it was for swearing he would dischaige a Gun among the Rable that attended freinds But freinds being fully Convinced that it was meerly for Receaving them into his hous doe y^r for think fitt to Reimburs him of the s^d ten marks."

obedient ; for in my presence, she dragged a Friend of the Town who came to see us, off his Seat by the Hair of his Head upon the Floor, and trampled him under her Feet, tho' he had given her no other Provocation, than by his coming into the Room (where we were) to see us, being Strangers among them.⁵

It is pleasant, however, to note that on Thomas Story's next visit to Glasgow, in 1717, he "lodged at my old Friend George Swan's, where I was kindly and freely entertained, his Wife still living (mentioned in my former Journey thither) but now very loving and courteous, all the old Enmity being slain, but still in Communion with the Presbyterians."⁶ After the usual First-day morning and afternoon gatherings in the Meeting House, the Friends had another meeting in the evening at George Swan's house "which was full as large as any of the other, and open, and the people generally satisfied."⁷

George Swan's name is of very frequent occurrence as representative from Glasgow to the Yearly and Quarterly Meetings at Edinburgh from 1695 to 1730. He was on many epistle committees and other weighty appointments,⁸ and in 1699, as one "of blameless conversation," he was appointed an Overseer of Glasgow Meeting. From his calling as an innkeeper, it was he, naturally, who had to do with the stabling and care of the horses used by "publick Friends," for in those days and for more than a century later, ministering Friends, who did not journey on foot, had generally to make their visitations on horseback. He was especially engaged in the relief of poor Friends and in taking charge of collections for various good objects. As one of those "most experianced with building," he formed one of a Committee appointed Ninth Month, 1701, to inspect "the ruf of the meeting house [at Edinburgh which] was Lickly to com down." In

⁵ *Journal*, p. 95.

⁶ *Journal*, p. 588.

⁷ Several years before this there had been a great improvement in the conduct of the Glasgow magistrates towards Friends. Report was made at Edinburgh Quarterly Meeting, Sixth Month, 1707, "that the provist of glasgow being aplied unto upon som disturbences with som boyes wpon the Complent put the boyes in prison."

⁸ Thus, at the Yearly Meeting in 1719, George Swan reported "yt John Woodrow had some disgust att a Woman Friend of there meeting which George is desired to give his asistance to get it taken away as Soon as possible."

Sixth Month, 1720, the Quarterly Meeting was informed that Alexander Paterson,⁹ a Scotsman long settled in the South, had sent Three pounds sterling to a Friend in Glasgow towards the expense of building a stone wall round Partick Burial Ground, and that George Swan had intimated his intention of "Contributeing y^rto"; and some months later the latter Friend "gav act y^t he had made some progress in forwarding y^e work." Meanwhile, in Twelfth Month, 1720, he appeared before the Quarterly Meeting at Edinburgh and

produced a Letter from y^e Monthly Meeting of Carlisle in Cumberland shewing his Intencion of marriage with Ann Huntentoun¹⁰ daughter to Jsaac Huntentoun of Carlisle and Requireing from there Monthly Meeting [that of Glasgow ?] a Certificate of there unity with him in y^e Concern and of Clearness of any concern with any oy^r woman. Friends here in Compliance to Geo : Suan his Concern have consented to order a few Lines to be written from this Meeting concerning his Clearness and y^t W^m Miller Sen^r Geo : Miller & Cha : Ormston to draw y^e same.

It seems strange that he should have applied to the

⁹ Alexander Paterson was one of four students who were "convinced" in the course of the public dispute held at Aberdeen in 1675 between Robert Barclay and George Keith and certain Students of Divinity (*Camb. Jnl.* ii. 457). He was living in London in Tenth Month, 1690, when he and other Scots Friends were nominated by George Fox to correspond with their brethren in Scotland. In the previous month he had married at Peel Meeting Rebecca Tomkins, daughter of George Tomkins of Melcom, Oxon. He is described as schoolmaster of Devonshire Yard, son of John Paterson, Briggend of Mooress, Aberdeenshire. Alexander Paterson lost his wife in 1693, and a son died at the age of eight in 1700; he is then designated schoolmaster in Lime Street. The death of an Alexander Paterson of S. Dionis Backchurch Parish, Merchant, aged 85, is recorded in 1725, possibly the same Friend.

¹⁰ Ann Huntington was born at Carlisle in 1697. She was said to have been the only one of the ten children of Isaac Huntington who by 1740 had married; one of her brothers was a Dr. Huntington of Gainsborough. There seems no record of the marriage, but it was without doubt duly solemnised. A daughter was born in 1724, and there were six other children. She lost her husband in 1731, and would seem in the following year to have married Alexander Christy, one of three brothers from Ulster who about this time settled in Scotland. Alexander Christy appears to have carried on George Swan's business as innkeeper for some years, but eventually settled at Lunkarty Bleachfield, Perth. There is a curious notice of him in *The Jacobite Lairds of Gask*, p. 168:—"1746, Jany. 17.—To M^r Christie, Quaker, for carrying up six cannon to Doun £9 13 11½." The cannon had been landed by the French, and the above is an item in the accounts kept by Oliphant of Gask, who was one of the Governors of Perth for Prince Charles Edward in 1745-1746. Alexander Christy probably died towards the end of Eighth Month, 1764, as Edinburgh Monthly Meeting for that month was "not held by reason of friends having to attend upon Alexander Christie's Burial." His wife is said to have died in 1781.

Quarterly Meeting on the subject. Possibly there may have been at the time some misunderstanding between George Swan and some of his fellow members in the West. Indeed, a couple of months later, a letter was sent to him from Friends of Hamilton Monthly Meeting, "disering him to do gusic to John nisbet"; and in Ninth Month, 1721, a Friend of Glasgow wrote to the Quarterly Meeting "complaining of George Swan's keeping up John Nisbet's Servants wages and also of some discord betwixt the said George Swan and John Purdon." The Meeting would give no decision in the matter until they heard from George Swan himself, and in Third Month, 1722, Friends were able to record that the dispute between George Swan and John Purdon was settled; though the latter Friend "gave account [to the Yearly Meeting] of some [fresh] divisions that were broke forth in the meeting of Glasgow w^{ch} Friends here are concerned may be put an end to"; so a committee was appointed to attend Glasgow Meeting the first First-day of the following month "to labour with them for a reconciliation." The efforts of the committee seem to have been on the whole successful; and, as George Swan continued to be actively engaged in Glasgow Meeting business up to the year of his death, it is evident that the misunderstanding had been satisfactorily cleared up so far as he was concerned. He seems to have had in his hands 300 merks belonging to Friends of Glasgow. The last mention in the Meeting records of George Swan during his life time was in Twelfth Month, 1730/31, when Friends at the Monthly Meeting at Mucroft desired George Purdon (who had been appointed in 1728, Clerk, Collector and Treasurer of Glasgow Monthly Meeting) "to Clear Cownts with George Suan Conserining friends horses and to Allow: 15: shillings as being one years Interest of three hundred mercks dew by him to the s^d meting," which, the minute adds, "was done and George Swan is endew a years Interest at Whitsonday 1731.' He was deceased certainly before the end of that year."¹¹ In Ninth Month, 1732, Glasgow Monthly Meeting

¹¹ The writer has George Swan's walking stick, a prettily mottled Malacca cane, with a piece of amber inserted in the top, and silver (?) band and eyelet hole.

records that it "hath payed Allex^r Christy his Accownt for publick friends horses . . . and the^sd Alex^r Christy hath payed all Jntrest dew on Geo: Suans three hundred merks untill the Term last by past."

George Swan and his first wife had a family of twelve children, all of whom died young. His second family numbered seven, but of these, four died in childhood. Two daughters, Hannah and a younger sister, grew up, married, and had large families. There was also a son, George, who was a bleacher resident at Perth in 1752. In the Tenth Month of that year, he and Benjamina Buntin, daughter of the deceased Joseph Buntin of Whitehaven and of Ann Miller spouse of George Miller in the Pleasants, appeared before the Monthly Meeting at Edinburgh, and "Jntimated there Jntenceons of Marriage desireing Friends Concwrrrence therewith and Friends desires they may get there parents Consent." At the next Monthly Meeting, due enquiries having been made, they were allowed to proceed with their concern, "provided it be done according to the Rules of our Society." This was no doubt accomplished, though there is no record of the marriage or of the births of any children. George Swan the younger is said to have died in 1771.

Winscombe, Som.

WILLIAM F. MILLER.

3 mo. 1686. Perukes friends are not to gett nor cutt of their hair without real ocation.

9 mo. 1691. Friends that Remove to settle in the Country &c. are to endeavour to settle near together for the ease and Benifitt of Meetings, and Educating their Children in the way of Truth many having bin hurt for want of care herein.

3 mo. 1695. Oppressive Customes on poore Tennants to be kept out of by all friends, as Capons, hens, Piggs, Days worke &c. and friends not to sett their Lands or Tennements at a rack Rent, but have regard to the Honour of Truth their own inward good and be tender over poore men their Tennants.

9 mo. 1695. Vain Custome of entering potts Reconing potts &c practiced in the world among Trades men as Clothiers Shoemakers &c to be kept out of by all friends, and alsoe bargaining and Reconing in Alehouses or Taverns or Smoaking Tobacco in such places to be avoided by all friends.

Minutes of the NATIONAL HALF-YEARS MEETING held in Dublin.

Sad News from Virginia, 1674¹

WE ARE ffreinds in the endles Loue of the Allmightie, doe wee reach vnto and kindly salute & embrace you, theese are to lett you vnderstand that wee receaued yo^r loueing letters & haue had them read in o^r meetings to the refreshment of o^r selues & other ffreinds in heareing & considering yo^r declared loue vnto vs, cheifly, and aboue all things desireing of the Lord that by the operation of his Power, wee may grow vp togeather with you in the Life & power of God to the praise of his great & glorious Name, & to the Establishment of our Euerlasting Vnitty & ffellowship in the same Life & Power.

The foure bookes you sent by Lott Ricketts vpon the ship Comfort wee haue receaued & haue allso disposed of them according to yo^r order, and wee are allso greatly reefreshed & gladed to heare that thruth prospers so well Amongst you in England, then which nothing can be more wellcome tydings vnto vs, and wee allso in some measure can giue you the like intelligence, Euerlasting praises be giuen to God, for since our deare ffreind G. ffox his departure hence (whose comeing amongst vs hath been uery prosperous) our meetings which at that time was not large, are at this time (as wee suppose), more then dabled, and seuerall of them (wee doe beleue) are uery true & sauerie ffreinds; & not only so (but as wee Judge) a large conuincement is vpon many who as yett stands off, And some theare is amongst vs as well as amongst you that through their miscarages & disobedience doth giue aduantage to the enemieys to speake reproachfully of truth which at some times doth cause some dissettlements amongst vs, and doth so at this present allso, wee being not many in number, but as the power of God hath in a large measure expelled all former slights of the enemie and cleared vp the vnderstandings of ffreinds to a new gathering into his truth, & so wee trust that by the same power, all things that are contrary to

¹ The original letter is among Bristol MSS. (v. 110). Bowden used the letter in his *History* (i. 356), but omitted all the live portions of the communication. For a *précis* of Bristol MSS. v., see THE JOURNAL, ix.

truth & the prosperitty theareof, shall be brought to nought, and wee doe hope that he that hath begun the worke amongst vs will carry it on in power to the Eternall praise of his Name, and to the Euerlasting welfare of such as abide in it,) And for the miscarriages of any that come from Bristoll to the disadvantage of truth in theese partes, wee know non, except one Edward Beare who last yeare ariued heare in the Katheren of bristoll whose remarckable & sad end wee thinke heare to note out, because he gaue as good a testimony for truth as Judas did when he brought backe the mony & sayd he had betrayd Jnnocent blood ;

Wee haue been informed that he the s^d Beare did formerly make profession of the truth amongst ffreinds in bristoll or elsewheare, and that some ffreinds haueing intrusted him with goods shipt vpon the ship Katheren he sought to defraud them the manner how peraduenture is better knowne to some amongst yo^u then to vs heare, as for any profession of truth in this place wee neuer saw any from him, but his behauour alltogether a disboyest drunken fellow (yett reported by some to haue been a quaker sometime) and haueing spent & imbesselled what he had gotten by the voyage, he tooke another voiage to New England and there insinuated him selfe into the fauour of freinds & through craft & deceit gott some ffreinds to intrust him with goods to the uallew of twenty L^{bs} of tobacco that he the s^d Beare was to lade in Virginia for the afores^d freinds accoumpt, & twenty l^{bs} more the s^d Beare promised to lade vpon his owne accoumpt & consigne to the afors^d freind to put to sale for his own vse, and the New England freind engaged to send heither a vessell at the crop for transport of the afors^d tobaccoes which at the time appointed was performed by him of New England, in meanetime this s^d Beare comes to Virginia & heare marries a wife by the prist (a harlott) & followes strongly his ould course of druncknes & was of great esteeme amongst the druncken Route but in conclution towards the shiping time this Beare buried his wife & sudenly after fell sick him selfe, and in the time of his sickness the wrath of God (without all doubt) haueing seased strongly vpon his soule, he was sorely distrest in spiritt & complained exceeding much of the wrong he had

donn to honest men by fraude & deceit & tould seurall about him as wee are credibly informed how he had been one of them called quakers, & had been in a fine state, and while he continued in that condition he prospered much both inwardly & outwardly & had he continewed in it he had Obtained Eternall Life, but falling from it he had incurred Eternall Damnation which must needs follow, and he sent for Thomas Jordan & his wife & complained of his Estate & tould them how well it was with him in the dayes he continewed in truth & s^d if God would restore him he hoped to become a new man & pretty much more to that purpose, & Thomas Jordan tould him if he did performe his promise made vnto the Lord it might be well with him againe, if nott a worse thing might befall him & so left him at that time hopeing he had left him in a pretty good condition, and within 3 or 4 howers after comes the Master of the New England Vessell for the freight afore mentioned which Beare not being in a capassity of performing, fell into his ould anguish of spiritt & soone after attempted to hang himselfe, which at that time was preuented, but he tould some that within few dayes he should be a dreadfull spectacle to many which shortly came to pass, for not longe after there being in the house but one person his mother in Law he bids her fetch him a little warme broth presently, & while the fire was blowing vp in the next roome & a little broth hotte in a pottinger, he the s^d Beare slypt out the runing string of his drawers & tyed it about his necke and go to the rayle of the bed, & so with one knee vpon the bed & the other leg vpon the ground crouching he hangd him selfe the woman comeing with her broth, being all amased, had not power to pluc him downe, but runs out to cry for helpe, in mean time Beare was dead where they lett him hang till a Jury came to see him, the new England man hearing of this took certifycatt of Beares death & returned home without his freight, & Beare his sayings & confession & clearing of the truth was a publique thing & made known to the Jury & so published abroad as without doubt hath been very seruisable to truth. heare is allso to be noted that a little after his death our ffreinds William Yarrott . . . [*paper torn*] Beare dwelt & his mother in Law tould W^m Yarrott that

Beare tould her 3 dayes before his death that he had a fire burning with in him ;

Seuerall other things remarkeable hath here falne out this yeare as a Prist ariued heare in the ship samuell & Marie of bristoll & hangd himselfe, allso our Nancemum prist setting into a rayling discourse against the quakers & makeing his boast that shortely he would reconuert all the new conuincd quakers, before he could finish his worke he had to doe, was straingly drowned in a little smale creeke that runs through a Marsh, & a Jury sate aboute his death. All which things haue draune the minds of many into a serious consideration of their estate & makes for the prosperitty of truth which wee trust the Lord will carry on in this perverce & wilde place, in which truth wee kindly bid yo^u farewell and remaine yo^r ffreinds & bretheren

Nancemum the 25th of
4th mo : 1674.

WILL DENSON.²
WILL : YARRATT.³
THO : JORDAN.⁴

o^r ffreind Will Yarrett whose occations weare such as could not stay the wrighting heareof desired to haue his deare Loue remembred vnto yo^u & all ffreinds, & wee desire to haue o^r dear loue recomended to all ffreinds accordingly.

WILL DENSON.
WILL YARRATT.
THO : JORDAN.

[Addressed]

ffor
Dennis Hollister.
Thomas Gouldney.
Thomas Callowhill.
Dwelling in
bristoll.

[Endorsed]

1674 ffrom freinds in Nancimum.

² Among Women Friends of Nansemond who sign an Epistle to Women Friends of London, in 1679 (Box Meeting MSS.) are Frances Denson, the elder and the younger, Katherine Denson, and Sarah Denson.

³ Given by Bowden (*Hist.* i. 357) as *Parrott*, also in THE JOURNAL, ix. Margaret *Yarratt* signs an epistle from Nancemond in 1679. *Yarratt* is doubtless correct.

⁴ For Thomas Jordan (1634-1699), see *Camb. Jnl.*

Women's Meetings in Cornwall in the Early Days of the Society

THE active and responsible part which women took, at least in some localities, in the conduct and maintenance of the Society, is illustrated by a folio minute book, preserved at the Meeting House, Falmouth (numbered "3"), and lately examined by the writer. It contains the minutes of the Quarterly Meeting of Women Friends for the County of Cornwall from 1688 to 1734. On the 10th of Fifth Month, 1688, met at Marazion, they "thought it nesary to have a Book for the use of the weomens conserns for this countey which is hear provided for Recording of busness from each perticuler meeting or anything els which att these meeting[s] they have to comunicat together in the wisdom and counsell of god." The Meetings were held in irregular rotation at Marazion, Falmouth, Tregonjevs [St. Austell], Liskard, and occasionally at Minver. The names of those attending from the various Meetings were set down:—sometimes twenty-five or more, at others dropping to nine or ten in number. Amongst these may be noted some women of influence and leadership, and others who were ancestresses of families still known amongst us:—Margery Peters, Alice Bealing, Ursula Stephens, Tabitha Fox, etc.

We are already in 1688 in the second generation of Quakerism, and the stress of the earnest efforts made by these women, for they were deeply in earnest, was perhaps more to preserve the little communities of Friends in faithfulness to their high standard of life, than to extend their borders or influence the world beyond. Their care was given in the first place to the needs of the poor and sick, for whom a collection was brought to each meeting, and disbursed through trusted hands.

But their vigilant thought ranged over the interests of their sisters in the various Meetings in the county, and they issued letters of exhortation, warning and entreaty

to them, as occasion arose. One such long epistle is entered on the minutes :—

Given forth by Women Friends att the Q.M. held at Merrizion, 10.5.1688. And directed to the women friends belonging to the severall meetings of this county of cornewall.

Dearly Belloved freinds whome the Lord in his Infenite Love have made ptakers in Any mesure of his divine psence & whoe have ben senceable of y^e opperation of his power. by which hee maks knowne his requirings. . . .

It goes on to speak of the

greate neede for all to waite from day to day for y^e Arrisinge of Life from God. . . . y^t none of us may take up a rest short of y^e perpetuall habitation of Life . . .

and concludes

in y^e Love of God we Dearly salute you & bid you Farewell.

Singed in the behalf of the meeting.

They took note also of cases of misconduct, even issuing a public testimony against offenders—perhaps subject to the approval of the men's Meeting, although this is not clear. Thus :—

A Testemony given forth from the weomens meetinge of falmouth against the excesive & vaine conversation of Jone —— late of trurow [Truro] who did frequent our meetings ; but being gon from the truth after having given her privat admonition and Reproufe itt become their consarn to testify publiquely against her & her evell conversation as being out of the unity of the truth—which testemony was first Recomendend the quarterly meeting held att falmouth the 24 & 25 dayes of the 11th month 1687—by which meetings advice itt was more att large sett forth and Published.

The earlier pages of the book are written with exceeding care and neatness, and full minutes are recorded down to about 1712, after which there is little but lists of names of representatives and collections ; but the meetings seem to have been regularly held to the close of the volume in 1733. After the earlier years the range of localities was extended : Looe, and later Penzance, were appointed as places for holding the Q.M., and even Port Isaac ; Minver early dropped out.

Great was their concern that the “pure TRUTH be kept clean,” and that all should wait on the Lord for wisdom. They took up also and enjoined some of the testimonies of Friends, especially that against tithes, and did not mince their words on such matters, writing of

“ that unjust & abominable practis of paying Tythes to Priests . . . neither to allow nor Conive att it to bee don for any of us ” ; this is taken from a minute of 1690/91.

A Minute of 1714 (12th of 2 mo., at Falmouth), may in conclusion be noted:—

The Lord haveinge favored us with this oportunity to see one anothers faces & to sitt together upon thys solem & waighty ocation ; in which we have ben mutally comforted together through the feeling of that power by which our life is maintained toward the god of our helpe for w^{ch} Remains an obligation on our souls to Bless his holy name.

R. HINGSTON FOX.

Hampstead.

Philadelphia v. New York

A QUAKER preacher from Philadelphia is a strong defender of the City of Brotherly Love. He loves to tell this tale : One day, a few years ago, on one of his numerous trans-Atlantic trips, he was introduced to a circle of idling passengers on the deck of the steamer as “ A Philadelphia Quaker.” A clever young lady from New York was of the group, and immediately said, “ Oh, you are from Philadelphia ! slow town that.”

The smiling response was, “ Some people think it slow, but I do not ! ” Then the battle of words was on, while each proceeded to prove the point before the impromptu audience.

Our modest Friend spoke of the great textile mills and other vast industries of his city, and was met at every turn by his clever antagonist. Finally, he told of the immense locomotive and car works, without which these United States, when it travels, might have to get out and walk. Then came the clincher. He intimated that when he wanted to show his child something really antique and interesting, as the relic of a by-gone age, he would take her over to New York and introduce her to the novel sight of a dingy old horse-car. That was humiliating to the girl from the metropolis, but she said, “ I know, but our street-car service is getting better every day.”

“ I am glad to hear that,” replied the Philadelphia brother, “ for you need it.”

Then impetuously said the New York champion, “ We have lately started a line in Brooklyn that is very fast—it goes so fast that it runs down one small boy every minute.”

“ O, that is nothing,” drawled the Philadelphian, “ over in our city our small boys are quick enough to get out of the way.”

WILLIAM C. ALLEN, in *The Westonian*, 11 mo., 1913.

John Nichol, Diarist, and Early Friends in Scotland

JOHAN NICHOL, who flourished from 1590 to 1667,¹ was a Writer to the Signet and Notary Public. He compiled a Diary in two volumes from 1637 to 1649, and from 1650 to 1657. Vol. i. has been lost, but vol. ii. (1650-1657) was printed by the Bannatyne Club in 1836. The following are his principal references to Friends:—

“ In this moneth of Januar 1655 & in sundry ither monethis preceeding & mony monethis following, thair rais up great numberis of that damnable sect of the Quakeris; quha, being deludit by Sathan, drew mony away to their professioun, both men & women, sindrie of them walking throw the streitis all naikit except their schirtis, crying ‘ This is the way, walk ye into it ’—utheris crying out: ‘ The day of salvatioun is at hand, draw men to the Lord, for the sword of the Lord is drawn, & will not be put up till the enymeis of the Lord be destroyed.’ . . .

“ Sum of the Englische sodgeris, & sum Scottis men & wemen being deludit & possest with the same spirite of error . . . the evil spirite prevaillit with much pepill & chargit thame to deny all ministeriall teaching & ordinances, togidder with all notionall knowlege, formarie gayned by use of such meanis, to becum as thocht thai haid niver learned anything thairby savinglie & to lay ane new ground-work, viz to be taught of God within ourselfis, by wayting upone ane inward licht ” (page 147).

“ In the end of Apryll & beginning of May 1656, multitudes of Quakeris increst, both men & wemen, alsweill Scottis as Englische, & publictly schew thameselfis throw the streitis of Edinburgh, & making twyse at leist in the week thair pretendit sermoundis, & hortationeses, at the Castell hill of Edinburgh: to quhome resortit much pepill, sum to heir & sie, & sum utheris to reverence thair judgementis, errouris & opiniounes. And the divisioun of the Ministrie in thair judgmentis & opiniounes did much contribute to the increas of these errouris ” (p. 177).

The diarist also notes the visit of two Friends to Westminster Hall, 14 May, 1655 (p. 153), the attempt of Susanna Pearson to raise the dead (p. 193), and the arrest of Lord Swinton at a Friends’ house in King Street, London in 1660 (p. 296).

That which is hath been already ; and that which is to be hath already been ; and God seeketh again that which is passed away.—*Eccles.* iii. 15.

¹ So states *D.N.B.*; it seems a long time for a man to “flourish.” Nichol is quoted by M. C. Cadbury in her *Robert Barclay*.

Joseph Rule, the Quaker in White

REFERRING to the account of Joseph Rule from the pen of J. J. Green in *THE JOURNAL*, vol. ii., p. 64, some notes made by the late Elizabeth Gurney Dimsdale add the further particulars, that he had a white pony which "he cared for himself from preference, having no servant," and that he used to have religious conversations "with some of those engaged at Windsor Castle." A letter is preserved in a MS. commonplace book originally belonging to Joseph Cockfield of Upton, from which the following extracts are taken:—

Hammersmith, 23rd of 9th month, 1760.

I sweetly salute you all in Gospel love, as it flows forth from me from the precious Fountain of Life and Love, Christ Jesus, Who draws the redeemed ones with the spiritual cords of the Divine love to Himself and one another, in which this holy channel runs sweetly from friend to friend, and this preserves and keeps up the peaceable harmony and blessed unity of friends, whereby they walk and live together in the holy Truth without jarring . . . and are always willing to be helpful to one another, both in spirituals and temporals, and this pure principle of love does not flatter, nor deceive, but is tender and compassionate to all mankind, and if a brother slip aside, it gently reproves, and labours in the Spirit of Love and meekness to bring home again a straying Sheep to the true Shepherd.

Oh my dear friends here is the sweet and comfortable vertue of this divine love in the true Church of Christ, and herein is the gospel and kingdom of our blessed Lord. But oh there is a great work to be done in the souls of the sons and daughters of men by the holy sanctifying Spirit to bring them into this precious and evangelical state of pure love. . . .

I went to Maidenhead . . . from thence went afoot to Windsor, went into the Castle, and visited the Lady Pomfret,¹ had some religious conversation with her and another gentlewoman, and they seemed glad to see me, and there came in Thomas Penn's wife and daughter,¹ whom I

¹ Thomas Penn (1701/2-1775) was one of the younger sons of William Penn, and at this time Proprietor of Pennsylvania. He left Friends, was very rich, living in London, and was somewhat autocratic in dealing with the Province, being in very frequent conflict with its Quaker Assembly. But he had some philanthropic instincts, and at Dr. Fothergill's suggestion helped in various good efforts in Philadelphia. Thomas Penn married, in 1751, Lady Juliana Fermor (1729-1801), daughter of Thomas, first Earl of Pomfret. His daughters were Juliana (1753-1772), *aft.* Baker; Louisa Hannah (1756-1766); and Sophia Margareta (1764-1847), *aft.* Stuart. It was probably the two Julianas who were at Windsor on a visit to their relative, the Countess of Pomfret.

See Jenkins, *The Family of William Penn*, 1899.

was glad to see, and then I went to visit a young Lady that was sick, that desired to see me, and the Lady's desired me to come and see them again; and from thence I went to Staines, and from there Joseph Rock took me in his chaise to Witham. . . . At Hammersmith went to visit several gentlemen that desired to have conversation with me. . . . The Lord hath wonderfully preserved me and prospered my way. . . . Farewell in much love from

JOSEPH RULE.

R. HINGSTON FOX.

The following particulars, given in *The British Friend*, 1852, p. 272, are copied from an old book of manuscripts, bearing the date of 1785, being transcribed from the public newspapers, narrating the appearance of Joseph Rule in the streets of London on a fast-day, the 17th of 2^d Month, 1758 :—

TO THE PRINTER.

Sir,—On Friday morning last, about ten o'clock, an old man, seemingly upwards of seventy years of age, clothed in white apparel, went through the city preaching repentance to the people.² He began first at the Exchange, and walked in the middle of the streets with his hat under his arm (which was also white) and a Bible in his hand. He had a long white beard and white hair; also a bald head. His appearance was awful and venerable: and from his countenance it appeared he had something weighty on his mind, often stopping and preaching. Sometimes the sum and substance of what he there delivered, as near as I can recollect, was as follows :—

“ O England, England, England, thy sins, thy iniquities and thy transgressions, which are very great and many, from the youth to grey hairs, seem to cry loudly to heaven for vengeance. O England, repent, repent, repent, and turn from the evil of thy doings. Cease to do evil and learn to do good. And fast a solemn fast, as Nineveh did at the preaching of Jonah, according to the Holy Scriptures of truth. Remember that when the king and his nobles proclaimed that fast, they turned from the evil of their ways, and put violence out of their hands. Therefore this day fast a solemn fast as Nineveh did, and cry mightily unto the Lord that he may be pleased to have mercy and compassion on thee, and cause his righteous judgments to be revealed.”

When he had concluded he attempted to go into the king's palace but the sentinel refused him admittance. Then he went round to the back gate, but before he arrived there, orders were given not to admit him; I suppose in order to prevent any mob assembling in the palace yard. As soon as he was refused admittance at this last place he put on his hat, and said, “ Then my work is done.”

² For a similar religious exercise, in 1753, see *Account of Ann Mercy Bell*.

The uncommon appearance of the old man induced a variety of sentiments from the multitude; and although it was very odd, yet I could not observe but it was decent and awful; and upon inquiry I find that he is one of the people called Quakers, who for many years has lived the life of a hermit in Wales, by the side of a mountain, and is the same old man who came preaching through the city about seven years ago. His food is entirely vegetable. But what authority he has for such a public work, I will leave the learned world to judge for themselves, and conclude with part of the old man's sermon: "Let every one turn from the evil of their ways and put violence out of their hands, that the Lord may be pleased to have mercy and compassion, and cause his righteous judgments to be revealed."

NEMO.

Journal Supplement No. 12

FOR many months our valued contributor, Emily Manners, of Mansfield, Notts., has been engaged on the preparation of a biographical record of Elizabeth Hooton (c. 1600-1672), the first Quaker woman-preacher. Little has hitherto been known of this valiant Mother in Israel beyond the notices of her labour and sufferings to be found in *The Journal of George Fox*, but, lying away in the fireproof vaults at Devonshire House are numerous unpublished MSS. written by or relating to this early Friend, and Mrs. Manners has made full use of this material and of other matter prepared by the late Mary Radley, kindly placed at her disposal by Francis E. Radley. She has also made diligent search, with happy results, among seventeenth century records preserved in the county of Nottingham.

The readers of this Supplement will be able to follow Elizabeth Hooton in her spiritual exercises and bodily sufferings on both sides of the Atlantic and also obtain some glimpses of happenings in her family life.

Supplement No. XII. will approximate in length previous Supplements, and the prices will be as before:—

Prior to publication three shillings or seventy-five cents net.

On and after publication four shillings and sixpence or one dollar fifteen cents net.

A little Quaker boy in Pennsylvania, I believe, had been much impressed by the advertisement of a well-known baking powder. One evening, at his mother's knee, he astonished her by concluding his little prayer with the petition, "O, Lord, make me like Royal Baking Powder." She afterwards asked him what he meant by such a remarkable request. "Why, mother," said the little fellow, "is it not 'absolutely pure'?"

WILLIAM C. ALLEN in *The Westonian*, 11 mo., 1913.

Friends in Current Literature

AN article by Egbert C. Morland, M.D., of Arosa, Switzerland, entitled "Tuberculin Treatment in the Light of the Experience of a Generation," appears in *Transactions of the National Association for the Prevention of Consumption . . . at the Fifth Annual Conference, 1913* (London: Adland, 9 $\frac{3}{4}$ by 7 $\frac{1}{2}$, pp. 222, 5s. post free).

Helen Webb, M.B., a London Friend, has written one of the series of books, "Questions of Sex," entitled *Life and its Beginnings* (London: Cassell, 7 $\frac{1}{2}$ by 4 $\frac{3}{4}$, pp. 137, 2s. 6d. net). Dr. Webb's book is intended for girls under twelve.

Dr. Rendel Harris, since the publication of his "Dioscuri in the Christian Legends," and "The Cult of the Heavenly Twins," has been pursuing further enquiries into "Dioscurism," and now presents some of the results obtained in another volume which he entitles *Boanerges* (Cambridge University Press, 9 by 5 $\frac{3}{4}$, pp. 424, 15s. net). He records traces of twin-cult in Africa, North and South America, Japan, Polynesia, Australia, India, Egypt, etc.

A History of Pennsylvania, by Allen C. Thomas, A.M., Professor of History in Haverford College, Pa., just published, is very instructively and attractively written (Boston, Mass.: Heath, 7 $\frac{1}{2}$ by 5 $\frac{1}{4}$, pp. 312). The break-up of the text into chapters and headed paragraphs adds greatly to the ease with which the student can find his way about, and the index is full and good. There are numerous illustrations. The author thus concludes:—

"The purpose of this book is not only to give an outline of the history of the great State, but so to place the panorama of her history before the reader as to arouse and to strengthen a determination to take part in all movements which forward the best interests and welfare of her citizens."

A few slips will doubtless be corrected in the next edition. West-town School was founded in 1799, as given on p. 201, and not 1794 (p. 116n). The armour-portrait of William Penn is "attributed to Sir Peter Lely" (p. 15). Perhaps the author was thinking of Lely's portrait of *Sir* William.

In the *Nineteenth Century and After*, for December, there is an article on "A Japanese Gulliver," by Wilson Crewdson, M.A., F.S.A., and one on "Bulgaria and Her Traducers" by Henry Marriage Wallis.

The Report for 1912 of the Japan Book and Tract Society, of which our Friend, George Braithwaite, is Secretary, is to hand. G. B.'s address is 3 Yuraku Cho Nichome, Kojimachi, Tokyo.

The Western Daily Press (Bristol), dated 22 Oct., reviewing Stanley's book on the Ejected Ministers, entitled *In Days of Old*, has a paragraph headed "The 'Worth' of Bristol Congregations," which states:—

"Among the chronicles of the earlier part of the eighteenth century are some curious notes on the 'worth' of some of these Bristol congregations. One Independent congregation is put down as worth £100,000, another £400,000, Broadmead, £50,000. The joint sum from five congregations was reckoned at £770,000, besides which there is 'a great Body of Quakers, about 2000, and their wealth is not less than £500,000.'"

Notes and Queries for September 27 has a one-and-a-half-column notice of the Devonshire House Reference Library and its work, signed by the Editor, John Collins Francis.

There is a short but appreciative essay on John Woolman, in *Clio, a Muse, and other Essays*, by George M. Trevelyan (London: Longmans, 9½ by 6, pp. 200, 4s. 6d. net).

In *The Hibbert Journal* for October (London: Williams & Norgate; and Boston, Mass.: Sherman), mention is made of the last Swarthmore Lecture—"Social Service: Its Place in the Society of Friends."

"While deeply interesting throughout, it is remarkable as showing how far in advance of their time certain prominent Friends have been on the practical side. George Fox advocated Almshouses, recommended something not unlike the Nature Schools of which we now hear so much, and, more remarkable still, suggested that there should be set up in each market town a register for employers requiring labour and labourers in search of work."

No. clxxxviii. of "The World's Classics," published by the Oxford University Press, is *Selected Poems of John Greenleaf Whittier*, 1s. net.

Ernest Minett Palser, M.A., senior English Master of the Westminster City School, and a Friend, has recently edited a volume of hymns, entitled *A New School Hymnal* (London: Harrap, 6 by 3½, pp. 288, 1s. net).

Outlines of British-Israel Truth is the title of a pamphlet by John Padbury Gillett, J.P., of Banbury, Oxon, recently issued.

Friends' Book Supply, of Wichita, Kansas, has for disposal in handy form, a collection of doctrinal statements, entitled *The Declaration of Faith of the Society of Friends in America*. This fifty-page pamphlet contains (i.) "Some Essential Truths," adopted in 1902 by the Five Years Meeting, (ii.) "The Richmond Declaration of Faith" of 1887, and (iii.) George Fox's Letter to the Governor of Barbados, 1671.

Rider & Son, of Paternoster Row, London, have published a book by Ethel L. Umlin, entitled *A Short History of Marriage: Marriage Rites, Customs, and Folklore in Many Countries and All Ages* (7½ by 5, pp. 276, 3s. 6d. net). In the chapter "Old English Marriage Customs," there is this paragraph on Quaker Weddings, as misleading as it is antiquated:—

“ Quakers, as a rule, marry among themselves, and their weddings are conducted very simply. The following injunction is found in their *Book of Christian Discipline* [query, where ?] ‘ Friends are advised against running into excessive, sumptuous or costly entertainments at marriage dinners, a great part of the cost of which would be better employed in relieving the necessities of the poor.’

“ When two ‘ friends ’ signify at one of the monthly meetings their intention of marrying, two men and two women are appointed by the meeting to inquire into the possible existence of any legal impediments. Marriages are solemnised at one of the usual week-day meetings, no ring is used, and there is no ceremony except the pronouncement of a simple vow by the contracting parties: man and woman using the same words and making the same promises. A broken engagement is most strongly condemned by Quakers, and parents are exhorted to do all in their power to prevent their children from being married outside the society.”

It is greatly to be regretted that a book of such pretensions as *The Quakers in England and America*,¹ the materials for which must have taken many months to collect, should be so carelessly put together and allowed to go forth with so many inaccuracies.² The author, Charles F. Holder, LL.D., of Pasadena, California, has a warm regard for the Society of Friends and its history. A previous work by the same author, “ The Holders of Holderness,” has been largely drawn upon, and one would have preferred less reference to one family in a general history of Quakerism. Two chapters of fifty pages in the middle of the book are devoted to the biographies of John Bright and Mrs. Russell Sage, as representative of “ Quaker influence and inheritance ” in England and America. By all means honour to whom honour is due, but the two named will probably appear to the reader less representative than in the opinion of the author.

To our regret, Dr. Holder places Friends’ views regarding the oath among non-essentials. He writes (p. 123) :—

“ The Quakers were nearly three centuries ahead of their time in demands for reform, yet they made a point of certain things which from a modern standpoint were not worthy the time and thought given to them. One was their refusal to swear. . . . An affirmation has all the essentials of an oath.” See also p. 191.

Many well-known names are mangled almost out of recognition: *Joshua Cole, Annie Downer, Lauceston, Francis Canfield, Susanne Fisher, I. Tiffin, Joseph Lawrence (Lancaster), Edmund Pease, Tange, Sir John Grattan, Edward Hubberthorn, Thomas Bowne, Contentuca (N.C.), John Burrough, Eaton Street, Baltimore, John M. Fry, author of “ The Period*

¹ The book is published by the Neuner Company of Los Angeles, New York and London, 9½ by 6½, pp. 669, \$6. The sub-title reads, “ The Religious and Political History of the Society of Friends from the Seventeenth to the Twentieth Century.” The book is dedicated “ To Mrs. Russell Sage, Philanthropist, Descendant of the Pioneer Quaker Ministers Christopher Holder and Peleg Slocum, the Quaker Governor Wanton of Rhode Island, and of Captain Miles Standish.” There are numerous illustrations, as to which see THE JOURNAL, x. 293.

² This review was written before seeing the trenchant criticism of this work appearing in the last number of the *Bulletin F.H.S. Phila.*

of *Quakerism*," Sir John Lister, James B. Clark (Mayor of Doncaster), Hannah Kilbane, Mary Asken. A quotation from *Eminoli* turns out to be a quotation from Elizabeth Emmott's "Story of Quakerism"!

Among many extraordinary pieces of information, we are told that Sir William Penn became a Quaker (p. 171), that William Penn was arrested as he was returning from George Fox's funeral (p. 223, and contrast p. 515), John Woolman visited America in 1746 (p. 245), that the death of George III. and accession of Victoria took place in the same year (p. 247), that "Ireland has in Dublin a strong half-yearly meeting which was established in 1670, and has continued without break since 1793" (p. 263), that Neal Dow was an English Friend (p. 271), that Devonshire House was destroyed by the Fire of London (p. 282), and that "a large house known as the 'Bull and the Mouth,' was rented by Martin C. Grand near Aldgate, and meetings held in the hotel" (p. 99).

Chapters XXV. to XXIX. are quite interesting—War-time, Home Life, Ways and Customs, Literature, Activities. In the Literature section, the order of "Friends with a literary gift" is curious, beginning with Joseph Bevans Braithwaite, and ending with John ap John, and containing, in this succession, Isaac Braithwaite, Thomas Chalkley, Daniel Wheeler, Margaret Fell, Stephen Grellett (elsewhere *Grellet* and *Grellette*), Thomas Pole, John Burrough, Christopher and Anthony Holder. We do not recognise "'The Journal' of Isaac Hammer."

There are several kindly and appreciative references to the work of the Devonshire House Reference Library.

In *How the Church was Reformed in England*, by Gertrude Hess (London: Mowbray), a book written for children from the High Anglican standpoint, we read (page 123):—

"Meanwhile the Puritans filled the places of the clergy. Sometimes the minister would be an Independent; sometimes a Presbyterian; sometimes even an unbaptized Quaker. Soldiers, cobblers, bakers, and tradesmen of all kinds preached as they liked. There was neither order nor reverence anywhere."

It is, of course, quite a mistake to state that Quakers acted as Parish Priests, as the words seem to imply, though they often addressed audiences from the pews. The last sentence is surely too sweeping.

The question whether the wearing of a distinctive dress by the Friends of fifty to one hundred years ago was helpful to the life and work of the Society comes to the fore again in that delightfully written book *The Quaker Bonnet, A Child-Story*, by K.K.K. (London: Headley, 7½ by 5, pp. 265, 3s. 6d. net). It seems to us that the head-dress of Aunt Deborah Denton was a distinct help to her in her late-in-life attempts at practical philanthropy, though the wearer says:—

"I have modelled my cap after the fashion of Elizabeth Fry's, it is true, but I have not modelled my life upon hers . . . She was instrumental not only in having many of the abuses of prison life abolished, but in saving many souls. I have never done anything but please myself, and am no good to anybody. . . . The bonnet is the sign and symbol of something that I do not possess. I have no right to

wear it. I am not worthy of it. I must contrive some other shape instead."

The reader will be glad to find that Aunt Deborah altered her style of life and not her style of bonnet. The book will be enjoyed by old and young alike. The frontispiece is the work of Elisabeth Brockbank.

The story of the wonderful missionary work of Joseph John Armistead and his helpers among islands of northern seas, begun in the author's book "Piloted,"³ is continued in *Ten Years near the Arctic Circle* (London: Headley, 7½ by 5, 3s. 6d. net). The telling of the "old, old story" still appeals to the hearts of men.

Friends' Year Book, 1914, published by the Representative Committee of Philadelphia Yearly Meeting ("Hicksite"), will be found very useful to those who enquire respecting this Branch of Friends. The Central Bureau of this Y.M., under the care of Jane P. Rushmore, is located at 150 North Fifteenth Street; the Advancement Committee is under the able management of Henry W. Wilbur, at 140 North Fifteenth Street.

"Orthodox" Philadelphia also publishes a useful *Almanac* (to be had from the Tract Association of Friends, 304 Arch Street). Half of this 36-page pamphlet is occupied by matter which gives title to the book—"Religious and Moral."

The London Meeting for Sufferings recently decreed the discontinuance of *Friends' Year Book*, issued from London, as it did not receive sufficient encouragement to warrant the expense incurred.

With its number for Twelfth Month, *Friends' Witness to Scripture Truth* completes its sixth year of publication. The Editors are Alice Mary Hodgkin and Samuel Fennell Hurnard, and the Publisher is Augustus Diamond, B.A., of 91, Albert Road, Ilford, Essex. The price is 1s. 6d. per annum, post free. An editorial contains the following:—

"It is a most solemn fact, that while some other Quaker publications in this country remain true to the deity of our Lord, and to His substitutionary sacrifice for our sins, we do not know of one, apart from our paper, which ventures to assert the authority of the Bible as the written word of God, and to oppose the subtle attacks of the Higher Criticism."

Further issues, Nos. 3 and 4, of the "Teachers and Taught Popular Reprints," are *Work with Young Teachers*, by Muriel Evan Spicer, and *The Verities of the Faith and the Modern Point of View*, by Gerald K. Hibbert, M.A., B.D., 1d. each, from Headley Brothers.

The Study Circle Movement is making rapid progress among Friends. The Committee which guides the Movement (Hon. Sec., Sylvia F. Marriage, Courleigh, Reigate, Surrey), has issued several pamphlets, copies of which may be obtained from the Hon. Sec. at one penny each or 9d. per dozen.

³ To be obtained from Headley Brothers at 3s. 6d. net and 1s. net.

Study Circles : their Place and Aim, Characteristics and Leadership, by Raymond Whitwell, M.A., *Outline Programme for the Use of Circles Studying "The Person of Christ in the New Testament,"* and a similar Outline Programme on the Christian Discipline of Friends, Part II., Christian Practice.

There is no lack of aids to study.—Eleanor D. Wood, M.A., has written, as "Adult School Study Series No. 2," *The Life and Ministry of Paul the Apostle* (London, Headley, 7½ by 5, pp. 261, paper 9d. net; cloth boards 2s. 6d. net). There is an introduction superadded, written by Herbert G. Wood, M.A., and the book concludes with a map and two full indexes.

In *The Dial* of November last, there are some personal recollections of Joseph Henry Shorthouse, written by Mrs. Phillip.

With its issue for December, 1913, *The British Friend* (1843-1913) comes to an end, or rather we should say, passes to a resurrection in *Present Day Papers*, to be edited by Rufus M. Jones, of Haverford, Pa., and published monthly.

The following are to hand as this article goes to press :—

John Woolman : His Life and Our Times, by W. Teignmouth Shore (London : Macmillan, 8 by 5½, pp. 273, 5s. net).

A Quaker Warrior : The Life of William Hobson, by William King Baker (London : Headley, 7½ by 5, pp. 178, 2s. 6d. net).

Christ and War, by William E. Wilson, B.D. (London : Clarke, 7½ by 5, pp. 210, 1s. 6d. net).

Bulletin of Friends' Historical Society of Philadelphia, November, 1913, vol. v., no. 2.

Welsh Founders of Pennsylvania, vol. ii., by Thomas Allen Glenn, containing a portion of the genealogical notes of the late Charles Roberts, of Philadelphia, 10½ by 6½, pp. xii. + 123.

Article by Mabel R. Brailsford in *The Glasgow Herald* of January 3, under the heading of "Seventeenth Century Militants."

Lessons on the Kingdom of Israel, by Caroline C. Graveson, B.A., in "Teachers and Taught" Text Books, 1s. 6d. net.

NORMAN PENNEY.

A German translation of J. S. Rowntree's "Society of Friends, Its Faith and Practice," prepared by Margarethe Stähelin, has just come from the press of F. W. Köhler, of Elberfeld. The title is *Die Gesellschaft der Freunde, ihr Glauben und Leben*. This little book of about ninety pages can be obtained from the Central Offices of the Society of Friends, 136, Bishopsgate, London, E.C.

Copies of the French translation of the same book—*La Foi et la Pratique des Quakers*—may also be had at the same address.

Notes and Queries

KEY TO ABBREVIATIONS

D.—The Reference Library of London Y.M., at Devonshire House, Bishopsgate, London, E.C.

Camb Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

F.P.T.—*The First Publishers of Truth*, published by the Friends Historical Society, 1907.

H.S.P.—The Historical Society of Pennsylvania, located at 1300 Locust Street, Philadelphia, Pa., U.S.A.

WM. PEGG, PAINTER ON CHINA.—
In *THE JOURNAL*, iii. 3, there is a reference to William Pegg and his artistic work. In *The Queen* for December 27, there are illustrations of the work of "Quaker Pegg," with a brief biography.

"William Pegg (1775-1851) was a member of the Society of Friends. He followed Billingsley at the Duesbury Works in 1796, when Billingsley left to go to Pinxton. . . . He painted in the naturalistic style, but had a mannerism of his own. Jewitt says of him that he 'surpassed in faithful copying of nature in single branches and flowers and in autumnal borders.' Owing to religious scruples Pegg gave up decorating."

WILLIAM MILLER, ENGRAVER.—
In the Corporation Museum in Lady Stair's House, Edinburgh, recently opened, there is a "Miller Room," called after William Miller (1796-1882), the well-known Quaker engraver. "The great bulk of his work was done after Turner, and the examples of it which adorn this small room are of a very dainty description" (*The Scotsman*, Nov. 18, 1913).

STATUE OF ELIZABETH FRY.—
The offer to the City of London by a lady, who desires to remain anonymous, of a statue of Elizabeth Fry, the prison reformer, has been accepted, and it has been decided by the City Corporation to place the memorial under the dome at the head of the grand staircase at the Central Criminal Court. Earl Beauchamp, First Commissioner of Works, who made the offer to the City on behalf of the unknown donor, suggested the erection of the statue in the locality of the old Newgate Prison, and the decision to place the gift in the Central Criminal Court, which occupies the site of Newgate Prison, is a fitting one. The memorial is the work of Mr. Alfred Drury, R.S.

PRESBYTERIANS AND THEIR HISTORY.—Our friends the Presbyterians have recently inaugurated "The Presbyterian Historical Society of England." A room for the reception of MSS., etc., has been secured in the Regent Square church, and various items of historical interest have already been donated.

"The Executive is alive to the

fact that, for a time at least, some 'rubbish' is sure to be offered, and therefore it must guard against the danger of storing other people's 'lumber' and calling it 'historical remains'!"

[The F.H.S. welcomes "rubbish," if placed, without reserve, in the hands of the Secretaries!]

The annual subscription is five shillings, the Treasurer is Mr. Andrew Cochrane, Avenue House, Anlaby Road, Hull, and the Hon. Sec. Rev. Alex. Jeffrey, 39, Poppleton Road, Leytonstone, London, E.

PENN FAMILY.—In 1538 Mrs. Sibell Penn was engaged at the Palace to nurse young prince Edward, afterwards Edward VI. Her apartments still exist. Born Hampden of Bucks, her epitaph states the family had been in easy circumstances 300 years. She married David Penn of Bucks, was much esteemed by Henry VIII. and all his family. She died of small pox, in the Palace, 1562. Her tomb in Hampton church has a recumbent portrait effigy and eighteen lines of laudatory epitaph in English. In 1768 Thomas Penn had these drawn and also her arms. Was she a collateral ancestress of William Penn? Lawes has much more about her, the places connected with her family, and that of her husband, also about the famous Penn ghost story (*Hist. of Hampton Court Palace*, i. 196).
—ARTHUR W. DAWES.

ISAAC WATTS.—References requested to any connection, private or otherwise, between Isaac Watts (1674-1748) and Friends of his day.—ROBERT MUSCHAMP, Radcliffe, Lancs.

F.H.S. AND C.U.P.—Progress is being made with the editing of the Swarthmoor Account Book. Help has been secured for the elucidation of references to things personal, financial, agricultural, social, medicinal, etc., and the Cambridge University Press has some fifty pages in type. The title of the volume will be:—*The Household Account Book of Sarah Fell of Swarthmoor Hall*. It will not be ready for publication till late in the year.

STANSFIELD, OF BINGLEY, YORKS.—1772, May 11.—On which day appeared John Stansfield of Harding in p^{sh} of Bingley diocese of York Shalloon Weaver & affirmed upon his solemn affirmation that he is of the age of 25 years and upwards & a bachelor & intends to marry Ann Smith of Kighley in said diocese of York aged 25 years & upwards, a widow, & prayed a licence to solemnize s^d marriage in the parish church of Kighley. On the same day s^d John Stansfield one of the people called Quakers made solemn affirmation before me Tho. Carr, surrogate.—[Abstract of Original Marriage Allegation—Diocesan Registry, York.]

ERRATA.—William F. Miller points out a transposition of *Northumberland* and *Northamptonshire* on p. 232, ll. 13, 14, of the last issue. The name given on p. 227, l. 7 from foot, should be *Sedgwick*, and not *Ledgwick*, as corrected in the Index.

HATS AND HAT HONOR (ii. 89n, iv. 8, 10, 150, v. 37, 137, vi. 172, viii. 96, ix. 171, x. 44).—The

following occurs in Dr. Holder's *Quakers in England and America*, 1913, p. 484:—

“ In the early part of the nineteenth century, according to William Wood in his delightful paper entitled ‘ Friends of the Nineteenth Century,’ men often wore their hats at the dinner table. . . . Thomas Hawkhurst once entered a room where some Friends were dining [and] exclaimed, throwing up his hands, ‘ O, sorrowful, sorrowful, a whole table full of men with their hats off.’ ”

MACAULAY'S QUAKER ANCESTRY AND THE MILLS FAMILY (ix. 2).—With reference to this Edward Gregory, of 143, Brynland Avenue, Bristol, writes:—

“ I possess an old Diary written by a Bristolian between the years 1750-1800 or thereabouts, containing references to the Mills family, which seem to indicate that Thomas Mills had left the Society at least twenty-four years before the marriage of his daughter Selina with Zachary Macaulay in 1799.

“ The extracts from the Diary are as follows:—

“ ‘ March 5th, Sunday, 1775.—Thomas Mills riding through Bedminster was thrown from his Horse, returned Back and put in at my House, having his Leg bruised which prevented his proceeding to Nailsey where He intended to Preach in the Methodist way, He being Clerk of Lady Huntingdon's Chappel.’

“ ‘ Sept. 3, Sunday, 1775.—Lady Huntingdon's Chappel first Opened, Multitudes attended, and Multitudes could not get in.’

“ Some other references from the Diary may be of interest:—

“ ‘ Dec. 7, 1774.—Received from Thomas Mills Madame Guion's *Short and Easy Method of Prayer* to Revise and Reprint, which I did, making some additions, viz., Extracts from Marsay and Mr. Law. Parson Catcott ordered 25 Copies, but on Seeing the New Title Page, *Worship in Spirit and in Truth*, He had such Title taken out, and the old Title replaced to these 25, a needless Singularity. The 17th Dec. Mills Employed Pyne¹ to begin printing this new Edition.’

“ ‘ Ap. 3, 1775.—At 6 o'clock in the Morning Sat out With Thos. Mills and Walked to Mr. Edward Fishers (Compton Greenfield) to breakfast and all three of us went to take a view of Pen-Mark, or Pen-Park Hole.² Thos. Mills and I reached Home at one o'clock, leaving Mr. Fisher to return to Compton Greenfield near Henbury.’

“ ‘ Aug. 24, 1775.—Read Thos. Mills New Edition of Behmen's *Way to Christ*.³

“ ‘ Sept. 1, 1789.—Dined With Mr. Thos. Oakley at Thos. Mills. Oakley was the translator of a New Edition of Jacob Behmen's *Life*.’

“ July 19, 1800, the Diarist makes mention of Mrs. Mills (wife of Thomas Mills).

“ Selina Mills, afterwards mother of the Historian, with the help of her sisters carried on the school of Hannah More in Park Street, to which she succeeded in the year 1790.

¹ A Methodist printer.

² A deep hole into which a clergyman had lately fallen, and lost his life.

³ I have a copy of this edition with the imprint—“ Bath, printed by S. Hazard for J. Mills, Bookseller, Wine St., Bristol, 1775.

“There is an account in the Diary of an elopement which took place from this school, and the vigorous efforts to circumvent it made by Mary Mills (aunt of the Historian).”

THOMAS BEAVEN, OF MELKSHAM.
—In the British Museum (Add. MSS. 34727, fo. 236) there is a letter of 3¼ pages, written by Thomas Beaven, Jun., of Melksham, Oct. 12, 1706, “To the Quakers at their Monthly Meeting to be held at Warminster in the County of Wilts. Novemb. 8, 1706.” This is the letter which was printed, it is said by Bohun Fox, LL.B., Vicar of Melksham, Beaven’s opponent, but how exactly to the original we do not know.⁴ Beaven’s letter deals with his dislike for the new discipline and his objection to the non-payment of tithes being obligatory.

AUTHOR WANTED (iii. 8).—“I expect to pass through this world but once,” etc.

Queries and suggestions regarding the elusive author of these words constantly reach the Library Department at Devonshire House. Although on Calendars and elsewhere it has been attributed to Marcus Aurelius, Carlyle, Bishop Walsham How, Professor Drummond and James Simpkin of Philadelphia, the consensus of opinion is in favour of its having originated with a Friend. Both Stephen Grellet and Anthony Benezet have been stated most definitely to have been the authors, but when challenged the informant has been unable to

⁴ See Joseph Smith’s *Catalogue and Adverse Catalogue*.

trace the words in the writings of either of these Friends. The supporter of the Anthony Benezet theory, after failing to find conclusive proof, writes, “I feel now entirely unsettled in my mind, at sea—in an open boat”!

A motto card with this quotation bears the heading “Quakers Creed”; and in *Blessed be Drudgery* the words are ascribed to “a worthy Quaker.”

In *A History of Hoddesdon, in the County of Hertfordshire*, written by J. Allen Tregelles, from MSS. prepared by the late Alexander McKenzie (Hertford: Austin, 9½ by 6¼, pp. 454), there is a section devoted to Friends in Hertfordshire. “Of the magistrates who had to deal with early Friends, Sir Henry Chauncy [1632-1719], the antiquarian, seems to have been specially harsh” (p. 218). Other persecuting Justices were Sir Benjamin Maddox, Bt., of Wormley, and William Fox, of Cheshunt. The author doubts the statement that Gulielma Maria Penn died at Hoddesdon, thinking it probable that her death took place “at some small place (possibly Hoggston) in Buckinghamshire” (p. 223), but the Bucks Friends’ Registers state clearly that she “died at Hoddesdon, Herts.”

OBITUARY.—We regret to record the loss by death of Henry Thomas Wake, of Fritchley, Quaker bookseller-antiquary, aged eighty-two; and of Dr. William E. A. Axon, of Manchester, an esteemed correspondent and contributor of information on Friendly topics, though not a Friend, aged sixty-eight.

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