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THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

George Fox to Margaret Fox, from Worcester and London, 1673;4

JN *The Journal of George Fox* (Camb. ed. ii. 284) we are told that information respecting the writer's imprisonment in Worcester could be obtained from his letters to his wife—"as by my letters to M: ff: farther Appeareth as followeth." But no such letters are now included in the *Journal* MSS.

It is curious and interesting that four of these missing letters have been found—or rather have come to our knowledge without definite search—one from Northumberland, one from Devonshire, one from London, and one from Pennsylvania!

We have great pleasure in presenting them in whole or in part to our readers, as follows:

I.

This letter is among early Etting Papers in H.S.P. (p. 51). It is printed from a copy made recently, and has been checked by a photograph of the original, sent over *per* Gilbert Cope for this purpose.

George Fox and Thomas Lower were arrested at Armscott on the 17th of the Tenth Month, 1673, and lodged in Worcester jail. They were brought up at the Sessions about the middle of the next month, shortly after which this letter was written. Margaret Fox and her daughter Rachel were travelling northward with G. F. and T. L., and continued their journey within a few days of the arrest (Camb. *Jnl.* ii. 269).

der [hart] to whom is my loue & the rest of frends & thy Childern sarye & suasones & der rachell¹ i deser ther groth in the trouth & in the wisdom of god that by it you may all be orderd to his glory & not to touch nothing but the life in any & to be sepretated from the evell & to stand as naserets consecreatd to god that in the life all may be agod saver to god i recud thy leter by 1: f² & another from r: t³ from londen & shee strangeth that thee hath not writen to her for shee & the rest of londen frends generall thinkes that thou ar with mee in preson & did stay & not gon in to the north & ther for thou should wright to her & them for the oft rembing ther loue as tho thou was her[e] & doe not think that thou art gon wee have sent all paseges to londen & t louer hath given you a Count of the seshones all people disliketh the iuesterses proceding & saith it is like to boner⁴ & som clapd ther handes & said it was a snar soe be ouer all & out of all free & not in bondeg vnder out ward things bring things even & stright that thou may be free soe noe mor but my loue gff woster gale mo : 11 : day 21 1673 :

wheat was the last seuent day at seuen & six pence abueshell & 4 shilens pease & barly & woats 2 shilens abueshell & the poore people ar redy to mutany in the market her is such a cry for corne to make them bread her was a great stor with the mare & the people son sales [?] was out but the lordes pouer is ouer all gff

& rie at seuen & this 4 day ther was a great vp rore lykes that the mare & constables was faine to pese the people for the cut the bages

[Addressed in a contemporary hand]

ffor M: ff: these att
Swarthmoore

[Endorsed in Geo. Fox's hand]

gf to mff 1673
at woster

¹ Sarah, Susanna and Rachel Fell.

² Leonard Fell, see *Camb. Jnl.*

³ Rebecca Travers, see *Camb. Jnl.*

⁴ That is, Bonner, Bishop of London, d. 1569. See the same comparison in a letter from Fox to Whitehead, written four days earlier (*Camb. Jnl.* ii. 270).

[Endorsed in a modern hand]

George Fox
 Worcester Jail
 IIMO 21, 1673
 to
 Margaret Fox
 Swarthmore.

II.

In a note to the literature of the Worcester imprisonment, printed vol. ii. p. 449 of the *Camb. Jnl.*, there is a reference to a letter from G. Fox to his wife, dated 4th of Second Month, 1674, a transcript of which, edited by William Fletcher, of Brigham Hill, Cockermouth, appeared in the *Friends' Quarterly Examiner*, 1894.

This letter was then in the possession of W. Fletcher, but in 1897 he presented it to Dr. Thomas Hodgkin. The original is now in D. on a short loan from the family of the late Dr. Hodgkin, who have given permission for it to appear in THE JOURNAL.

The sheet on which the letter was written was headed by two notes written and signed by Edward Reynolds. Then follow, without any ascription, thirty-five lines written by G. F. and twenty-one by another writer who also adds the signature "G: ff:" and the date. Five separate handwritings are to be found on this sheet (see notes).

George Fox tells us in his *Journal* that after he had attended the Sessions at Worcester, in Eleventh Month, 1673, he was removed to London for trial. According to this letter he returned to Worcester on the last day of the First Month following.

The black cloth was gone by henry perger Carier his being is at bilson neare wouluer hampton in staford sheire to be left with John higgins in Lancaster for him to send to Sarah fell at swartmore.

The black hare for cloth was deliuered to Ezekiel partridg in stowerbridg and he promised to send it by henry baker afrend whos being is neare bolton in lancesheire to be left with John higgins in lancaster to

be sent to sarah fell at swartmore according to Thomas
lowers order to me

EDWARD REYNOLDS.⁵

j came to woster on the last day of the i month
on the 3d: j was brought in to the cort & torner my
ould percuter & he asked mee what i did deser & i said
my lebarty & hee said that i lay consaring the oath
& i spake to them as iused to doe & aske him whoe
the oath was to be taken⁶ was it not to the King & a ganst
the pope & he said yes & j said that j was cast in to
darby dongall 6: mo: be cas i wald not be a capting
a ganst the king at this toun of woster & the gentry
was all astoneshed & starteld & exced modrat & the
judge said that i was arashanall man & i gaue them a
count of my frest commitment & how my mother had a
deser to see mee be for shee died & j sent her word of
my coming & when shee hard of my being stoped by ther
im presen mee it strok her to the hart that shee died &
the iudge said that i might put in bale & i said that was
an other snare & many of us had ben snared by it but if
it was this for my aperance at the asheshones if the lord
gave mee health & life & libarty i should a per & he
said that i must get bale but J did for warne all frendes
of that the pouer of the lord was ouer all & parker &
his company that had brought mee on ther one heades
was tormentd & he had ingagd to richard canon⁷ at
london of seting mee at libarty & when he came in to the
contary he bostd that he was to nimbell for the quakers
& canon & eles houkes lay plocking at the tale of parker &
was the worst enemy that i had in the cort as one in
pouer tould a frende & som people said thath jf j had had
my libar i would tred the iudge & all them as dort &

⁵ These two paragraphs clearly illustrate the difficulties of transportation as compared with the easy and direct methods of the present day. The subscriber was probably the Worcester Friend of that name mentioned by Besse (*Suff.* ii. 69, 70).

⁶ The words "be taken" form an interlineation made by Thomas Lower, who was Fox's companion in captivity.

⁷ Richard Cannon, of London (c. 1625-1688), is described in the register of the death of his wife, Sarah (c. 1625-1688), as "innholder," in Fetter Lane. He was one of the Friends appointed in 1671 to care for the Quaker prisoners in the Fleet (*Sundry Ancient Epistles*, p. 40, MS. in D.). A son, Richard, was born in 1665.

atrompld them under his feat the lord be presd the seed was ouer all & the pres was troden as at london.⁸

And some y^t was in y^e Court y^t was in powre said y^t Parker was the worst Enimie y^t wee and J had in in-senceing y^e Judge against me, And some of y^e Justices y^t was aboue him stopped him and oposed him, and here you may see R : C : & A : H :⁹ was Lugging at the taile and plucked me in to the ditch who had such A Confidence in deceitefull Parker but the Lords Power was over all beyond words And Bradala¹⁰ and G : Roberts and Ed : Brookes¹¹ was wth me and very much refresh'd in the Lords Power w^{ch} was over all, and the Judges sonne said y^t Parker said some tymes one thing and some tymes a Nother y^t is J should haue my Libertie and aNother tyme not y^t he could not tell what for to make of his words And the Judge saw y^t they had Noething against me and it was his minde for to sett me a Libertie but they desire to put it off vnto y^e sessions And he gave order y^t then J should haue my Libertie and not for to trouble y^e Assizes wth it And the Justices were Generally willing and Loveing this w[as] in privett, And the people was Loveing, And the Justices ha[ue] promised y^t J should haue my Libertie in the town and Lodg[e] at a friends house till sessions, J could writte much but the Bearer cañot stay My Love to you all and all ffreinds

Mo : 2^d : day y^e
4th 1674

G : ff :

[Addressed] this for m : ff
 at swartmar in
 fornes
 lanksher

⁸ From here to the end in another hand.

⁹ Should doubtless be *E : H.* = Ellis Hookes.

¹⁰ The unusual name *Bray D'Oyly* troubled several of our early writers. Here it appears as *Bradala*; G. F. wrote *pray diles* (Camb. *Jnl.* ii. 449) ! Fox was at this Friend's house shortly before his apprehension, and he is mentioned in connection with the Worcester improvement in Fox's *Journal* (Camb. *Jnl.* ii. 293, and see note 293. 1; "E. B." doubtless stood for Edward *Brookes* and not Edward *Bourne* as there suggested).

¹¹ Perhaps, Edward Brookes, of the family of that name living at or near Charlbury, Oxon; he died in 1724—"An Ancient Man" says the Burial Register.

exsersisd but i would haue her geet a place of rest & to setell her mind in this is john gay¹⁷ that that had his nick broke out of the jent that i doe send this by soe in hast my loue in the life

gff
mon : 3 day 17 :

Kingston.

IV.

Among a collection of manuscripts owned by the late Sir Joseph Cockfield Dimsdale, Baronet, of London, a portion of which has recently been sold, was a letter from George Fox to his wife, written in London, and dated 7th of Fifth Month, 1674, on one of his visits to the Metropolis during the Worcester "imprisonment," perhaps the same visit as that mentioned in connection with letter No. III. A description of the letter with extract appeared in a catalogue issued by Walter V. Daniell, of London, in November, 1913, and a representative of the F.H.S. inspected the letter, but was not permitted to make a copy. The letter was priced fourteen guineas, and was sold to a gentleman residing in Philadelphia. A request made on behalf of the F.H.S. for permission to photograph it has been declined.

The letter begins :

Der Hart to whom is my loue to all the children & Thomas & all the rest of frends in the truth.

¹⁷ This is the only confirmation of which we have knowledge, of the statement made by Richard Richardson (*Camb. Jnl.* ii. 437), that John Jay visited Europe. The same authority records Jay's death in Dublin in this year (1674).

My mother related a circumstance that occurred after she returned from her first sojourn among the Indians at Tunesassa. She was at the house of Samuel Swayne, where Thomas Shillitoe was dining. Mother entered the room and was introduced as Mary Nutt, just come from among the Indians. Thomas dropped his knife and fork, bowed his head, and presently said, "And thou wilt be back there." This surprised mother, as she thought she was through, but afterwards found that her peace consisted in returning to her work among the Indians.

Joseph S. Elkinton, 1913, p. 30.

Presentations in Episcopal Visitations, 1662:1679

Continued from page 14

LINCOLNSHIRE Arranged in Wapentakes

ALSACOE WAPENTAKE

INGHAM. 1662. Aug^t 25. Martha Wright widdow
—for refuseing to come to Church.

Martha Wright widdow—for refusing to come to
Church ; being comonly reported to bee a quaker.

22 Septem. 1662. Saith that shee will not goe to
y^e Church, e^x.

1662. Oct. 31. Martha Wright—a reputed quaker,
e^x *entea*.

1663. April 28. Martha Wright—professes
Quakerisme.

1663-4. Martha Wright, a quaker—not coming to
Church.

1664. Aug^t 10. Martha Wright—stands excoicate.

1664. Oct. 24. Martha Wright—for refusing their
publick Church assemblies, holding with the Quakers.

LOUTHESKE WAPENTAKE

Legburn (Leyburn) *cum Manby*.

Manby cum Capella.

1662. Nov. Edward Willis—for a willful contempt
in not baptiseinge his Child, 2 Jun. 1662.

Faith Godwind—for the like.

Richard Page—for haveing 2 children unbaptised
21 Jun. 1662.

Richard Davison—for haveing 1 child unbaptised.

Robert Graves—for haveing 3 children unbaptised.

Tho. Richardson^r—for haveing 2 children unbaptised.

^r “ Tho: Richardeson in y^e ffen country whoe after dyed a prisoner
for truth ” (Camb. *Jnl.* ii. 321, 464).

Mary late wife of Edw. Ward and now the wife of Chrofer Thompson—for haveing 1 child unbaptised.

Tho. Richardson—for providing a peculiar burieing place upon his owne ground wherein severall psons have been lately interred. vii^s.

— all Quakers—psented in the Bp^{ps} Office.

KIRTON WAPENTAKE

Sutterton (? *Wibberton*).

Tho: Anglesham, Alexand^r Awbie, W^m Grame, Widdow Barton, W^m Mawer, Abel Marshall—for refusing to come to the publiq services of the Church & for having children unbaptised. Quakers—susp^d in the Bp^{ps} office.

W^m Mawer for haveing 4 children unbaptised, Widdow Barton for haveing 3 children unbaptised—susp^d in the Bp^{ps} office.

HOLLAND WAPENTAKE

PINCHBECK. 1662. Nov. Thomas Forman—a Quaker.

HOLLAND ELLOE WAPENTAKE

HOLBEACH. 1662. Nov. Mary, Servant to the said Rob^t Preeman—shee being a professed Quaker and an enemy to the doctrine & discipline of the Church of England.

1663. Mar. 31. Ditto [save that the master's name is given as Rob^t Pottman].

Whapload or *Whaplant*. 1662. Nov. 7. Lawrence Moule—for not coming to the publique assemblies. A Quaker.

Tho. Manley, — Waters wid, Salome Water, Rob^t Haynes—for the same. Quakers.

Ralph Anthony—a Quaker for refusing to come to his p^{is}he Church.

John Anthony, W^m Anthony—for the like.

— u^x Tho. Wilkinson—for a Quaker & for keeping one of his children unbaptised.

— Stone—for a Quaker & for not cominge to her p^{is}he Church

G. LYON TURNER.

To be continued

Friends in Montgomeryshire

JN the *Inventory* for this county, issued by the Royal Commission on Ancient Monuments in Wales and Monmouthshire, are the following references to Friends' Meeting Houses and Burial Grounds, all of which have been visited for the Commission by its Assistant Inspecting Officer, George Eyre Evans.

DOLGARADOG, parish of UWCH Y GARREG
(6in. Ord. Surv. sheet, Mont. 33, N.W. ; lat. $52^{\circ} 34' 3''$;
long. $3^{\circ} 46' 47''$.)

The Friends' Burial Ground, known locally as "Clawdd Quakers," is situated a few yards south of the barn on Dolgaradog farm. The former fence or hedge has disappeared, but the outline of the small enclosure, 50ft. by 30ft., is plainly to be traced. No headstones are visible. A few trees flourish on the ground. The door to "ty cwrdd Quakers"—the Meeting House, leads into a small room, now used as the farm store-room.—Visited 21st April, 1910.

This house of Friends was in the Quarterly Meeting of Merionethshire, Montgomeryshire and Salop ; there are references to it in the MS. Minute Book, 1668-1752, now kept in the Friends' Meeting House at Worcester. See also a short article in *Mont. Coll.* 1891, xxv., 353."

GARTH BWLCH, QUAKERS' YARD, parish of LLANWDDYN
(6in. Ord. Surv. sheet, Mont. 8, S.W. ; lat. $52^{\circ} 45' 1''$;
long. $3^{\circ} 27' 53''$.)

A Burial Ground belonging to the Society of Friends, on the farm of Bryn Cownwy, the western outskirts of Coed Garthbwlch, and one mile south of the modern village of Llanwddyn. It is not marked on the Ordnance sheet. It stands enclosed by a modern fence on the high ground close behind Bryn Cownwy, the large stone-paved kitchen of which was formerly used as the Friends' Meeting House. The inscription on an erect slate stone, recently placed in the middle of the small enclosure, is as follows :

“Site of the old Quaker Burial Ground attached to Garth Bwlch: 13 bodies are said to have been interred herein. Actual records shew that David Lloyd (died in 1685), and John Thomas Morris of Bryn Cownwy (died in or about 1751) were of the number. Erected in 1910, at the cost of 4 members of the Society of Friends.”

Visited 31st August, 1910.

QUAKERS' GARDEN, parish of LLANGURIG
(6in. Ord. Surv. sheet, Mont. 47, S.E.; lat. $52^{\circ} 24' 41.5''$;
long. $3^{\circ} 33' 18''$.)

A walled Burial Ground, 30ft. by 30ft., just north of Nantgwernog farm, and $\frac{1}{4}$ mile east of the third milestone from Llanidloes to Llangurig. The low gate faces east, on it is a cast-iron plate inscribed, “FRIENDS' BVRIAL GROVND, 1708.” A well-worn path connects it with the lane leading into the high-road. The entrance is shadowed by two aged holly trees; no memorial stones mark the graves, the forms of some of which are yet visible. This burial ground, which is excellently kept, is not shown upon the Ordnance Survey sheet. It was granted to the Friends for a term of 2,000 years on a yearly peppercorn rent, the lease being dated 25th 1st mo. [March], 1708, from which date until within living memory it was the place of interment of the once numerous Society of Friends meeting at Llanidloes.—Visited 3rd October, 1910.

QUAKERS' GARDEN, parish of TREFEGLWYS
(6in. Ord. Surv. sheet, Mont. 34, S.W.; lat. $52^{\circ} 31' 8''$;
long. $3^{\circ} 38' 15''$.)

This little Burial Ground, 36 feet square, is known in the annals of the Society of Friends as that of “Esgair goch,” the name of “Staylittle” (or “Stay a little”) for the hamlet, about 400 yards to the south-west, only coming into use early in the nineteenth century. The graves are now barely discernible, but they are remembered as being arranged in three parallel rows. The rude stone wall which formerly enclosed it, having become ruinous, has recently been replaced by wire fencing. On the gate is an iron label inscribed—“FRIENDS' BVRIAL GROVND, 1711.” Adjoining the ground, and now used as an out-

house of the farm of Esgair goch, is the shell of the stone building, formerly the Meeting House, with its heavy oaken beams still supporting the roof.—Visited 28th June, 1910.

Abiah Darby's Dream¹

ABIAH DARBY retired to rest one night and dreamed that she saw a kitchen and the cook standing by the fire stirring something in a saucepan, then she saw her leave the kitchen and a man enter stealthily and approach the saucepan and drop something in; then she saw the cook return and pour the contents of the saucepan into a basin and take it up to her master, who was ill in bed—upon which she awoke.

She knew that there was at that time in Shrewsbury jail a young woman convicted of poisoning her master, and sentenced to death, and though her dream seemed strange she thought she need not trouble about it, and on falling asleep again she dreamed precisely the same thing, but without feeling she need arouse herself.

The third time she fell asleep, and for the third time the same scene appeared to pass before her.

It so impressed her that she felt she must get up at once, and she called her maid and told her to tell the coachman to put her horses into the coach, as she wished to drive to Shrewsbury at once (about fourteen miles distance). On arriving there, she enquired for the Judge, but found the Assize there was over, and the Judge had gone to the Assize at Hereford, so she ordered fresh horses to be put into the coach and drove immediately to Hereford, where arriving, she found that the Judge was at lunch. She waited till he had done, was admitted to see him and told him her story, which had such effect upon him, that he asked, if he could procure a reprieve and pardon for the accused, whether she would be willing to receive the prisoner into her service as cook. She replied she would most gladly do so. He told her that she would have to wait until the entire Circuit was finished, when the Judges would meet in London, and it would be brought before the Home Secretary.

The woman was reprieved through the influence of the Judge, and Abiah Darby took her into her service as cook, but the troubles she had experienced had affected her health and brought on consumption.

About twelve months afterwards the nephew of her deceased master, who had come into his property, being on his death-bed, sent for her, and confessed to her that he had himself put poison in the saucepan while she was absent from the kitchen. He felt afraid that his uncle would hear of his gambling habits and would cut him off from inheriting his estate.

¹ For Abiah Darby (1716-1794) see *THE JOURNAL*, x.

She took her cook in her carriage to pay this visit, and the face of this gentleman corresponded with the face of the man she had seen in her dream, as also did the face of the cook.

This anecdote is due to the recollections of Mrs. Hanmer, the aunt of the latter having married Abiah Darby's nephew, Samuel Thompson.

F. L. RAWLINS,

by the courtesy of Miss LUCY SOUTHALL.

A Quaint Effusion

THE following is the copy of a letter addressed to Ezra Enock, a Friend, who at the time was a watchmaker in London, and who afterwards returned to his native village of Sibford near Banbury :

“ Friend Enock,—I have sent thee my erroneous Watch which wants thy due care and Correction, the last Time he was at thy School, he was no Ways Benefitted by thy Instruction, for the Index of his Tongue is a liar, his Motion is unsettled & wavering, which makes me believe he is not right in the Inward Man, take him & with thy purging stick, purge him from all Pollution so that he may Vibrate & Circulate according to Truth, but when thou doest him, do him without Passion least by severity thou drive him to Distraction. Set him by the Sun & regulate him by the equation Table & bring him home with a bill of Moderation & thou shalt be paid by thy Friend &c.

“ JOHN H. GILES.”

“ Leman St,
“ Goodmans Fields,
“ Jan^y 11. 1827.”

It would be interesting to know if the writer of this epistle was a Friend. The letter bears the water-mark 1826.

Preston.

DILWORTH ABBATT.

For a similar effusion, see Pike's *Quaker Anecdotes*, 1881, p. 54.

Thomas Ellwood writes :

“ This latter meeting was like the clinching of a nail, confirming and fastening in my mind those good principles which had sunk into me at the former. My understanding began to open, and I felt some stirrings in my breast, tending to the work of a new creation in me. . . And now I saw that although I had been in a great degree preserved from the pollutions of the world, yet there were many plants growing in me which were not of the Heavenly Father's planting, and that all these must be plucked up.”

History of the Life of Thomas Ellwood.

A Journey of Margaret Fox into Yorkshire, 1672

THE journey here described by Rachel Fell belongs to a period of the life of Margaret Fox of which little appears. Her husband had left for America in the previous autumn, shortly after her discharge from Lancaster Castle, and we may presume that the time of his absence was one of comparative freedom from persecution for the residents at Swarthmoor Hall, which would enable M. Fox to help forward the Quaker movement by both pen and presence. Her youngest daughter, Rachel (*aft.* Abraham), then about nineteen, accompanied her on this journey.

The manuscript is a portion of the collection of the late James Midgley, of Rochdale, now deposited in D., and known as the Cash Collection.

wee Wente from Swarthmore the 19th day of y^e 2 month 1672 from swarthmoore to John Moors¹ that day 03² miles a metien there on the 1 day from thence on the 22 day of the same month to Cealle houes³ 12 miles hade meeting there from thence to Bouten bridge⁴ 6 mills from thence to thomas Goodhear[t]⁵ of the forest 6 milles ameten there from thence to Peter Hadcastell⁶ 4 milles

¹ John Moore resided at Eldroth in the parish of Clapham, N.W. Yorks. His wife was Mary, daughter of Thomas and Anne Camm. Their daughter Eleanor travelled extensively in the ministry (d. 1725). See *Camb. Jnl.*; *Jnl. F.H.S.* ii. 35, ix. 203, x. 221.

² 03 must be an error for 30. The distance from Eldroth to Swarthmoor is given at the close of the MS. as 27 miles.

³ *Scalehouse* is some four miles north of Skipton. A General Meeting was held here in 1658 of Friends from ten northern counties. Richard Scostrop (1628-1661) was a native of this district. See *F.P.T.*

⁴ Bolton *Bridge*, on the river Wharfe.

⁵ The name *Goodheart* has not been found in the Yorkshire Registers or in Besse's *Sufferings*. *The forest* was probably the forest of Knaresborough.

⁶ Peter Hardcastle (d. 1692) resided at Hartwith in the parish of Kirkby Malzeard, a small place in the Nidd Valley. Other members of the same family lived around.

from thence to Repone 6 miles thence to Hoske⁷ 7 miles from thence to Borebee⁸ 4 milles ameten there from Borebee to Stocksle [Stokesley] 10 miles from thence to Hamelltone⁹ 4 milles ameten there from Hamelltone to Lasienbee¹⁰ 5 milles from thence to Gisbroah 3 milles from thence to Leuerton¹¹ 5 milles had a meetien theare from thence to Lethe [? Lythe] 7 miles to Whitbee 3 milles a meetien there from thence to Carbroe [Scarborough] 12 milles had ameeien theare—from thence to Borlinton Key a metien there 12 miles from thence to Octon 8 milles thence to Mollton 11 miles thence to Thornton 6 miles ameten there thence to Molton agene 6 milles thence to Yorke 12 milles had ameten there thence to Tadcaster 8 milles ameten there thence to Leedies 10 milles a metien there. Thence to Harigate 10 milles ameeien there from there to Wilfm Readshaw¹² at Beckwithshaw 2 miles, from thence to Eadon¹³ 7 miles ameten there thence to Josaway dosones¹⁴ 7 milles from there to Edwarde Watekines¹⁵ 7 thene to Ellderah 11 milles from thence to Swarthmore 27 milles on the 7 day of the 3 month 72.

⁷ Perhaps intended for *Thirsk*—the distances before and after seem about right for this town. Friends have held property here since 1666. See *F.Q.E.* 1903, 353.

⁸ *Borrowby* lies north of *Thirsk*. See the map of Yorkshire Meetings in J. W. Rowntree's *Essays and Addresses*. It was a considerable Quaker centre (*Jnl. F.H.S.* ii.).

⁹ East and West Hambleton are small places west of Guisborough and near the present Nunthorpe railway station.

¹⁰ *Lazenby* lies to the north-east of the last-named place and Guisborough south-east of *Lazenby*. John Whitehead declared Truth through these parts about twenty years before M. Fox's visit. (*F.P.T.*)

¹¹ *Liverton* became early a Quaker centre. It had seven surrounding places under its care (*Jnl. F.H.S.* ii. 75).

¹² Beckwithshaw is in the parish of Pannal. Readshaw's wife, Jane, died in 1667 and was buried at Scotton. The next year he married Ann Spence. William and Ann may have removed to Leeds; there is a record in the Registers of the death of William Readshaw in that town in 1703, and of his widow, Ann, in 1711, aged eighty-one.

¹³ Perhaps, *Yeadon*.

¹⁴ That is, *Joshua Dawson*, of Addingham (on Rachel Fell's lack of education, see *Jnl. F.H.S.* ix. 138).

¹⁵ Probably *Watkinson*. There were Friends of this name residing at or near Scalehouse.

[Endorsement]

A Memorand^m of a Journey Taken by my Honour'd Grand Mother Margr^t ffox Into some parts of Yorkshire. Taken down (I see) by my D^r Mother who had gone with my Grand Mother being her Youngest Daughter.

J. ABRAHAM.

Robert Barclay writes :

“ When I came into the silent assemblies of God's people, I felt a secret power among them which touched my heart ; and, as I gave way unto it, I found the evil weakening in me and the Good raised up.”

Apology, prop. xi. sect. vii.

Eighth month 20, 1894. Met with a person to-day who had great respect for Friends and wanted to know about the way to become a member, to which I replied that it took a good deal to make a Friend and more to keep him when he is made. We could not manufacture them but when the Lord made them we wanted to own them.

Joseph S. Elkinton, 1913, p. 332.

In the year 1826, Richard Jordan in the Q.M. at Haddonfield [N.J.] spoke in a prophetic manner, describing what would happen to our Society in that place, closing with, “ If these things are not so, the Lord hath not spoken this day to me.” Job Haines, a Friend who had hitherto travelled with Richard Jordan and been in close unity with him for many years, spoke to him after meeting, stating that the communication had been very painful to him. Richard Jordan replied, “ I am not sensible that I have said any more or less than my Master bid me.” R. J. did not live to see the fulfilment of what he had declared, but Job Haines did, and would relate the above circumstance with tears, saying he had learned it was as important for Elders to mind their business as Ministers theirs.

Joseph S. Elkinton, 1913, p. 73.

James Daniel,¹ a Minister of Salem Q. M., being out on a religious visit, was at a meeting where he spoke very closely to an individual tainted with a spirit of unbelief ; said he could lay his hand on the man and said moreover that he had a book on infidelity in his pocket. It afterwards proved that there was an individual present toward whom Friends had extended much labor, and who had at that very time one of T. Paine's works in his pocket.

Joseph S. Elkinton, 1913, p. 40.

¹ See THE JOURNAL, x.

Presidential Address

AT the Annual Meeting a year ago¹ William Charles Braithwaite dealt so thoroughly with the usefulness and importance of the Friends Historical Society that it is needless for me to go over that ground. I will only echo his concluding suggestion for the visitation of Friends' Meetings in order to catalogue all documents and to enquire are there records in private hands which should be brought into the Monthly Meetings?

Friends' records in my own district (Munster Province) are at Cork in a small fire-proof room, where are a large number of minute books and other documents, records of Cork Meeting and of the extinct Meetings of Youghal, Bandon, Castle Salem, Charleville, etc. At Limerick there are a few books, at Clonmel the records are more numerous and extend back to about 1690; they include an interesting record of the families of Friends which removed from England and Wales to the County Tipperary in the seventeenth century and who mainly formed the Meetings in that county. At Waterford there is a larger collection. This rich mass of historical information is practically unexamined and awaits the historian's perusal.

Such stores have a tendency to decrease, some zealous Friend does too much spring cleaning among them.² I listened to a truly pious and benevolent Elder calmly proposing to Monthly Meeting that all the Meeting records should be burned. Another Friend at another time enquired could not the records be sold and turned into money? I think that W. C. Braithwaite's suggestion cannot come into operation too soon.

I propose to refer to some extracts from our local records which may enable us to see a little of the life of early Friends in our Province. Before doing so, I want to say how greatly we in Ireland are indebted to Dr. John Ruddy, of Dublin (died 1775), who in 1751 published

¹ See THE JOURNAL, x. 181.

² See the small folder, entitled, *Preserve our History*, to be obtained gratis from the Librarian at Devonshire House, Bishopsgate, London, E.C.

his monumental work *The Rise and Progress of Friends in Ireland*, part by Thomas Wight, of Cork. This history covers from 1653 to 1751 and records the first settlement of Meetings in Ireland and the names of Ministering Friends and others in Ireland. John Ruddy was an earnest Christian (see his *Spiritual Diary*), an eminent medical practitioner, an author of works on natural history, meteorology, mineral springs, hot and cold, as well as on medicine and diseases and on religious subjects.

Two other small works give a vivid account of Friends' sufferings in Munster—Holme and Fuller's *Brief Relation of Sufferings, 1660 to 1671*, and *The Great Cry of Oppression, 1671 to 1681*; both contain sad records of Friends fined, imprisoned and otherwise punished on account of Tithes and Priests' Maintenance, for not Swearing, not observing Holy days, not supporting Worship houses, and for meeting together to worship God. Of sufferers, I will only mention Esther Lun and Sarah Spalton, imprisoned at Waterford for eight months, and Sarah Davis, a poor widow living near Clonmel, having but two lambs had one of them taken away for tithe!

And now for extracts from local records. At Waterford as early as 1655 an expulsion order was made against Quakers who were ordered to be shipped away to Bristol and committed to the care of that city.

Edward Burrough, aged 27, arrived at Waterford January, 1655-1656, and his activity may have led to the making of this expulsion order. A long interesting letter from him to Margaret Fell, dated, Waterford, 5 xi. (Jan.) 1655, is among the Swarthmore papers in D.

He had come to Waterford from Dublin *via* Kilkenny, where he had spent sixteen days, and where "a few in that city rec^d our report." In 1661 William Edmondson wrote to Margaret Fell, "I hear of many in prison at Waterford, Cork & Limerick; many Friends are fined in great sums of money for meeting."

LIBERALITY

The first Minute of Waterford M.M. tells us that Women Friends were not so absorbed in their own sufferings and local affairs as to overlook the troubles of others. It reads:

At our womens mtg, 6.3.1680.

Men friends made us acquainted that they were about contributing something to be sent to Cork towards the redeeming of some English people that were in slavery in Algeire and desired us to be contributors towards the same & indeed we could do noless than be fellow helpers for the redeeming of them out of slavery & bondage which if it were our own case we should desire the like help. . . . We made up £3 & sent it by Elinor Holme to the Womens Mtg at Cork & . . . E. H. delivered it & it was very acceptably received by friends, who s^d it gave a president to the rest of the womens mtgs.

About the same time considerable sums were sent from our Province for the relief of the sufferings of Friends in England, where persecution was more severe than in Ireland.

EDUCATION

In 1675 the National Meeting at Dublin directed the Province Meetings to make enquiry for an able good Friend to teach youths and to keep school; they also enquired as to the number of children of school age. The subject of education is frequently mentioned in our minutes at Waterford.

In 1711 two Friends were appointed

to visit the schools & to take care that nothing may either be taught or given away to, that truth allows not of & to caution the mistress to be careful in her conduct to the scholars & to admit of none but such as friends has freedom with, therefore have appointed Pheby Jacobs & Robert Dennis is to go & in 6 weeks give account to the womens meeting.

[In 1717] Mary Carty that hath lived some time with Thos: Barnes for to wash his children being now about to leave him applies to friends to have their children to teach, this meeting agrees to make trial of her for some time to teach the children. 19 children from 9 families are committed to her care fees £3 per quarter for the lot, & she is to take in no other peoples children without the consent of the meeting.

In 1719 James Nelson, schoolmaster, is to get £10 per year and £8 to Jemima Badcock for his diet. Many following minutes show the continued carefulness of Friends as to education.

In 1763 the salary allowed for a schoolmaster was £50 yearly.

In the County Tipperary Friends' records we read:

Att our monthly mens meeting at Knockgraffon 12th 8^{mo} 1701.
Samuel Cooke is by this meeting ordered to treat or write too William

Douer³ an English young man, being a scullmaster & hier him for one year, too teach friends children belonging unto this and our Six weeks meeting. Clonmel is the place opinted too settle said scull in the meeting houss for the present untill Remufd by concent & order of this meeting

7 of 10 mo. 1701

Samuel Cooke advises this meeting that according to opintment & order he hath agreed with William Douer too keep scull in this County within the limits of this meeting & to instruct friends children as a scull master for which hee is to have twenty pounds for one year Sallerrey he finding himself diatt lodging, &c.

Another Minute reads, 1701 :

Ordered by this meeting that all such friends that have sons abroad at School do bring them home & send them to our School at Clonmel.

OVERSIGHT

Detailed care was bestowed on members.

1716 John White & wife just married are cautioned not to buy too much furniture.

1714 A paper of condemnation read against Dorothy Ariher for purloining her mistress goods.

1714 An inventory to be made of the goods of David Hutchinson & a copy of his will—The total was £168 & the dun & grey mares but the wine would not sell @ 1/- a doz it was not good.

1722 John Badcock to assist T. Fawcett in taking care of sleepers in meeting.

some young men & others are runing into the Fashions of the world by having

1 Th^r Shoe buckles too large

2 Th^r hats tied up in 2 or 3 places

3 Th^r coats too wide in the skirt [and worst of all]

Th^r coats w'out collars & open at the breast.

It was ordered that a copy of this minute be sent to each Particular Meeting and visiting Friends to have it with them when they go on their service.

1718 Nathaniel Ruby becoming bald cut off his hair & got a wigg without consent of Friends 4 men Frds are named to visit him, he consented to put off his wig as soon as his hair was groun.

1729 Frds not to powder & curl their hair

More Christian activity is displayed in the following:

1733 The Province Meeting wants an account of Elizabeth Jacob's travels in Holland [for references to these, see THE JOURNAL, xi. 78ff.].

1736 A young peoples meeting held on first days at 6 p.m.

³ For William Dover, see THE JOURNAL, i. 110 ; ii. 90.

BIBLE READING

Several Minutes advise Friends to read the Holy Scriptures more regularly.

TEMPERANCE

The first Temperance Work traced is 1682, distribution of G. Fox's paper for Vintners. Munster Friends took 300 copies, a note mentions that 1,000 would cost 40s.⁴

In the same connection we must not forget Dr. John Rutty's paper against whisky drinking, about 1755.

BOOKS

Literature was liberally provided by the Meeting.

1695 Co Tipperary Frds had 24 copies of Tho^s Carletons writings [he was a Cumberland Friend who died in Ireland aged 48.]

1696 50 primers distributed to 4 Co Tipperary meetings.

1697 15/6 is paid for a cover & bag for Geo. Fox's Journal which is going the round of Friends

1701, 63 copies Barclays *Apology*, £7 10 0 paid for Isaac Penington's books.

While mentioning literature I should not omit to notice Gershon Boate (1648-1704),⁵ the only early

⁴ This is doubtless the 4to tract *A Warning to Innkeepers and Vintners*, 1682, (not in D.; see Smith's *Cata.* i. 681), and may be the same as Epistle No. 381—"A Way to Prevent the Indignation and Judgments of God from coming on a Kingdom, Nation, or Family; commended to the Consciences of all concerned," addressed to vintners and innkeepers (see Sessions, *Two and a Half Centuries of Temperance Work*, 1893).

⁵ Gershon Boate, primus (1648-1704), was convinced about the year 1670 and travelled in the ministry in the British Isles. "He was of quick apprehension, great abilities courage very serviceable to the country on several accounts particularly with regard to the Rapparees that infested it; was wonderfully preserved through many imminent dangers from those blood-thirsty men who lay in wait for mischief." (Rutty, *Rise and Progress*, p. 205.) His home was at Borrisoleigh, Co. Tipperary; later he removed to Mountrath. His name does not appear in E. N. Armitage's *Quaker Poets of Great Britain and Ireland*, 1896. For his father, Gerard Boate, see *D.N.B.*

Gershon Boate, secundus (1678-), son of Gershon above-named, is mentioned in Wight and Rutty (p. 212)—in 1696, he accompanied other Friends to England in relation to the Affirmation Act. In the *Life of John Fothergill*, 1753, we read of a visit to Gershon Boate's at Dunmoor, in 1724.

Gershon Boate, tertius (1701-1773), is described by John Fothergill (*op. cit.*, p. 223) as "Gershon Boate, jun. of Mary's-town," anno 1724.

Gershon Boate, quartus, lived only a few weeks.

County Tipperary Friend poet known to me, author of *The Maiden's Best Adorning*, &c. I quote 4 lines :

Make room for Christ, let not so base a guest
As Earth, have any lodging in thy breast.
Be much at prayer, it is the begging trade
By which true Christians are the richest made.

POOR

1696 County Tipperary meeting owned Cows specially branded which were lent to poor Friends.

ADVANCED VIEWS

Minutes about a Liberal Friend are to this effect :

THOMAS TENISON.

Admitted to membership about 1783. Sent a letter to Friends dated 20.2.1787. stating :

1 As he had been a magistrate before joining Friends he wished to feel at liberty to help the community & to continue in the office & that of attorney . . . would have to administer oaths.

2. Thought it only tradition & not useful to wear his hat in meeting.

3. Thought it prevented love and friendship to disown those marrying out.

4. Thought it wrong to prevent those who had done wrong & then repented from marrying.

5. Friends read their own epistles in meeting, it would be full as decent comfortable & instructive to read the epistles of Paul &c.

6. The general disuse of the plain language to be regretted for literary & grammatical reasons, but Friends ought not to make themselves peculiar in the matter & if they do they ought to use it grammatically & not say thee for thou.

This letter was too bad to be discussed in meeting so it was considered privately, and a committee was appointed to visit the writer at his house in Tramore. He refused to see them, saying that since being at College thirty-one years ago he was not accustomed to lectures, he had given his reasons and did not chose to be a useless drone in the community. As a result he was disowned.

DISORDER IN A MEETING

At a Six Weeks Meeting, in Clonmel, 9 of 12mo., 1753 : Solomon Watson, the younger, having offered at last mens meeting complaints against Joshua & William Fennell for having given a partial judgment on an arbitration between him & Joⁿ Newsom, the said complaint was read in this meeting, & contains several gross charges on said Fennells,

who positively deny the same ; therefore said Solomon is sent for that this meeting may know whether he has any proof to advance besides his own bare assertions, but he was gone out of town, so that occasions this meeting to adjourn to next 5th day.

Clonmel, 13 of 12mo., 1753 :—Solomon Watson attended but refused to prove to this meeting his charges against Joshua & William Fennell.

30 of 12mo., 1753 :—The Mens meeting attended pursuant to adjournment & having considered Solomon Watsons complaint against Joshua & William Fennell & also that said Solomon did, at last adjournment, refuse to prove to this meeting (to which he complained) his charges against said two friends, on pretence he believed said meeting partial or prejudiced & not fit judges for his purpose. . . . Its clearly believed that he cannot support his s^d charges. Tis also the unanimous sense of this meeting that the s^d Joshua & W^m Fennell have not been partial or biassed in judgment or any award they have given between Solomon & John Newsom. . . . Wherefore this meeting is of opinion that the s^d Solomon Watson, junior, indulges a spirit of contention, & has slighted & reflected on s^d meeting, & treated s^d two friends (he complained of) unjustly, wherefore said meeting thinks he ought to give satisfaction for so doing ; the w^h : W^m Banfield & Joseph Grubb are desired to acquaint him of.

20 of 1mo., 1754 :—Report is made that s^d fr^{ds} delivered the mind of the meeting to S. W. and received from him an answer not satisfactory. Solomon Watson, the Elder, is added to the Committee, who are to speak to him again.

3 of 3mo., 1754 :—Report is made that Solomon Watson, the younger, notified the Province meeting that he would complain to next National Meeting [at Dublin] & the Province meeting ordered that the proceedings be sent to Richard Allen, the writing Clerk of the Province Meeting. . . .

14 of 4mo., 1754 :—Com^t report they stop^t Solomon Watson, Jun^r, at the rise of a meeting at Clonmel & he would have nothing to do with the message from this meeting & w^{nt} off. Com^t continued. . . .

A Six Weeks mens meeting in Clonmel, 10 of 11th mo., 1754 : The paragraph relating to the appointment to speak to Solomon Watson, jun, concerning a report which came before this meeting, was unanswered at our last meeting at Cashell, viz. 29 of 9th mo. last, on acc^t of the meeting ending irregularly, occasioned by the said S. W., jun., coming there towards the latter end thereof, & with him a ruffian like man, he, the said Watson, locking the outside or yard door, & gave the key to said man, & then in the meeting house, he, said Watson drew out a large, naked, basket-hilted sword & a case of pistols, & pulled out a powder horn to prime said pistols ; after which he behaved in a very rude, turbulent manner with many menaces, in order to terrify friends, saying, He had many more to assist him outside, & could get 50 more, if he had occasion of them, repeatedly telling how well he was prepared, & that he always would be so, & threatened in a very positive manner, swearing by the sacred name, he would lay the place in blood,

split friends down with said sword, cutt off heads, & with many more threats, calling friends rogues, villians, & devils; & in this manner behaved about the space of two hours, hacking the door & forms, often brandishing said sword, even at his father, threatening in a very positive manner what he would do at him if he did not keep off, & seemed greatly enraged that friends should enquire into his conduct, or send him any message, Friends all the while behaving in a quiet, peaceable manner not giving him any provocation to so behave. Wherefore, as friends cannot have any unity with suchlike behaviour, this meeting is unanimously of opinion that they can do no less than publicly testify against said actions, & him to be of us & friends, concluded now to draw up a testimony here & that the same be read in a Public Meeting on a first day in Clonmel by a friend of said place.⁶

LOSS AND LIBERALITY

In 1688-1690 when Ireland and perhaps more especially my own county, Tipperary, was ravaged by the regular and the mercenary troops and followers of James II. and to a lesser extent suffered from the presence of William III.'s partly victorious armies, Friends, in common with all classes of the community, suffered extremely in person and property. There was an exodus from the towns and cities, many found a temporary asylum in England, and in our Munster Province several Meetings ceased to exist at that time and were not resumed.

Our minutes record the great liberality of English Friends to their co-religionists after this time of distress; even from Barbados pecuniary aid was received.

To Friends in America Irish Friends sent considerable sums to relieve the distress caused by the War of Independence.

In 1798 the south-east portion of Ireland was smitten by civil war. Friends suffered considerably as regards loss of property, but the subscriptions raised in other parts of Ireland, as Cork, Clonmel and Waterford, etc., more than sufficed to recoup their losses, and a considerable sum was returned to the subscribers.

⁶ A Solomon Watson, formerly a Friend, died at his residence, near Clonmel, some years ago, & his son Colonel Solomon Watson, D.L., J.P., who was engaged in the South African War, lives near Clonmel, and occasionally preached at the Soldiers' Home, at Clonmel, which is on the premises of Friends' Meeting House there. He is of the same family as that mentioned in our records. The late Watson Grace, Sec. Friends' Foreign Mission Association, was a cousin of Colonel Watson's.

At the same time Friends were foremost in relieving the War Victims' distress after the battle of New Ross, the officers of the Coldstream Guards who were engaged in the battle liberally assisting.

In the awful famine period of 1846-1847 English Friends united with Irish Friends in the relief operations, but nothing could arrest the awful scourge of death and disease which arose from anterior economic conditions. Some Friends who were active in relieving others succumbed to Famine Fever. During the Smith-O'Brien rebellion of 1848 almost all the Protestants at Carrick-on-Suir fled from their homes. The Friends who remained were wholly unharmed.

My time has expired and I have only touched the fringe of our subject, but I must leave time for the speakers who are to follow me.

J. ERNEST GRUBB.

*Carrick-on-Suir,
Ireland.*

Professor Firth on Early Quaker Biography

SOMETIMES in the lives of the Quakers we get glimpses of great men and great events. Fox's *Journal* brings Cromwell before us; in Ellwood's *Life* Milton appears for a moment; the story of the sailor [Thomas Lurting] who served under Blake before he was converted supplies us with one of the best accounts of the battle of Santa Cruz. But in general the special merit of the lives of the Quakers is that they introduce us to a wider circle than the memoirs of courtiers and noble-men; all sorts and conditions of men appear in their pages; a picture of the middle classes and the people could be put together from them.

CHARLES HARDING FIRTH, M.A. Oxon, Regius Professor of Modern History, art. "Some Seventeenth Century Diaries," in *The Scottish Historical Review*, July, 1913.

Christianity is the sole religion of the world that is built on the principles of love.

WILLIAM PENN, *Good Advice to the Church of England*, 1687, pt. 1, p. 2.

Friends in Current Literature

THE *Saturday Westminster Gazette* of March 21 has a paragraph respecting a Friends' Meeting House at Mill Hill, Middlesex, taken from Norman G. B. James's "History of Mill Hill." This book is in D. ; it received notice in THE JOURNAL, vi. 178.

Headley Brothers have published at one shilling net a new book by Stafford Allen Warner, entitled *The Growth of the Graded Sunday School*. There is an introduction by Richard Roberts, Presbyterian Minister, of Crouch Hill, London, and a frontispiece-portrait of George Hamilton Archibald.

By the kindness of the author, a copy of *A History of England*, by Allen C. Thomas, A.M., Professor of History in Haverford College, Pa., has been placed in D. It is a volume of 650 pages, published by D. C. Heath & Co., of New York, etc.

A second and enlarged edition has appeared of *The Master and the Book*, by Alfred S. Dyer, formerly of London and Bombay, now of Aldington, Kent. The contents of the book are thus described by the author: "A protest and warning addressed to members of the Society of Friends concerning the modern Quaker theology by which the Son of God is dishonoured and the Holy Scriptures robbed of their authority." A.S.D. withdrew from the Society in 1911. (7¼ by 4¾, pp. 72, 7d., post free from the author.)

Under the heading of "Our Portrait Gallery," *The Sphere* is presenting full-page portraits of eminent persons from photographs specially taken by Walter Benington, a London Friend.

Under the abbreviated title of *Penn's Country*, Edward Stanley Roscoe has issued, through Routledge and Sons, an enlarged and revised edition of his literary and historical studies of the districts in Buckinghamshire connected with the names of Penn, Milton, Gray, Burke, and the Disraelis. 2s. 6d. net.

A second edition has appeared of Edith J. Wilson's *Modern Outlook of Quakerism* (see THE JOURNAL, x. 293), 1½d. post free, from E. E. Taylor, Bannisdale, Malton, Yorks.

The chairman's address at the annual meeting of the Central Division of the Modern Language Association of America, held at Cincinnati, O., in Twelfth Month last, was given by our friend, Prof. T. Atkinson Jenkins, of the University of Chicago, Ill. It is a reply to the statement

recently made that "the scholars of the world have often been reproached for their self-indulgence and for their lack of heroism in great crises." The title is *Scholars and Public Spirit*.

Some extracts from the Diaries of John Kelsall, taken in D. by G. Eyre Evans, of Aberystwyth, some weeks ago have been printed in *The Welshman*, April 24th. These extracts relate to the Yearly Meeting at Carmarthen in 1725.

In *Higham's Magazine*, a Business Magazine for Progressive Men, for April (vol. i., no. 2), there is a portrait of George Cadbury, and an appreciation occupying three pages. (Higham, Ltd., Imperial House, Kingsway, London, W.C.)

I have been greatly interested in reading *Selections from the Diary and Correspondence of Joseph S[cotton] Elkinton*, 1830-1905, privately printed in Philadelphia last year.¹ There is a delightful blending of grave and gay, so little found in Quaker autobiographies. J. S. E.'s religious visits were of a very varied character—Indians, Mennonites, Doukhobors, River Brethren, Negroes, Jews, prisoners, persons in authority, and many other classes.

In 1893, J. S. Elkinton, accompanied by William Evans, went south to visit the Sea Islands in South Carolina, recently devastated by a hurricane, and chapter xi. gives a lively account of their journey.

"At one stopping place, five little pickaninnies, as W. E. called them, got up on the platform of the car and seemed all ready to start up a little dance and ask for nickels. I handed W. E. three of the little books called 'The Sermon on the Mount,' and two of the 'Proverbs of Solomon,' and told him to ask them if they could read. William smiled, but started off to deliver them. He reports that one of the boys said he could read, but seeming more anxious for money than literature, got a nickel out of him."

In 1903, Zebedee Haines and our Author visited the Indian School at Tunesassa, N.Y. On 6 mo. 28, the latter writes :

"Retiring into our room after meeting, the voices of the girls in the open windows of their sitting room, close by, sounded as if they wanted to have a meeting or exercises after their own fashion. The girls seemed decidedly ahead of the boys with their singing in concert. Their voices were clear and enchanting, but there is doubt in its being in right ordering; it is not according to the teaching of the ancient type of Friends, and I am thinking what kind of answer we have to make for having a singing school. I suppose some of us will have to bear our burdens and jog on."

By kind permission of William T. Elkinton, of Philadelphia, other extracts will appear from time to time.

¹ William T. Elkinton, 121 S. Third Street, 8 by 5½, pp. 512, with good Index.

T. Edmund Harvey, M.P., has a 17-page article on John Woolman in the March number of *The Constructive Quarterly : a Journal of the Faith, Work and Thought of Christendom*. (Oxford University Press. 3s. net.)

A favourite subject for the thesis of a candidate for a degree is the social work of Friends. A recent thesis, written by Alice Heald Mendenhall, A.B., of Penn College, Ia., is entitled, "Some Social Aspects of the Society of Friends in the Seventeenth and Eighteenth Centuries." Our Friend is a candidate for the M.A. degree of the University of Chicago.

Our friends of the Pemba Industrial Mission have prepared, at the hand of Emily Hutchinson, a hymn book for use at various gatherings. It is entitled *Nyimbo za Sifa na Sala*. There are 233 pieces with music, and indexes (in English) to titles and subjects. (London Office, 15, Devonshire Street, London, E.C. ; printed by Burt Brothers, of Hull.)

There is a long article on James Cowles Prichard, Ethnologist, Physician and Quaker (1786-1848), in *The British Medical Journal* for March 7.

In an article by G. K. Chesterton in *The Illustrated London News* of April 18, we read the following : " I could respect the perfect plainness of an early Quaker like Penn when he would not take his hat off in the palace because it was an idle form. I do not despise him because he came afterwards (I believe) to see that keeping your hat on is just as much of a form as taking it off, and took off his hat like other people."²

Louis Thomas Jones, an ex-Principal of the Academy attached to Penn College, Oskaloosa, Iowa, has for four years been engaged on an historical study of Quakerism in Iowa. The first result of this work was presented to the University of Kansas as a thesis for a M.A. Degree, and was entitled, "Salem, the Pioneer Quaker Community West of the Mississippi River." Later, the work was enlarged and presented to the University of Iowa as L. T. Jones's dissertation for the Doctor of Philosophy degree, and entitled *The Quakers of Iowa* (Iowa City, Ia. : State Historical Society, 9 by 6, pp. 360 and index, \$3.00). The book is divided into five parts : Historical Narrative, Iowa Quaker Orthodoxy, The Minority Bodies of Friends in Iowa, Benevolent and Educational Enterprises, Religious and Social Life of the Quakers. At the close of Part I., Dr. Jones writes :

" The history of Iowa Quakerism during the past fifty years is indeed checkered. Among the older members to-day there is a widespread uncertainty as to what the future holds in store. The decay of so many of the early Quaker centers in this State ; the present scattered condition of the constituent meetings ; the lack of sympathy and coherence among the various sects of the Society in Iowa ; and the

² Is there any ground for Mr. Chesterton's "belief" ?

general breaking down not only of denominational but even of church ties in general—all of these facts are disquieting to the Quaker mind. Nevertheless, for more than a generation there have been forces at work within the Society of Friends in Iowa tending towards the modernization of its ancient teachings and the construction of a religious organization adapted to the spirit of the times." (page 92.)

Again, we have the following summation :

"In conclusion, it may be observed that while a persistent spirit of conservatism has led the smaller body of Orthodox Friends in Iowa into a state of stagnation and apparent decline, a growing disregard for its original tenets now threatens to leave the larger Yearly Meeting little that is distinctive in character except its denominational name. Is there not somewhere between these two extremes a happy medium, which would be advantageous to both? It is possible that the rising generation in both sects, freed from old time prejudice and imbued with the broader spirit of the twentieth century, may find sufficient common ground on which to reunite. Indeed, the trend of events would seem to point in that direction." (page 183.)

The Churches and London: An Outline Survey of Religious Work in the Metropolitan Area is the title of a book compiled by H. Wilson Harris, a London Friend, and Margaret Bryant (London: *Daily News and Leader* Office, 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$, pp. 435, 3s. 6d.). There is a full directory of places of worship in the County of London.

Concluding, for the present, the series, *Quaker Biographies*, vol. v. has appeared (Philadelphia: Friends' Book Store, 304 Arch Street, pp. 255, 75 cents). It contains brief lives of William Allen, Thomas Shillitoe, Benjamin Seebohm, Joseph Sturge, Friends and Slavery, Christine Majolier Alsop, John M. and Mary Whitall, the [Botanists Bartram and Marshall, and William Urich Ditzler. Eight out of the nine chapters are written by women. There are a score of illustrations and a Topical Index to the five volumes.

In *War and Peace: A Norman Angell Monthly*, for June, there is a short paper by John William Graham, entitled "Some Apologists for Conquest."

A new book by Luke Woodard, of Fountain City, Ind., is received. The title is *Autumn Gleanings*. It consists of some thirty short addresses, sermons and essays (7 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. 263, \$1.00).

Rachel Juliet Fox, of Falmouth, has published through Kegan Paul & Co., of London, *More Rays of the Dawn, or Teachings on some Old Testament Problems* (7 $\frac{1}{2}$ by 5, pp. xxvii. + 355, 3s. 6d. net).

In the seventh volume of THE JOURNAL we published some extracts from a business-book of the firm of Fox Brothers & Co., of Wellington, Somerset. These and many other interesting memoranda have been

included in the recent publication—*The Woollen Manufacture at Wellington, Somerset*, compiled by Joseph Hoyland Fox, J.P. (London: Humphreys, 10¼ by 7¾, pp. 121, 7s. 6d.). These are beautifully produced portraits of the Author on his eightieth birthday, of Thomas Fox (1828-1898), Dillworth Crewdson Fox (1828-1887), Charles Henry Fox (1835-1908), and Henry Fox (1856-1888); also smaller pictures of Thomas and Sarah (Smith) Fox (d. 1821 and 1823), Thomas Fox (1786-1862), Samuel Fox (1794-1874), Henry Fox (1800-1876), Charles Fox (1801-1860), Edward Fox (1789-1845), and Sylvanus Fox (1791-1851). There are frequent references to the families of Berry, Matravers and Were.

The Friends' Central Study Committee and the Friends' League for Women's Suffrage have conjointly issued an Outline Programme for the use of Circles studying "The Feminist Movement," by Mrs. Philip Snowden. Copies can be obtained for one penny each from Janet E. L. Payne, of Chesham House, Hitchin, Herts.

Headley Brothers, Bishopsgate, London, E.C., have produced a beautiful engraving in colour from the original water-colour picture by J. Walter West, R.W.S., Quaker artist, entitled *The Guiding Hand*. The picture was painted in 1913, and exhibited in the Autumn Exhibition of the Royal Water Colour Society. It represents a tall and stately mother leaning over a chair on which her little daughter sits at the table, guiding the hand of her offspring as she makes her first attempt at letter-writing. In the background is a handsome fireplace, bearing a resemblance to the one still existing at Swarthmoor Hall. The price of the coloured engraving is only 10s. 6d. net, framed in rosewood for 15s., packing extra.

The sixty-seventh Annual Report of the Friends' First-day School Association (15, Devonshire Street, London, E.C.) has appeared. The frontispiece is an admirable portrait of Joseph Storrs Fry (1826-1913), honorary secretary for forty-six years, and president for a further twenty. There are also six pictures of Meeting and School premises in and around Bristol. There were 23,037 scholars on the books at the end of 1913, and 3,016 teachers; the former show a decrease of 617 compared with the end of 1912, and the latter an increase of twenty.

In *The Ormskirk Advertiser*, of March 26, there is an article on the old Burial Ground at Bickerstaffe.

Another volume of the Rowntree history has appeared—*Spiritual Reformers in the 16th and 17th Centuries*, by Rufus M. Jones (London, et al.: Macmillan, 9 by 5¾, pp. 362, 10s. 6d. net).

A hearty welcome to the first issue of *The Journal of the Presbyterian Historical Society of England*, edited by Alexander Jeffrey, F.E.I.S., of

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Leytonstone, Essex (London: T. F. Downie, 21, Warwick Lane, E.C., 8½ by 5½, pp. 24, price 4d. to non-members). There are interesting sections: "Notes on some of the Society's Helpers," and "Notes on some of the Society's Acquisitions"; the main article, illustrated, is "Edward VI. granting a Charter to the Presbyterians," written by William Carruthers, Ph.D., F.R.S.

An editorial in *Present Day Papers*, May, 1914, entitled "Remember Lot's Wife," is well worth reading and re-reading.

"The Journal of George Fox" is thus described in *The Homiletic Review* for May, in an article headed "Classics of Christian Mystical Literature," by Prof. J. W. Buckham, D.D., of Pacific Theological Seminary, Berkeley, Cal.:

"George Fox's *Journal*, rising like a flame from the cold and dismal piety of a formal and faithless age, has enough of mystic warmth in it still to kindle the dullest heart. Beside it should be placed that other Quaker *Journal*, equally noble and serious, but gentler and more winsome, John Woolman's *Journal*, and in company with both William Penn's *Some Fruits of Solitude*."

The *Bulletin of Friends' Historical Society of Philadelphia* (vol. v., no. 3, Haverford, Pa., Allen C. Thomas, 30 cts.), is to hand. Isaac Sharpless concludes his "David Lloyd," and Julia S. White writes on "A Church Quarrel and what resulted," which concerns, especially, Herman Husband of North Carolina and the "Regulation" movement, mid eighteenth century. There are also several articles contributed by M. Ethel Crawshaw, of Friends' Reference Library, London.

Macmillan and Company have published recently *The Life of John Edward Ellis, M.P.* (1841-1910), written by Arthur Tilney Bassett, from a MS. memoir by Joshua Rowntree (9 by 5½, pp. 300, 7s. 6d. net). In his Preface Viscount Bryce writes:

"Among various types developed by English public life there has been none more vigorous and forceful than the Puritan, and among the forms which that type has assumed, none has been more sharply outlined than the form found among members of the Society of Friends. . . . Mr. Ellis was a worthy example of the type I have sought to describe."

Another little volume in the Religion of Life Series is just out—*Gleanings from the Works of George Fox* (London: Headley, 6½ by 4½, pp. 109, 1s. net), compiled by Dorothy M. Richardson, author of "The Quakers Past and Present."

The Swarthmore Lecture, delivered during the last London Yearly Meeting by Edward Grubb, M.A., has been published by Headley Brothers, for the Woodbrooke Extension Committee, with the title *The Historic and the Inward Christ: a Study in Quaker Thought* (7½ by 5, pp. 100, 1s. net).

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The annual volume of the *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, just issued, contains great wealth of matters relating to these two Northern counties. The pages of special interest to Friends are those occupied by "The Note Book of William Thomson of Thornflatt, Justice of the Peace for Cumberland during the Commonwealth," by P. H. Fox M.A. Thomson (died 1670) is known to us as a persecutor of early Friends. He is referred to in "Extracts from State Papers," p. 35, where Thorneslet should be *Thorneflat*.

The first number of the fourth volume of *The South African Friend* has reached us, accompanied by a new periodical, *The South African Quarterly*, both edited by Arnold Wynne, M.A., S.A. College, Cape Town, and to be obtained from Headley Brothers, London.

(Rev.) W. J. Gomershall, of Stanley House, Belsize Park, Hampstead, has issued a little book entitled *Airton-in-Malhamdale and other Local Contributions in Prose and Verse*. Several pages are devoted to information of Friends past and present. Price twopence.

Stanley F. Allen, hon. sec. of the Sydney Council of the Australian Freedom League, has come in for considerable abuse as a result of some of his public statements. *The Bulletin*, Sydney, N.S.W., for May 7th, has a full-page cartoon of his house all open and lit up, with flag flying.— "Door open. Safe open. Daughter's bedroom open. We have always been fair to Bill Sikes and he won't go back on us now." Bill Sikes is large in the foreground with thumb pointing to the house. Wording at foot reads: "Mr. Allen is here represented as dwelling in the white house of a blameless life. The flag is intended to imply that he is inside and actively employed in living up to his principles." Our Friend may well be proud of the honour done him by the cartoonist.

Margaret E. Hirst, M.A., a Friend of Saffron Walden, has written specially for "The Nation's Library," *The Story of Trusts* (London: Collins, 6½ by 4½, pp. 264, 1s. net). There is an Introduction by the Author's brother, F. W. Hirst, Editor of "The Economist," also a portrait of the Author.

If not definitely told on the title page of *A Quaker Grandmother*, that the writer of the letters was Hannah Whitall Smith, we could never have thought that the letters here printed came from her pen. The letters are of a personal character, and were probably never intended to appear in type. The object of the book, compiled by Ray Strachey, *née* Costelloe, a grand-daughter of H. W. S., is to present her "simply in one relation of life, the relation of a grandmother to her grandchildren, during the last twenty years of her life." The picture is of a very devoted but very indulgent grandmother. In 1896 she writes of two grandchildren:

“ Their one greatest enjoyment in life is having me read to them stories of adventure. For a long time fairy-stories were what they most enjoyed, but now these are second, and the wildest tales of adventure by land and sea are all they care for. Every morning I go in ” and read to them.

And again :

“ I heard Ray say, ‘ Oh, you may throw things about just as much as you please, and leave them, for grandma don’t mind, and she always clears up after us.’ . . . I thought there could be no finer credential for the position of grandma than this speech contained.”

And this does not sound like the author of “ The Christian’s Secret of a Happy Life ” :

“ April 21st, 1876. I read (the paper) to the children every morning (at breakfast) about Bulawayo and the Matabeles and also about Egypt and the fight with the Dervishes. They are deeply interested, and this morning greatly enjoyed hearing that in a fight at the Umguza River, the whole river was stained with blood ! The blood-thirsty little wretches ! ”

New York and London : Fleming H. Revell, 7½ by 5, pp. 144, \$1.00 net, with several illustrations.

I cannot do more here than refer briefly to the appearance of the third volume of *Original Records of Early Nonconformity under Persecution and Indulgence*, prepared by that indefatigable worker, Professor G. Lyon Turner, M.A., late of London, now of Hawkey, Hants (London : T. F. Unwin, 9¾ by 6½, pp. xv. + 944). This and the previous volumes (over 2,300 pages in all) shed a flood of light on the condition of Nonconformity in the later seventeenth century, and include many references to Quakerism. There is a review of this work in *The Friend* (Lond.), 1914, p. 522.

Haverford College, Pa., has recently issued a *Register* of the College, 1833 to 1913—a valuable list of Graduates and Students of this well-known Quaker seat of learning.

NORMAN PENNEY.

Long years ago there lived in Philadelphia three old Friend cronies, one of whom was very rich, another very inquisitive, and the third was the business manager and reputed to be the executor of the wealthy one. At last the rich brother was gathered to his fathers. The following day the curious member of the trio met the executor and said :

“ Well, our old friend has left us ? ”

“ Yes,” was the reply, “ he has.”

Then cautiously—“ Canst thou tell me how much he left ? ”

“ Yes, I can tell thee,” and here his informant dropped his voice to a confidential pitch, “ he left everything.”

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

The Cambridge "Journal of George Fox"

Continued from p. 21

39.—Vol. II. p. 455.—In connection with the disputes between Baptists and Friends at the Barbican and Wheler Street, London, in 1674, a ballad appeared with the title *The Quakers Ballad: or, an Hymn of Triumph and Exultation for their Victories; at the two late great Disputes by them held with the Baptists . . . To an excellent new Tune called "The Zealous Atheist."* A copy of this ballad in the possession of the late J. Eliot Hodgkin, F.S.A., is thus described in his *Rariora*, iii. broadsides, p. 60: "a poetical black-letter Broadside, with extremely quaint illustrations."

40.—Vol. I. p. 463.—There is reference here to a manuscript prepared by William Hewitson, of Bury, from which extracts were incorporated in the Note to Justice Porter.

We think our readers will be interested in the whole of Mr. Hewitson's paper on Justice Porter (whose name occurs eighteen times in the *Camb. Jnl.*), and on Hornby Castle. It should be read in connection with Fox's references to the man and the place.

HENRY PORTER (1613-1666) was the son of James Porter, gentleman, of Lancaster, and grandson of the Rev. Henry Porter, vicar of Lancaster from January, 1582, until his death, 22nd January, 1608. James Porter owned various properties in the town of Lancaster and in Middleton-in-Lonsdale. He died 1st February, 1614/15, his son and heir, Henry, being then only ten months old.

The last-named Henry grew up to be a considerable personage in his native town. He was elected Mayor of Lancaster in 1659, and again in 1661. In 1660 he was appointed Constable of Lancaster Castle. He was also elected Member of Parliament for the borough, and sat as such for a few years, from 1654. He died in November, 1666, and was buried on the 14th of that month at Lancaster Parish Church. His father's brother, the Rev. Talbot Porter, was vicar of Bolton-le-Sands, near Lancaster, from 1613 until his death in 1618.

HORNBY CASTLE, in Lunesdale, about nine miles north-east of Lancaster. Beautifully situated, and figures in one of Turner's landscapes. Sometime the property and the home of Sir Edward Stanley, of Flodden fame, who led his "Lancashire lads" from their mustering point near the Castle to the northern field, where his share in the victory won for him the title of Lord Monteagle. King James I. spent a night at Hornby Castle (11th August, 1617), when on his "progress" from Scotland. This Castle was garrisoned by the Royalists when the Civil War broke out. The third and last Lord Monteagle in the male line from the Stanleys

died in 1581, and the Hornby Castle estates were carried by his daughter in marriage to Edward Parker, Lord Morley. In June, 1643, the Parliament troops stormed and captured the Castle, and at the close of the war the estates, then belonging to Henry, Lord Morley and Monteagle, grandson of Edward, Lord Morley, were forfeited.

George Fox's reference to "Justice" Porter and Hornby Castle (the question "Whose great buck's horns those were, that were in his house [1660]; and where he had both them and the wainscot that he ceiled his house withal; had he them not from Hornby Castle?") no doubt has its explanation in these facts:—During some years after the war, including 1651-52-53, Henry Porter was one of the lessees (the others were Thomas Carus and Reinold Remmington) of the manors of Hornby and Tatham (Tatham is adjacent to Hornby), "then lately belonging to the Lord Morley, and sequestered for his delinquency." It is not improbable that some "spoils of war" were taken from the Castle, subsequent to the House of Commons ordering, on 8th July, 1643, that "the Castle of Hornby be forthwith so defaced or demolished that the enemy may be prevented from making any further use thereof to the annoyance of the inhabitants." The Deputy Lieutenants (and Henry Porter was probably of the number) were directed to carry out this order. To what extent the order of Parliament was carried out is not known. Some parts of the Castle, however, were left standing. Two round towers—remains of the fortifications—survived until about a century ago, and the Castle hill is still crowned by the great keep, ninety feet high, which Sir Edward Stanley built and in which his family resided.

In 1645 Henry Porter is described as "Captain" (for the Parliament). It appears to have been of him that William Blundell, "The Cavalier," of Crosby Hall, Lancashire (whose grandsire was among the Roman Catholics who suffered imprisonment in Lancaster Castle), wrote to his friend Lawrence Ireland, S. J., "Major Porter, of Lancaster, is supposed to have died of grief, having lost his children in the great plague of London, and being bound for much of their debts."

41.—Vol. II. p. 284.—In connection with the Worcester imprisonment of Fox and Lower, a special source of information is thus noted: "as by my letters to M: ff: farther Appeareth as followeth." A note to this states: "There are not now any letters from Fox to his wife, at the time of the Worcester imprisonment, among the MSS. forming the *Journal*." Quite recently four of these missing letters have come to our knowledge, for which see pp. 97-103 of this number of THE JOURNAL.

42.—Vol. II. 169.—"This folowinge letter" is mentioned, but no letter relating to this period is now to be found among the *Journal* MSS. A letter from John Stubbs to Margaret Fox, dated from Enfield, 25 viii. 1670, has recently come to D. on loan, among the Abraham MSS., and proves to be the missing letter. It will appear shortly in THE JOURNAL.

43.—Vol. II. p. 452.—For Edward *Bourne* read Edward *Brookes*. See p. 101 of this issue of THE JOURNAL.

The Indian's Search for the White Man's Bible

From the *Diary and Correspondence of Joseph S. Elkinton*, 1913, pp. 355-357.

[1896.] Tenth month 10. Called on a man who had made considerable research in Indian history, and he told me of an incident of a tribe of Indians in the west, who, hearing that the white men, east, had a great book that told of the works of the Great Spirit, and the way to be happy with Him after leaving this world, they deputed four of their old men to go east and get that book. They proceeded as far as St. Louis and asked for the book, as they were instructed to get it. They applied to some of the officials who, being Roman Catholics, put them off. They waited a considerable time and two of their number died and were buried. The commander of the fort, or chief officer of the place, made them some presents, and when they were about to send the two remaining ones of the deputation off to the home of their tribe, one of them let it be known that he was not quite prepared to go until he should be allowed to speak. The following is the address on behalf of the Flat Head Indians to General Clark at St. Louis, Mo. :

" I came to you over a trail of many moons from the Setting Sun. You were the friend of my fathers who have all gone the long way. I came with one eye partly opened for more light for my people who sit in darkness. I go back with both eyes closed ; how can I go back blind to my people ? I made my way to you with strong arms through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us, the braves of many winters and wars, we leave asleep here by your great water and wigwam. My people sent to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles and the Book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them to tell the way. I am going back the long sad trail to my people in the dark land. You make my feet heavy with the burden of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I will tell my people after one more snow in the big council that I did not bring the Book, no word will be spoken by our old men, nor by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go in the long path to the other hunting grounds. No white man will go with them and no white man's Book will make the way plain. I have no more words."

The government clerk who had wrote down this speech was met some time afterwards by a man who had heard the story, but said he did not believe it, as he had traveled some distance in company with the two surviving Indians referred to, and they did not say anything about it. The government clerk said it was true, and he had the record with him, which he drew out of his pocket. This so affected the man that was inclined to doubt it that he said it ought to be given to the world, and the account of it reaching Massachusetts it is said was the occasion of missionaries being sent into the north west.

Elizabeth Webb

THE contradictory statements respecting the name of the husband of Elizabeth Webb and several events of her life, which appeared in THE JOURNAL, x. 123, have brought the following from one of America's foremost genealogists, Gilbert Cope, of West Chester, Pa.

Richard Webb and family arrived in Pennsylvania in the year 1700, from the city of Gloucester, England, bringing a certificate from Friends of the Quarterly Meeting held at Nailsworth for the county of Gloucester, 6 Mo. 27, 1700. At this same meeting John Webb, of the city of Gloucester, received a similar certificate; as did also John Lea and wife Hannah, formerly wife of Joseph Webb, of the city of Gloucester. John and Joseph were doubtless brothers to Richard Webb, beside which two unmarried sisters, Mary and Rachel, came then or subsequently to Pennsylvania.

The above certificates were presented to Philadelphia Monthly Meeting, from the records of which it appears that Elizabeth Webb, wife of *Richard*, had come over previously on a religious visit, bringing a certificate from the Quarterly Meeting held at Tetbury in the county of Gloucester, 6 Mo. (Aug.) 31, 1697.

By deed of April 25, 1702, John Hoskins, sheriff of Chester County, conveyed to Richard Webb a tract of 415 acres of land in Birmingham Township, which had been surveyed to one Daniel Smith of Marlborough, in Wiltshire, England, September 24, 1688, in part of a purchase of 2,000 acres. A patent was granted to Richard Webb for the 415 acres, dated September 11, 1702, and he may have settled thereon the same year. This was within the limits of Concord Monthly Meeting, from the minutes of which the following extracts are taken:

3 Mo. 8, 1704: "Elizabeth Webb requested of this meeting to give her a few Lines of her conversation since shee have been Amongst us, for the seventh dayes meeting of ministring friends att Philadelphia, and according to her Request it was Granted."

8 Mo. 9, 1704: "John Bennett and Elizabeth Webb in the behalf of friends, Inhabitants of the uper part of burmingham and brandiwine

creek with the advice of the preparative meeting of Concord did Request of this meeting that they might have a meeting att John Bennets house this winter time because of their farr Living from Concord Meeting," which was granted.

6 Mo. 14, 1710: "Richard Webb produced a Certificate for himselfe & family from the meeting at Philad'ia, held the 12th day of the 4th mo. 1710."

"This meeting receiving recommendations of Elizabeth Webb from Philadelphia Meeting in the year 1704, her Husband & Children not being mentioned although desired by them; the s'd Richard & his wife requested this meeting that it might not yet be recorded at present, giving us some Expectation of obtaining a Joynt Certifficate from them: in Respect to their Request it was forborn until this meeting whereunto the s'd Richard Webb produced a Joynt Certifficate from Philad'ia Meeting which this meeting orders to be Recorded." (Record lost if made.)

It appears by the records of Philadelphia Monthly Meeting that Elizabeth Webb received a certificate from the Quarterly Meeting there, 3 Mo. 6, 1704, in order to pay a religious visit to Virginia, Carolina, &c., and there are essays of certificates for the family to Concord, dated 12 Mo. 24, 1709-10, and 1 Mo. 31, 1710. Elizabeth Webb received a certificate from Concord Monthly Meeting, 3 Mo. 8, 1710, in order to "visit friends in Ould England;" and having lately returned from Great Britain she produced several certificates from thence, 8 Mo. 13, 1712. Again, on 3 Mo. 4, 1724, she obtained a certificate to visit Friends in New England. After her husband's death she conveyed, by deed of 10 Mo. 27, 1721, one acre of land to certain trustees, upon which Birmingham Meeting House had probably then been built. Her death occurred 9 Mo. 6, 1726, aged about sixty-three years, though another account says she died in 1727.

Richard Webb was elected to the Provincial Assembly, from Chester County, in the year 1705.

He was also commissioned a Justice of the Peace and of the Common Pleas, November 24, 1711, May 13, 1713, June 11, 1715, August 26, 1717, and November 24, 1718.

The will of Richard Webb of Birmingham, yeoman, is dated March 2, 1719, and was probated on the 14th of the same month. He devised all his estate, real and personal, to his wife, excepting £1 to each of his children, William, Mary, wife of George Brown, Sarah, wife of William Dilworth, Esther, wife of Jacob Bennett, Joseph, Benjamin, Daniel, John and James.

John Webb died in Philadelphia about the year 1711, leaving a widow, Ann, who subsequently became the wife of Nicholas Pyle, and an only child, Susanna, wife of William Monington. He appears to have been in pretty good circumstances, and by his will gave £20 to each of his brothers and sisters, Richard Webb, Mary Webb, Sarah, wife of Nathaniel Perrin, Rachel Webb, and Daniel Webb—the last being in Great Britain. He also gave his wearing apparel to his kinsman, Joseph Webb, son of Hannah Lea, of Chester County.

Quakers and Recusants

ATTENTION has been drawn by E. A. Fry, of 227, Strand, London, W.C., to an important MSS. in the Bodleian Library, giving a list of Friends convicted as Popish Recusants. This MS. has been inspected by William C. Braithwaite and Charles R. Simpson, and the latter has sent us some notes on this valuable document¹

In Madan's *Summary Catalogue* it is thus described :—

“ In English, on paper, written about A.D. 1660-70,² a roll 5 ft. 6 in. by 18½ in., in three pieces, in a cloth box 19½ by 2½, ‘ an abstract of the Names of the people called Quakers, lately convicted as Popish Recusants upon the Statutes made in the Reign of the late Queen Elizabeth . . . taken out of the Exchequer Rolls and accounts sent out of the Countrey . . . ’; a list of over 500 names, largely from Westmorland, Cambridgeshire, Norfolk and Lancashire. The date appears to be about 1660-1700.² Affixed is ‘ The Case and Request of the People called Quakers.’ A copy of a petition to the King and Privy Council signed by Wm. Penn and seven more. About 1665,² on two leaves.

“ Found in the Gough Room in 1889, and then referenced.”

An approximate calculation yields the following :—

Westmorland	200	Hunts	36
Cambridgeshire	120	Norfolk	150
Lancashire	92	Kent	2
Sussex	2	Surrey	4
Bucks	16	Wiltshire	15
Gloucestershire	21	Herefordshire	22
Essex	48	Suffolk	7
Dorsetshire	34	Hants	6
Cumberland	9	Cheshire	24

Total 808.

The following entries under Westmorland are typical :—

“ In Preston Patrick parish of Burton

Arthur Burrow Webster.

Anne Thompson Spinster.

Wm. Cartmell Husbandman.

John Blackburne Webster.

Oliver Leighton Carpenter.”

The MS. is in an excellent state of preservation, and it would seem from the form of it to be a contemporary copy of the one submitted to Privy Council.

¹ Pressmark : “ MSS. Eng. misc. C.2 (R.) and C.1 (R).”

² W. C. Braithwaite suggests 1669.

The petition mentioned by Mr. Madan is attached. It is as follows :

To the King and his Privie Council.

The Case and Request of the People called Quakers.

Whereas we the peaceable people called Quakers, after diverse tedious and hard imprisonments even to death of many, and that on several Statutes and the great havock and spoile made upon our goods and estates in this Kingdom upon the late Act against Conventicles, only for our meeting together to worshipp God, which hath alwaies been after a Sober and strict manner, are now further dayly exposed to utter ruin in our estates, being persecuted and convicted as Popish Recusants; and writts issued out to seize upon two thirds of our real estates . . . that we together with our Children and families may enjoy our Just rights and Liberties in peaceable exercise of our tender consciences towards God, that we may live a pious Industrious, and peaceable life under the King and his government to whom with Christian minds we sincerly wish all true and lasting happiness.

Signed on Behalf of our
Suffering Friends by us—

WILLIAM PENN.
WILLIAM MEAD.
FRANCIS MOORE.
WILLIAM SHEWEN.
JOHN OSGOOD.
WILLIAM WELCH.
SAMUEL NEWTON.
STEPHEN CRISP.

Hingston and Prideaux,¹ Bankers, Plymouth

IN a privately printed memoir of Frederick Prideaux (1817-1891), barrister and ex-Quaker, of Co. Devon, written by his widow in 1891, we read :

“ I may mention his vivid recollection of a run upon the Bank in 1826, when he was nine years old. Attracted by the crowd and aware in some dim childish fashion of trouble in the air, he crept into the Bank to his father’s side, and watched Mr. Browne, the cashier, slowly cashing the cheques that were thrust forward in sheaves to him. Child though he was, he was deeply impressed by his father’s quiet dignity and self-possession. He often reproduced the scene to me and the phrases he heard him use—‘ Each in his turn, good people.’—‘ Quietly, quietly, you shall all have your money.’—‘ Patiently, my friends, all in good time.’ Meanwhile a four-horse express was galloping to Exeter for bullion, returning in time.”

¹ Walter Prideaux married Sarah, daughter of Joseph and Sarah (Ball) Hingston, of Kingsbridge. He died of apoplexy while in meeting, 1832 (*Annual Monitor*).

“Quakers and Cock Robins”

THIS is the title of a pamphlet adverse to Quakerism, the complete reading of which title is *Quakers and Cock Robins; or Hypocrisy Unmasked* to which is added a Curious Dialogue between Mr. Noodle and Mr. Downright, picked up accidentally between the Pig's Foot and Pie Crust, in Shoe Lane, and Westminster Abbey; supposed to have dropped from the Pocket of Stephen Bardolph North, Esq., or his Friend, Mr. Francis Lathergills. By Lieut.-Colonel Samuel Dales, F.S.A. London: Priestly, 1828. The pamphlet deals in very ill-chosen language with such subjects as Baptism, the Supper, War, Tithes, Oaths. The style of the writer may be judged by the following extracts from his letter to Maj.-Gen. Molyneux, recently added to D.:

Wilton Place, Gravesend,
December 3rd, 1828.

My dear General,

“ . . . If you have not changed in manner, and think it better to laugh than to be broiled on Cobbetts Gridiron; the probability is that you will not think Eighteen Pence entirely thrown away on my brace of birds: as you will perceive I intend to make Game of those unbuttoned reptiles the quakers. I know the Saints are not now to be attacked with impunity, and those who venture in a stormy region must expect the beggarly elements to blast them: but I will always call a Horse a Horse: and so far as my abilities extend, I will never shrink from supporting the Constitution, as by law established, and I will expose Hypocrisy and humbug; and *acting* religion whenever I can.

Unobtrusive piety answers not the end of the Saints: the females must subscribe to abolish the slave trade; and visit the Moll Flanaghans in Newgate: I wish they had other fish to *Fry*. . .

I publish neither for profit nor fame but with an honest intention of exposing the rankest humbug and hypocrisy that has been suffered to exist for nearly 200 years.

“A Loveing & Obedient Wife”

IN the entry at Somerset House of the marriage of Robert Wraight “of y^e parrish of Woodensborow in y^e County of Kent, Husbandman, and Anna Allay . . . of Brakesbourne in y^e said County, Spinstresse, . . . 1689, . . . in y^e publique meeting-place in y^e Citty of Canterbury,” the bride promises “by Gods Assistance to be a loveing & obedient Wife.”

The Ashbridge Family of America

READERS of THE JOURNAL and other students of Quaker literature will be well acquainted with the name and some of the life history of Elizabeth Ashbridge (1713-1755),¹ but little has hitherto become known of the family into which Elizabeth Sullivan (*née* Sampson) married in 1746.

Wellington T. Ashbridge, late of Kelowna, B.C., and now of Toronto, Canada, compiled in 1912 *The Ashbridge Book*, a fine quarto volume of xiv. + 182 pp. and various illustrations, and he has recently presented a copy of his work to D.

The immigrant ancestor was George Ashbridge (d. 1748), who landed in Philadelphia in 1698. It is not known whether he was a Friend at this date, but later he is shown as actively interested in Quakerism. In *Clovercroft Chronicles*, by Mary Rhoads Haines, 1893, we read :

“ It is said that on landing at Philadelphia, George Ashbridge had with him a Bible, an axe, and an English coin of some value. The coin he gave to one who needed it more than himself, the axe was no doubt kept for use, and the Bible is probably still in possession of one of his descendants.”

In 1701, G. Ashbridge married Mary Malin, both living in Chester (afterwards Delaware) County, Pa. Mary died in 1728, and in the following year George married Margaret (Jones) Paschall. The sixth child of the first marriage was Aaron, b. 1712, d. 1776. He married firstly Sarah Dawes, secondly Elizabeth Sullivan, and thirdly Mary Tomlinson. Aaron was a prominent man in local affairs, acting as a Justice of the Peace. He was also an Overseer of Goshen Meeting ; in 1773, however, Goshen records state : “ Aaron Ashbridge of Goshen Meeting complained of for drinking to excess,” and in 1775 further complaint was made of his drinking “ so as to be disguised therewith on a public road.” Later in the same year Aaron was disowned, “ a serviseable member for many years past,” and yet in his will, dated after his dismissal from the Society, he left three hundred pounds for setting up and supporting a school for Friends' children in Pennsylvania.

Various disownments of other members of the family are recorded in this book, but there are still descendants of the family in the Society. The book also contains some “ sketches of collateral lines—Davies, Hoopes, Sharpless, Yarnall, Thomas, Trimble, James, Wilcot, Mercer, Bennett, Heron, Hill, Rooney, Bright, Fox, Davis, Garratt, Massey, Maris, Rhoads, Downing, Smedley, and others.

Gilbert Cope aided the Compiler in his work.

¹ THE JOURNAL, i., ii., vii., x. ; *Some Account*, various edd., esp. *Quaker Grey*, by Albert C. Curtis, 1904 ; *The Friend* (Phila.), vol. 31 (1858), p. 212 ; *Evans's Friends' Library*, iv. ; MSS. in D.

Robert Watson to James III.

JN the "Calendar of Stuart Papers belonging to H.M. the King," iv. 562 (Hist. MSS. Com.), there is a letter editorially described as "A letter of Robert Watson,¹ a Quaker, to James III."² Enquiries as to the reliability of the endorsement have been made at the Public Record Office, and also at Windsor Castle. The King's Librarian, the Hon. J. W. Fortescue, M.V.O., writes :

"The letter of Robert Watson has no such heading or endorsement as that given in the Calendar ; but, besides the letter, there is a petition in the same hand, signed Robert Watson ; and this petition is endorsed in another, contemporary, hand, ' Quaker's petition to Jas. R.P.' "

A letter of Robert Watson, a Quaker, to James III. [1716 ?]

I am come in some misery & great difficulty to see thee here. I was forced to leave my family where I resided as a feuar to the Earl Marischal, where I kept a public house for several years, being brought low by losing two ships by the French during thy sister's war with them. Yet I was living very happy with my wife and six children till last winter we were made very uneasy by the Dutch and Swiss, who made themselves masters of our houses so long as we had ought within doors, my house being on the shore head where George's men kept guard in it and do so, for ought I know, to this day, so I could not go back to see my family since I was forced to go to England where I lurked three months, where I was curious to know thy friends by thy foes, and I think I always found four friends to one enemy. My last misfortune in England was like to be worse than my first, I being taken by a party of George's men and kept in prison 11 days at Rochester, where I was almost starved with hunger and cold, yet, two nights before I was to be sent to London, I got happily away and came to Calais and thence to Paris through an unknown tongue. Then I, wandering as a pilgrim, resolved to come and see thee. As I always said, although thou differ a little from the Church of England in thy worship of God, it is very hard that a king cannot have the freedom which the meanest subject would wish to have. It shall be sore against my will to be chargeable to thee, though my sore travel has made me very low and not very well at present, yet it will not go out of my heart that the Lord of heaven and earth has a way laid out to bring thee to thine own yet unknown to man, and that I will see thee established in the throne of thy ancestors.

¹ The name has not been found among Scottish records in D.

² James Francis Edward Stuart (1688-1766), the "Old Pretender," son of James II. and Mary of Modena.

Editor's Note

The next number of THE JOURNAL will be enlarged in order to take in numerous letters from the Abraham Collection of early Quaker MSS., the printing of which and other valuable matter having been made possible by a grant made for the purpose by the Trustees of the London Friends' Fund (George Stacey Gibson's Bequest).

Quaker Anecdotes

From a MS. collection in the possession of Thomas Henry Webb, of Dublin.

Samuel Grubb came to ask for Margaret Shackleton. Her father, Richard Shackleton, and his wife Elizabeth were considering his proposal. Elizabeth Shackleton objected on the ground that he had buttons¹ on the back of his coat, Richard Shackleton observed: "If he's right to a button, my dear, he will do."

When umbrellas first came into use they were considered as an indication that those who carried them were fashionable people. Hence an advice which was issued by the London Yearly Meeting against "the wearing of those new fashioned things called 'umbrellas.'"

Benjamin Clark Fisher, however, was of opinion that umbrellas were of use, and was so anxious to possess one that he ordered one specially from London. With a Friend who had done the same he went down the river Shannon in a boat to meet the vessel that was bringing them.

A servant girl in Ballytore, who had lived with families of different religious denominations, remarked on the different ways in which the pain of domestic bereavement affected people, observing: "The Catholics screeched it off; the Protestants dressed it off; but the Quakers bore it."

Joshua Jacob, the White Quaker, during the earlier portion of his life had a grocer's shop in Dublin and acquired a reputation for selling very good tea. A passer-by, observing a crowd about the shop, enquired what was the matter. He was told: "It's the Quaker's tay: it'd crack an iron pot."

It is stated that Archbishop Whately purchased some tea at Joshua's counter and asked to have the parcel sent to "The Archbishop of Dublin, The Palace, Stephen's Green." Joshua observed rather sharply: "None of thee nonsense here, Is thee name James or Robert?"

¹ Buttons were originally put on the back of a gentleman's coat for the purpose of keeping the sword belt in its place. It was considered a mark of plainness not to have such buttons.

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.
H.S.P. = The Historical Society of Pennsylvania, located at 1300 Locust Street, Philadelphia, Pa., U.S.A.
F.Q.E. = *Friends' Quarterly Examiner*.

ARISE EVANS AND FRIENDS' LITERATURE.—On page 72 of the last issue of THE JOURNAL appears a notice of a book by Arise Evans, *Voice from Heaven*, 1653. John E. Southall, of Newport, Mon., writes:

"A book of the above writer is named along with others in a way that may give the impression he was a Friend. This was not so. The author was of Welsh birth, from Merionethshire, an ardent Royalist and also an Astrologer. He settled in London, and became a necromancer and an adept in the black art, which he learnt, so says Pennant, from William Lilly himself.

"His proper name was John Evans. See Rowland's *Cambrian Bibliography*, sub ann. 1652, no. 4."

[In the sale catalogue of Furlly's library, this book appears between Katherine Evans and George Fox (as given on page 72) under the heading "Theologi vulgò dicti Quakeriani, in Octavo & minori Formâ, Anglici." ED.]

THE REPLANTING OF PLACE-NAMES (x. 108). A further example of this is given in Jones's *Quakers of Iowa*, 1914, quoting Newhall's *Sketches of Iowa*: "It is somewhat remarkable that the father of the present Aaron Street emigrated from Salem, N.J., to Salem, O.; from Ohio, father and son came and built up Salem, Ind.;

from Salem, Ind., the subject of this article came and built up Salem, Ia."

A LIGHT IN THE WINDOW.—In connection with Dr. Louis T. Jones's narrative of migration westward in North America, he cites the following:

"Rachel Kellum, an aged resident of Salem (now deceased), some years ago related to the writer that in the early days her father kept a candle burning at night in his window looking to the eastward, to guide incoming travelers through the darkness to his door. To make the candles burn slowly a thin coating of salt was sprinkled around the wick, and one candle would usually burn through most of the night." (*The Quakers of Iowa*, 1914, p. 303.)

KEITH ITEM SOLD.—At a recent sale at Sotheby's of portions of the Huth Collection, a copy of George Keith's *Plea of the Innocent against the False Judgment of the Guilty*, 1692, presumably the Colonial edition, was disposed of for £88. A copy of this is in D.

THE BAILY GENEALOGY.—A new volume of family history has, by the kindness of Joshua L. Baily, of Philadelphia, Pa., been added to the rich stores of such

literature in D.¹ The full title is: *Genealogy of the Baily Family of Bromham, Wiltshire, England, and more particularly of the Descendants of Joel Baily, who came from Bromham about 1682, and settled in Chester County, Pa.* Compiled by Gilbert Cope, Lancaster, Pa., 1912, 10½ by 7½, pp. 672, frequent portraits, 300 printed.

This volume contains the names of 12,092 descendants of Joel and Ann Baily, who married in 1687. "It is a matter of easy computation that the membership of the Baily family dating from the year 1687, has embraced nearly if not fully twenty thousand individuals." Among other surnames which appear frequently are: Baker, Cloud, Marshall, Martin, Taylor, Woodward.

WILLIAM STOUT, OF LANCASTER (x. 198).—Chetham Library, Manchester. Raines MSS. xi. 318. Heading to page:

"Extracts from a small 4to vol. in MS. written by William Stout, of Lancaster, a Quaker, in the form of a Journal, wherein are many observations of a Public as well as Private nature. The man had little education, but many of his remarks prove him to have been a person of research and of some talent. I am indebted for this book to Mrs. Butler, widow of the Rev. Mr. Butler, of Kirkland, in this county, 1843. F. R. RAINES."

This abstract covers about forty pages of closely written foolscap paper. A note is added at the end: "Mr. Harland of Manchester

¹ A copy has also been presented to the Bevan-Naish Library, in Birmingham.

has pub^d 8vo 1851 this autobiography but not from the same MS. vol. which I had in my possession in 1843."—WILLIAM A. CAFFELL.

In reply to an enquiry, Charles W. Sutton, M.A., Public Reference Library, Manchester, writes:

"I had not heard of another autobiography of William Stout. We must take Canon Raines' word that the MS. he saw in 1843 is not the same as that from which Harland's book was made. He does not say that it differs. The MS. we have belonged to Harland and he gave it to us after he published his transcript in 1851. The Chetham Library does not appear to possess any *original* MS. by Stout, only Raines' extracts."

HATS AND HAT-HONOR (xi. 46).

—John Pim, of Belfast, writes:

"I remember very well seeing in the house of my grandmother, Elizabeth Clibborn, Anner Mills, Clonmel, a row of pegs on the wall of the dining-room for hats taken off after their wearers entered the room, but before they sat down to meals. My mother told me she recollected seeing a ministering Friend from England or the United States, who went into the drawing-room with hat on and soon took it off; but when any one else entered the room, he put it on and wore it for a few minutes."

A NEW WORK ON QUAKERISM.

—By arrangement with the Cambridge University Press, per A. R. Waller, its Secretary, our Friend, John William Graham, has agreed to write a portraiture of Quakerism—"a presentment of its ideas, not a history"—to be ready about the end of the year.

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INCOME.				EXPENDITURE.			
Balance in hand, I.i . 1913	..	91	4 0	Cost of Printing <i>Journal</i> , vol. x.	140	10 0
Annual Subscriptions	..	95	2 0	Postage and Advertising	13	1 3
Sundry Sales	..	6	5 10	Stationery and Binding	4	4 6
Contributions to Supplement II "State Papers"	..	37	4 2	Sundries and Insurance	2	13 5
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Interest on Deposit	..	2	1 8	Postage for Supplement II	4	5 0
				On Account of "Swarthmoor Account Book"	13	7 3
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Signed, GEORGE BENINGTON,

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