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THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

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Devonshire House, 136, Bishopsgate, London, E.C. 2.

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Our Quotation—2¹

*“God grant that in the strange new sea of change
wherein we swim
We still may keep the good old plank of simple faith
in Him.”*

WHITTIER, *To Lucy Larcom*, 1866.

“London Yearly Meeting during 250 Years”

THE addresses delivered at the special meeting, held during Y.M. 1918, with much additional information as to epistles, clerks, etc., can now be obtained in a well-printed volume for 5s. 6d., post free, from Norman Penney, Devonshire House, London, E.C.2, or from the New York Book and Tract Committee, 144 East Twentieth Street, New York, N.Y., for \$2.60.

¹ Readers are invited to send to the editor quotations from the whole range of Quaker literature which they consider specially noteworthy in both inward meaning and outward form.

As additional light is being constantly thrown upon doings of London Y.M., we propose to supplement from time to time the information given in the volume by paragraphs in THE JOURNAL.

I.—Page 116.—Joint Sittings :

2nd day afternoon, 29 v. 1871.

Y. M. met at 4. The subject to come forward was the War Victims' Fund. An application to allow some Women friends to be present was read from the table and after some discussion assented to and a message sent to that effect by the doorkeepers. It was curious, however, that some continued speaking against it, and making all manner of suggestions, to the very moment when the ladies in question appeared in the gallery and so decisively disposed of the question. The stream grew stronger and stronger until at last the galleries were filled and a very pretty sight it was.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

II. Page 54—Adjourned General Meeting for Ackworth School :
5th day, 1 vi. 1871.

Concluded to discontinue holding the adjourned G. M. for Ackworth School in Y. M. time. An excellent decision.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

III. Page 13.—Josiah Forster :
6th day, 2 vi. 1871.

A marked feature of the epistles was the frequent reference to the removal of Josiah Forster. I thought there was quite too much said. When we came to the epistle to Iowa, the expression occurred : "That upright pillar in the Church, the venerable J. F." etc. William Graham rose and said we had heard our late dear friend J. F. spoken of in many aspects, but it remained for the epistle to Iowa to represent him as an upright pillar. He objected to the phrase. It was not altered, but "the venerable" was struck out on the suggestion of R. Godlee.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

IV. Noteworthy Sayings :

Peter Bedford to Joseph Thorp, clerk : "Thy gentleness hath made thee great." Y.M. 1859.

"John Candler advised against long and wordy speeches, as he had been 'ready to sigh' when some (even Ministers) who were affluent in words sat down, and to say with Job : 'How hast thou plentifully declared the thing as it is.'" Y.M. 1859.

V. Page 135.—Elizabeth Talwin :

Elizabeth Talwin (1727-1795) was a daughter of John and Mary Ashby, of Worcester. In 1754 she married Joseph Talwin, of Ratcliff and Bromley, and moved to the neighbourhood of London. She appears

to have become an active and useful member of her new Meeting. The minutes of the Monthly Meeting of Women Friends of Ratcliff began in 1755 and E. Talwin's name is the first to appear, she being placed on an appointment with two others, to accompany Margaret Ellis, of Pennsylvania, in the work of visiting families.

For the next forty years (during thirty of which she was clerk of her M.M.), namely, until 1794, the year before her death, there is barely a page of the minute books on which the name of E. Talwin does not appear. She was an Overseer ; and also a member of the Committee of Friends' Workhouse, Clerkenwell, being appointed to this service when, in 1767, women first joined the Committee. Eleven years later, when women Elders were first appointed, she became one of them.

Our friend was treasurer to her Monthly Meeting, and on one occasion when there was a £30 deficit in the funds she recommended that Friends be stirred up to contribute more liberally “ as this does not seem the proper time, when provisions of all kinds are at such an extravagant price, to withhold our usual liberality from the poor.”

We do not find records of any children born to Joseph and Elizabeth Talwin. A description of their beautiful home at Bromley, from the pen of Anna Perry, may be seen on page 10 of this volume of THE JOURNAL.

There are minutes on the books of the Women's M.M. respecting the servants in the Talwin home. In 1770 E. Talwin had to call in the help of her friends regarding Sarah Hayman “ who is in danger of marrying out of the Society, private advice having availed nothing.” On the other hand, another servant was received into membership, “ her conduct and conversation corresponding with our profession.”

VI. National Stock.

Into the finances of the Yearly Meeting we have an insight in the Diary of the Yearly Meeting of 1762, written by Elihu Robinson, of Cumberland :

1st 6 mo. 3rd day of week. At Seven in the morning attended the Committee for auditing the public accounts, found they were truly stated and fairly kept. The chief disbursements this year are : for the passage of about eight public friends to America amongst whom are Hannah Harris, Alice Hall, Elizabeth Wilkinson, Joseph White, Robert Proud, &c., which expenses are about £21 each ; Luke Hinde's bill for books and epistles for the use of the Society, £50 ; expenses in delivering the addresses to the King, &c., £20 . 15 . 0 ; and the clerk's wages about £60 per annum ; all which disbursements this year made about £300 or upwards, the balance remaining in the chashiers hand only £197 . 17 . 2, so that a national collection was thought proper to be ordered.

VII. Pages 37-42.—Revival of the Discipline, 1760.

Among John Thompson MSS. in D. is a paper, in a female hand, giving extracts from the report of one of the Y.M. Committees visiting the various Meetings. The manuscript is undated, but was evidently written about one hundred years after the report itself. It is as follows :

" Selected from ' An account of a visit paid by a Yearly Meeting's Committee in 1761, to the counties of Bucks, Cornwall, Devon, Dorset, Gloucester, Hereford, Northampton, Oxford, Somerset, Warwick, Wilts and Worcester.' It appears that seventeen friends were appointed, but the names of those who visited the counties named above were Joshua Dixon, John Fry, William Fry, William Young, Thos. Pole, Joseph Ball, John Player, George Boone, and Sampson Lloyd.

" They found things in a low state in divers places. In Herefordshire there was a prevailing practice amongst friends of keeping open their shops on First-days—This of course prevented the attendance of meetings ' the minds of friends not being enough at liberty from temporal affairs.' The payment of tithes, mixed rates, and hiring substitutes for the militia was not uncommon, and intemperance is frequently alluded to. In Evesham it was said loss had been sustained by mixed marriages, and marriages with those of near kin. In Worcester deficiency in plainness of speech, behaviour and apparel was noticed and all Friends were not clear of unnecessarily frequenting public houses. At Witney the Friends refused to answer the queries while the committee were present, consequently they had to draw their own inference with respect to the state of the Meeting. In Devon and Cornwall ' Friends appeared to be much in the practice of using run goods ' in their families, and at Looe ' things were in a low state, but the committee thought it would be better, were it not that too much regard was paid to the opinions of some amongst them who were of a brittle and unsavoury disposition.'

" In one M.M. (I believe in Wiltshire) the friends were found in a very ' raw state ' with regard to their knowledge of our principles and discipline, and the committee advised them to procure or ' borrow ' a Book of Discipline for their further information. In many places it was usual to hold meetings on First-days at twelve or one o'clock, and the M.M.'s afterwards. To these arrangements the committee objected, and suggested the eleventh hour as more suitable for the morning meeting for worship—they also recommended that the M.M. should not be held on First-day or in an evening. There appears to have been a scarcity of well-qualified Elders, yet from the state of the ministry there seemed great need of the help of such.

" Still in many cases the committee did not see their way clear to recommend any appointment being made, as they did not think there was any Friend suitable for the office. In some Meetings they felt liberty to advise an appointment. In one Meeting in which they thought it might be made, the Friends seemed determined to have no select meeting held, and a minute was recorded in which it was decided that the queries for Ministers and Elders should be answered in the M.M. and that the advices to them should be also publicly read. This also was trying to the Committee ' as tending to subvert the good order of truth by exposing the weakness of its members, and preventing their receiving the close private counsel that might be needed.'

" A general acknowledgment of deficiency in plainness of speech, behaviour and apparel is made, and drowsiness in meetings is frequently

mentioned. After each report of the state of a Q.M. follows a valuable epistle of counsel, which in almost every case was directed to be circulated in its several Meetings. Illuminations on rejoicing nights are testified against.

“ After reading this report we are ready to conclude that Friends as a body have not become worse than they were a hundred years ago. The temptations may perhaps have been of a different character than those of the present day but I expect there have always been trials of one kind or other almost from the earliest period of our religious Society, when perhaps the members of it were ready to think the former days better than the present. This thought may a little encourage some who take a discouraging view of the Society as it now exists and imagine its mission is accomplished which I believe is far from being the case.”

viii. Page 117n.—Sarah F. Smiley.

We are informed that S. F. Smiley never married, and that she is still living in New York and still occupied in religious work.

ix. Index.

Read Crafton, Mercy, 144. Vandewall, Daniel.

1675. 22 February. Information that George Gates, of Layston, George Edridge, of the same, Susan Edridge, of the same, Christopher Bateman, and Helen, his wife, of the same, Joan, wife of Anthony Brand, the elder, of the same, Thomas Seimour, and Alice, his wife, of the same, William Savage, of the same, John Knight, of Throcking, John Fisher, the elder, of Widdiall, Henry Hewlett, of the same, Anna, wife of John Brown, the elder, of the same, Elizabeth, wife of Edward Browne, of the same, Martha, wife of John Aldridge, of the same, Richard Rumball, of Barley, Grace Finckle, widow, of the same, Mary, wife of Matthew Cooper, of the same, Ann Rustead, spinster, of the same, Stephen Hagger and George Hagger, the younger, sons of George Hagger, the elder, of Upper Chishall, in co. Essex, John Harris and Mary, his wife, of Cottered, William Gutteridge, singleman, of the same, Daniel Mardell, of the same, Prudence Burnhedge, widow, of the same, Ann, wife of John Parker, of Yardley, John Burnhedge, of the same, John Rockhill, of same, Thomas Nutting, of the same, William Nutting, singleman, of the same, Thomas Garne, of Aldbury, Robert Tilling, of the same, John Shinn, of the same, Thomas Phip, of Furneaux Pelham, Henry Bush, of the same, William Stalley, of the same, Susan, wife of James Browne, of Standon, Francis Exton, of Walkerne, Nathaniel Bracey, of Sandon, Richard Faire, of the same, Mary Stalley, spinster, of the same, Stephen Fetherstone, of Royston, Edward Sutton, of the same, John Brand, of the same, and ten other persons unknown were present at an unlawful conventicle in the house or barn of George Gates, of Layston, butcher, and that John Parker, of Yardley, and Anthony Tompkyns, of the Borough of Southwark, co. Surrey, took upon themselves to teach and preach there.

Friends in Buckinghamshire, 1668

Att a meeting of friends in Buckingham Shire held at Weston the 13th day of the 3^d month 1668 for & concerning the poor & other affairs of the Church.

<i>Meetings</i>	<i>Friends</i>				
Wiccomb—	Nicholas Noy, Jeremy Stevens, John Raunce, Samuel Troane, Richard Redman, John Littleboy, Nathaniel Wheeler, John Bovington, John Cock, &c.				
Wooburn : Sheepcote—	Robert Kingham sen ^r , Tho : Pusy, Robert Kingham jun ^r , Thomas Dell.				
Chalfont—	<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">Charly wood Jordans Whelplies Brainford's barn</td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="padding-left: 10px;">Isaac Penington, George Salter, William Sexton, Henry Treadway, Robert White, George Belch, Thomas Zachary, Henry Ball, Edward Barton, Geo : Salter, William Russel jun^r, Phillip Thompson, William Grove, Nicholas Skidmore, ffancis Caudry, Edward Anderson, John Butler, John Wootton, Thomas Lane, Thomas Ellwood.</td> </tr> </table>	{	Charly wood Jordans Whelplies Brainford's barn	}	Isaac Penington, George Salter, William Sexton, Henry Treadway, Robert White, George Belch, Thomas Zachary, Henry Ball, Edward Barton, Geo : Salter, William Russel jun ^r , Phillip Thompson, William Grove, Nicholas Skidmore, ffancis Caudry, Edward Anderson, John Butler, John Wootton, Thomas Lane, Thomas Ellwood.
{	Charly wood Jordans Whelplies Brainford's barn	}	Isaac Penington, George Salter, William Sexton, Henry Treadway, Robert White, George Belch, Thomas Zachary, Henry Ball, Edward Barton, Geo : Salter, William Russel jun ^r , Phillip Thompson, William Grove, Nicholas Skidmore, ffancis Caudry, Edward Anderson, John Butler, John Wootton, Thomas Lane, Thomas Ellwood.		
Amersham & Chesham	} Ralph Trumper, William Couper, Samuel Baker, John Gigger, &c.				
Missenden—	Edward Hoar, William Wilkinson, William Pratt, &c.				
Meadle : Ilmoore—	John White, Henry Costard, Thomas Sanders, Daniel Baldwin, Edward Belson.				
Weston	<table style="display: inline-table; vertical-align: middle;"> <tr> <td style="font-size: 3em; vertical-align: middle;">{</td> <td style="padding: 0 10px;">Tring Dudswel Tarriers end</td> <td style="font-size: 3em; vertical-align: middle;">}</td> <td style="padding-left: 10px;">John Brown, Robt : Jones, John Puddivatt, Edward Bourn, Tho : Morton, Thomas Sallet, John Ellis, Roger Danser, Phillip fford, James Royce, James Lane, Rich : Puttnam, William Lee, John Grace, &c.</td> </tr> </table>	{	Tring Dudswel Tarriers end	}	John Brown, Robt : Jones, John Puddivatt, Edward Bourn, Tho : Morton, Thomas Sallet, John Ellis, Roger Danser, Phillip fford, James Royce, James Lane, Rich : Puttnam, William Lee, John Grace, &c.
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Wingrove—Whitchurch—James Stevens.

Ordered & agreed y^t y^e friends of these several meetings do keep their monthly meeting on y^e first 4th day of y^e week in every month ; y^e first meeting to be at Henry Balls in Amersham parish on y^e first day of y^e fift month next at y^e 10th hour. And their quarterly meeting for y^e whole County to be y^e last 4th day of y^e week in every quarter of y^e year : y^e first quarterly meeting to be kept at John Brown's of Weston on y^e last day of y^e 7th mo : next at y^e 10th hour of y^e day.

[Copied from a ms. written by Thomas Ellwood, forming one of a collection belonging to Silvanus P. Thompson, presented to D by his widow.]

London Yearly Meeting in 1833

A MANUSCRIPT, written by an unknown hand, has been lent us by J. Ernest Grubb. The following breviatè may be of interest to our readers.

The Meeting opened on Wednesday, 22nd May and closed on Thursday, 6th June. Business meetings were held on fourteen days, sittings being held on both the Saturday afternoons. Samuel Tuke was clerk and Josiah Forster and George Stacey assistants.

There was considerable ministry before each sitting, amongst the Friends taking part being Thomas Franklin, J. J. Gurney, Abraham Fisher, Barnard Dickinson, Stephen Grellet, Richard Ash, Richard Cockin, Lewis Seebohm, Charles Osborn, John Pease.

Passing a revision of the Book of Extracts occupied numerous sittings. Testimonies were read and Queries answered; Epistles were read and answers prepared. The committee for examining the accounts of the National Stock reported a charge for travelling Ministers of £900, printing and stationery £200, with numerous smaller matters.

There was, as usual, coming and going of a religious nature between the Yearly Meeting and the Women's Meeting—Sylvanus Fox, accompanied by Richard Cockin and Alexander Crookshank; Thomas Franklin, accompanied by John Hipsley and John Glaisyer; Robert Jowitt and John Pease, accompanied by Joseph Marriage and John Glaisyer, went into the Women's Meeting. Respecting the last named visit we read:

Robert Jowitt mentioned his concern to visit the Women's Meeting. John Pease then rose & laid a similar concern before the Meeting; they were both encouraged & united with, Joseph Marriage & Jno. Glaisyer were appointed to accompany them. Previous to their moving, a message was received from the Women's Meeting to know if this would be a suitable time to receive a visit from 2 women Friends, which proved to be so, & soon after Elizabeth Fry, Mary Fox & two friends in the

station of Elder appeared. Silence prevailed a short time ere Mary Fox was on her feet . . . E. Fry supplicated & afterwards spoke in testimony . . . M. Fox said a few more words & then left us. Rob^t Jowett, John Pease & their companions then went into the Women's Meeting.

At one sitting James Nicholson Richardson, of Ulster, expressed with much diffidence a concern that rested upon his mind about friends not being careful enough to uphold one of our ancient testimonies, by signing petitions that have objectionable titles in them, an act of this kind being an infringement of our Query respecting Plainness of Speech. The Meeting was brought under much concern on this subject.

At the close of another sitting

Isaac Crewdson gave friends of Devonshire House a hint of the great want of cleanliness that appeared in these premises, more particular in the large house.

Josiah Forster opened a matter before the Meeting in a weighty manner which was the exposed state the Society is likely to be involved in, if our disabilities to fill civil offices & places of trust under Government be removed. The remainder of this sitting which lasted till $\frac{1}{4}$ before 8 o'clock was nearly all occupied with the solid consideration of this important subject. Several, like good watchmen, warned their fellow-members of the dangers the Society is likely to be exposed to & the need of constant watchfulness & Divine aid to keep faithful. Thomas Shillitoe was not the least conspicuous in this concern; he said it was a matter that frequently occupied his mind & had revived afresh at this time with a fear that temptations & Snares may be laid for us. He said he thought the world thus taking us by the hand was no sign of our advancement in the Truth.

At the Meeting for Worship on the first Friday, which was much crowded, Lucy Maw first spoke and then Anna Braithwaite broke silence. "She stood rather more than an hour fluently elucidating many Gospel Truths." On the following Wednesday Devonshire House was again much crowded, "many not of our Society were there." John Wilkinson prayed and William Forster spoke for over an hour. John Yeardley closed the meeting in prayer.

Of the Sunday meetings attended by our reporter we have full notice—at Tottenham the preachers were William Rickman, Thomas Shillitoe and Sylvanus Fox; at Stoke Newington, Robert Jowitt and Stephen Grellet; at Peckham, Mary Fell, Sylvanus and Mary Fox. Sarah Grubb had "expressed a concern to sit with friends in

Devonshire house on the evening of the last First-day," but this, for various reasons, was discouraged. She was, however, there at the time but was silent, the vocal service being upon Anne Moore [of Clonmel, and later, wife of Charles F. Wakefield], Elizabeth Robson and others, after a long silence.

At various sittings—James Cropper spoke of the blacks in the United States; a report of the Continental visit of S. Grellet and William Allen was read and references were made to the visits of James Backhouse and G. W. Walker to Van Diemens Land, of Daniel Wheeler to the Pacific Islands, and John and Martha Yeardley to the Grecian Islands.

Thankfulness was expressed that these devoted servants are thus influenced in Gospel love to labour in foreign lands & leave all that is near and dear to them in this world for that purpose.

But, curiously, when a minute of the previous year was read,

manifesting the concern friends then felt, if way clearly opened to take some step towards endeavouring to spread the knowledge of the Gospel amongst the Heathen . . . after serious deliberation it was deemed most suitable to close the matter on the books, by making a minute expressing the concern the Y. Meeting felt on the subject, but not being able to see its way clearly, relinquished it for the present.

The Temperance question came up.

Samuel Capper mentioned in strong terms his opinion for some time back of the propriety of framing a minute to prevent the selling or using spirits by any of our members. Many friends offered their ideas on the subject. One friend mentioned how much he regretted some members of our Society having Ginshops and related a disgraceful scene lately witnessed in one of them—a person went in to drink & got so much that on coming away he fell down near the door quite intoxicated. Rich^d Ball said he looked back with surprise, & thought the Society would yet do so, that no minute had been added totally forbidding the use or sale of spirits. A plain and curious looking friend from Guernsey, whose voice we did not hear before, mentioned that at one time he was used to hard labour & drank spirits 100 times, which he found good for his body but bad for his spirit. . . . A friend who had a brother a spirit dealer stood up & rather exposed himself, when he found Sam^l Capper's opinions gaining ground, by saying if this suggestion was approved of, Sam^l Capper should go without clothes. No notice was taken of this rash act, further than the pain some friends must have felt that any in our Meeting should be so incautious. The Meeting seemed not capable just at the time of forming a rule to this effect.

“The Journal of George Fox” in circulation in Somersetshire

WHEREAS y^e Almighty God in his Endless love hath Caused his eu^rlasting Gospell to be againe p^rached in o^r day ; And of his Good will, & pleasure, Raysed up o^r deare freind G. ff to be the first publisher thereof in this o^r age : who have left upon record a Journall of his Life Travells sufferings pills Christian Experiences, & labour of Love in the worke of the ministry : And in y^e same love by his last will & testam^t did freely Giue & bequethe many of y^e said Journalls, for trueths service, & amongst others, one for eury meeting house built by freinds, for y^e service afores^d.

And now there haueing bin severall meeting houses soe built in this County of som^rsett & Journalls diliured according to his last will & testament afores^d. And y^t they may be p^rserued decent : & without any hurt or damage, & the end of y^e donour may be answered, & his love therein (as much as may be) p^rpetuated, for his memoriall is blessed for eu^r, & so be had in Everlasting remembrance And nations haue Cause to bless y^e Lord for him who hath Giuen him a name better than y^t of sons & daughters.

And now this meetting, on y^e weighty Considera^ron heare of & for y^e endes & uses aforesa^d do vnanimously agree, & declare that the respective monthly mens meetings doe take speciall care y^t y^e s^d Journall or bookes be com^mitted to y^e Coustody & keeping of faithfull freinds, who shall vndertake to keepe them safe & cleane, without hurt, or damage & as any other faithfull friend shall desire to have the use of them, on notice thereof made to y^e s^d mens Monthly meeting they may order the same (from time to time) to be delivered to such faithfull friends, & for such time as y^e said meeting shall see meete ; allways recording on their booke to whose Coustody y^e

same is committed; still care being taken for the safe & well keeping thereof; & for ye deliury of ye s^d Journall or booke as ye s^d meeting shall from time to time, order & direct as afores^d.

And soe let the tender mercies of o^r God be had in Everlasting remembrance, And all that are truely senceable thereof praise & magnifie his Glorious name for eurmore
Amen

Signed in the name of ye Meeting

JOHN DANDO JAS : BATT
ELIAS OSBURNE ROBT. BANTON

Somersetshire Q.M., held at Jvelchester 27th of ye
7mo. 1694.

John Hall to William Dewsbury

DEARE frend—My deare Loue in ye vnchangable salutes the & those thy fellow prisoners who are sufferers for ye testimony of A good Conscience, deare frend J receiued one Letter from thee dated ye 30 day of ye 3 month w^{ch} was no Little refreshm^t to mee when J lookt vpon it but to ye best of remembrance J did not receiue it till J had beene A forth night there and it was open when J did receiue it; for he w^{ch} brought it tould mee he was in truble w^{ch} was ye cause of his opening of it, and another J receiued since J came out of Scotland wth one of ye bookes w^{ch} thou sent me; ye other was kept at edenbrough; and as for my coming away: my mother J left in a sad Condition as to ye outward w^{ch} was A greate tryall for me at my deptime for when J went into Scotland she was turned of y^t w^{ch} in ye worlds account was her owne: soe y^t she was dis- posest of an Abiding place neuer the Lesse J was made willing to give her vp into ye hands of ye Almighty and to goe wheare he was pleased to call mee; soe hauing receiued no Letter from her how it was wth her; all though she receiued seuerall from me in w^{ch} J haue peace for she is departed from this Life since J saw her; soe J was burthened & desired to come to see her; wth frends;

but when J came shee was dead & buryed soe y^t when her body was in truble then was the burthen vpon mee, soe J am Content wth y^e will of god seeing it is ordered soe ; and as for my being disposed of by y^e Lord, in whose will J stand : J thinke J shall goe to London att present and soe perhaps to george if I can meet wth him for he wisht me to make hast againe ; and as for the time to come J know not how J shall be ordered, but J thinke into Scotland againe for J see sumthing of it ; but in the will of god J rest.

Thine in y^t w^{ch} neur
changeth :

JOHN HALL

Let mee heare whether thou receiued A letter from mee from Glasgow concerning my passage there for J writ unto thee but J cannot conceive y^t it hath beene wth thee

Endorsed (in a modern hand) :

J Hall to W^m Dewsbury

B.G. [=Benjamin Grubb, 1805-1858.]

also (original) :

To William Dewsbury

give this.

Probably John Hall, of Skipton (1637-1719). Original in possession of J. Ernest Grubb, of Carrick-on-Suir.

1683. Convictions and presentments of the following persons for being present at unlawful conventicles, held at Flamstead End, in the parish of Cheshunt, under the teachership of Gawen Lowry, viz. :—Gawen Lowry, and Mary, his wife, William Bates, weaver, and his wife, Thomas Roberts, husbandman, the wife of Anthony Dighton, Mary Price, spinster, Anne, wife of Samuel Goodaker, Sarah Runnington, widow, John Robbins, William Bates, Mary, his wife, and Joseph, his son, John Montford, Nicholas Ring, Anne Rash, and Elizabeth Rash, Wonderful Warwick, George Archer, John Blindell, Nathaniel Thompson, William Wilmott, all of Cheshunt ; John Springham, shopkeeper and his wife, George Watt, John Leak, Joshua Wright, Mary Clark, Elizabeth Adams, and John Woodland, all of Enfield, in Middlesex ; Samuel Siggins, Elizabeth Siggins, Sarah Warner, of Wormley.

Bail-dock (or Baledock)

“ Away I was taken and thrust into the bail-dock to my other friends who had been called before me.”—ELLWOOD, 1662.

“ I was commanded to the bail-dock for turbulency and impertinency.”—PENN, 1670.

JN *The Scots Magazine*, of May, 1750 (pp.246-7), there is given some account of the then recent trial and death sentence of Captain Clarke who had killed his opponent in a duel. He was, however, pardoned. Out of the large crowd of people who attended the trial, twenty soon after died of a pestilence and, accordingly, to prevent future danger, it was decided that every part of the court and of Newgate prison should be cleansed and washed with vinegar, and that prisoners should be washed with vinegar before being brought to trial.¹ The account gives other instances of similar pestilence in earlier times. In the same magazine, of January, 1753 (p. 42), under the heading, “ From Dr. Pringle’s observations on the diseases of the army,” reference is made to this sickness :

The hall in the Old Bailey is a room of no more than about thirty feet square. Now whether the air was at first tainted from the bar by some of the prisoners then ill of the gaol-distemper, or by the general uncleanness of such persons is uncertain, since from the latter cause it will be easy to account for its corruption ; especially as it was so much vitiated by the foul steams of the Bail Dock and of the two rooms opening into the court in which the prisoners were, the whole day, crowded together till they were brought out to be tried, and it appeared afterward that these places had not been cleaned for some years.

The account goes on to say that for the greater part of the day, prisoners were penned up without fresh air or refreshment. A footnote, speaking of the small rooms aforesaid, continues as follows :

The Bail Dock is also a small room taken from one of the corners of the Court and left open at the top ; in which during the trial are put some of the malefactors that have been also under the closest confinement.

¹ The names of the twenty victims of the disease are set out on p. 254. “ The bench consisted of six persons whereof four died, together with two or three of the counsel, one of the under-sheriffs, several of the Middlesex jury and others.”—*Scots Magazine*, January, 1753, p. 42.

In the *New English Dictionary*, this passage down to the word "malefactors" is quoted as the definition of "bail-dock" (or "bale-dock"), and this is followed by the quotations from Ellwood and Penn above given, and by three others in which the word occurs, none of them, however, indicating its exact meaning. The last of the five is from Lamb (The Quakers' Meeting): "I remember Penn before his accusers and Fox in the bail-dock." The author's memory was somewhat confused as we have no record of Fox being put into the bail-dock, or any mention of it in connection with him. It is only of the Old Bailey that the word is ever used.

In *Notes and Queries* of 7th December, 1895, a contributor, C. B. Mount, takes up the question. He brings evidence to show that whereas in the sixteenth and seventeenth centuries the word "dock" was used in its modern sense as the place occupied by the prisoner on trial, it subsequently fell into disuse, and that when Dickens in *Oliver Twist* (1838) put Fagin into the dock, it is by no means certain that all his readers would understand him. He suggests that the word had never died out in the precincts of the Old Bailey, and that Dickens restored it to a respectable place in the English language. The *New English Dictionary* adopts this theory saying of the word "after 1610 [it is] known to us only in 'bail-dock' till the 19th century in which it has become familiar largely through the writings of Dickens." Nevertheless, there follows, somewhat inconsistently, a passage from the *Annual Register* of 1824, when Dickens was only twelve years old, in which the word "dock" is used with its present day meaning. C. B. Mount, pointing out that Lamb is in error in using "bail-dock" in connection with Fox, suggests that that word also was hanging about the Old Bailey, and that it was here that Lamb became acquainted with it.

The suggestion is unnecessary because Lamb may have found it in the writings of Ellwood or of Penn, but Mount's conjecture as to the meaning of the word seems to be right. He quotes Ellwood (*Life*, under the year 1662) who, on being taken to the Old Bailey sessions says :

I was one of the last that was called, which gave me the advantage of hearing the pleas of the other prisoners and discovering the temper of the Court. As soon as I was called I stepped nimbly to the bar, and stood upon the stepping.

On his refusal to swear they said :

Take him away, and away I was taken and thrust into the bail-dock to my other friends who had been called before me.

It would seem from this that he had not previously been there. C. B. Mount suggests " that the ' bail-dock ' was very much the same as that which is now called the ' dock ' but with this difference, the floor was lower, making a sort of well with steps up to ' the bar ' and in the lower pen were huddled all sorts of ' malefactors,' each awaiting his trial." It is not easy to see how he arrives at this from the evidence which he sets forth, but, nevertheless, he seems to have made a good shot. In the account of the trial of Penn and Meade it is stated that when the Recorder was getting the worst of the argument he ordered the prisoners to be put out of the court into the bail-dock. It appears that though they could not distinctly hear the proceedings, they had some idea of what was going on, because, when the Recorder began to charge the jury, Penn " with a very raised voice (it being a considerable distance from the bench) spake," protesting against the charge being given in his absence. " The Recorder, being thus unexpectedly lashed for his extra-judicial procedure, said with an enraged smile, ' Why, ye are present, do ye hear? ' " The statements that they were put " out of the court " into the bail-dock, and that this was " a considerable distance from the bench," put us off the track. That the bail-dock was a hole lower than the bar we learn from other sources. In reply to Penn's account of the trial " *The People's Ancient and Just Liberties Asserted in the Trial of William Penn and William Mead*, Sir Samuel Starling, Lord Mayor of London, under the name of " S.S." wrote *An Answer to the Seditious and Scandalous Pamphlet entitled the Trial of W. Penn and W. Mead*, etc. In it he says :

Penn made such an uncivil noise that the Court could not give the jury the charge ; he was, therefore, put into the bail-dock which stands

even with the bar, and the prisoner might hear the charge there as well as a prisoner might hear at the bar; this, therefore, was a causeless exclamation.

To this Penn makes rejoinder in *Truth Rescued from Imposture*, etc :

If my noise was uncivil it was because it was legal. . . . The plain truth was this, that because I endeavoured to inform the jury of my case and to take off the asperity of some men's passions they turned me and my companion into the bail dock, which, though even with the bar, yet besides the main court, and so deeply impaled that we could not see the Court nor hear the charge; but upon information that the Recorder was charging the jury, *I stepped up* and my fellow prisoners after me, and exclaimed against the irregularity of such proceedings, and for this plain reproof, and but necessary demand of the English right of prisoners present at the giving of the charge, commanded us into the hole, a place so noisome and stinking that the Mayor would have thought it an unfit sty for his swine.

In the appendix to the account of the trial, the Recorder is reported as saying: "Take him away, take him away, and put him into the bail-dock or hole," and from this it might be inferred that the "hole" was the same as the bail-dock. Evidently, however, this was not the case, and Penn intended to say that the Recorder ordered him to be taken away to the bail-dock or to the hole as the case might be.

It is clear that although in the middle of the eighteenth century, the bail-dock may have been a small room taken from one of the corners of the court, in the time of Penn and Ellwood it was a room open at the top "even with the bar" but at a lower level, there being a flight of a few steps between the two.

A. NEAVE BRAYSHAW.

1665. Conviction of Cecilia Grapes, of Tewin, widow, and Sarah Grapes, of the same, spinster, who, both being above the age of 16 years, did, on 26th Feb., assemble with 10 other unknown persons, in the house of Nicholas Lucas, in the borough of Hertford, and there practise religion contrary to the liturgy in use in the English church, Sent to prison until they pay a fine of one shilling.

Life and Letters of Jean de Marsillac

Concluded from page 22

AS stated at the conclusion of the previous portion of these notes on John de Marsillac's life and work, the last visit to England took place late in 1792. According to a letter written in 1815 (to be given later *in extenso*) he was "rappelé a Paris par le ministre et nommé premier medecin des hopitaux de France"; hence we must think of him occupied for a time in medical work, perhaps to the exclusion of visits to the South.

For the next period of the life of John de Marsillac we must pass across the Atlantic and find him among Friends in and near Philadelphia. The exact date when he quitted Europe is not known, but he left for the New World amid the kindly feelings of many Friends. Rebecca Jones wrote of him in Twelfth Month, 1785, that "though he has been a warrior he appears to be a solid, sincere-hearted, thinking man." English Friends were "pleased with his company and society"—"whom we love in the Truth" (vol. xv. p. 51), 1785, and early next year James Phillips wrote of him as "a sensible and very agreeable man . . . while here seemed to have nothing in view but the object of his mission (*ibid.* p. 52). Friends were prepared to lend him money (*ibid.* p. 89). The Minister of the Interior wrote from Paris in December, 1792:

Jean Marcillac français et médecin dont la vie a été consacré à l'étude et aux voyages propres à donner à un homme avide d'être utile à ses semblables les connaissances analogues à ses vues (*ibid.* vol. vii. p. 155).

Richard Cockin reported that the Y.M. of 1789 "readily agreed" to admit him to the sittings (*Diaries*) and John Grubb reported on the same Y.M.: "He appeared to be a sensible agreeable man, but spoke very bad English" (*British Friend*, 1904, p. 251, reading 1789 for 1798). Richard Shackleton, in 1786, wrote:

I had a letter lately from William Matthews from London. He seems to think well of the person who came over to London, from the people who seem to be under some degree of convincement in France (*Memoirs*, 1849, p. 183).

In the *Gentleman's Magazine*, 1786, appeared this :

A Count of Marsilliac, who is one of the heads of the Society has been in London to pay his friends a visit and is returned highly pleased with his reception.

A writer in *The Friend* (Phila.), for 3mo. 13, 1830, suggested :

The excesses of the Revolution soon drove him from his native country, and he turned his steps towards that land the tidings from which had first awakened serious reflections in his mind.

The first glimpse we have obtained of his presence in the Eastern States is provided by Elizabeth Drinker, who, in her *Journal*, stated briefly, under date September 16, 1795 : " John de Marsillac here at tea." Shortly afterwards we find him at the Y.M. in Philadelphia.

When John de Marsillac, the Frenchman, was admitted to attend the Yearly Meeting in Philadelphia in 1795, Samuel Emlen several times acted as interpreter, in his public communications (*Memoirs of Samuel Emlen*, in Comly's *Miscellany*, 1839, vol. xii. p. 190).

John Smith, of Burlington, N.J., wrote to his wife (original letter in possession of A. M. Gummere) :

Philad^a 9th mo. 30th, 1795.

I spent part of last evening with J. Marsillac who attends the several sittings of our meeting, he says, with great comfort and satisfaction.

The date of Marsillac's application for membership and reception into the Society has for long been uncertain. In *Quaker Biographies*, Phila. 1909, vol. iii. p. 182, we are told :

In 1798 [should be an earlier date] John de Marsalac came to this country. He soon began to attend Friends' meetings, became plain in dress, and asked to be received into membership.

By the kindness of William T. Elkington, custodian of records of Philadelphia Y.M. (Arch Street), we can now supply official information :

At a Preparative Meeting held the 24th of the 12th month, 1795 : John Marsillac hath requested to be admitted into Membership with us, and a favorable account being given respecting him, his said request is agreed to be communicated to our next Monthly Meeting. James Pemberton, James Cresson. William Wilson, Arthur Howell and Owen Biddle are desired to visit him.

29th of First Month, 1796.

From an account given concerning John de Marsillac it appears that many years since he became convinced of our peacable principles and was brought into a degree of suffering for his adherence thereto, that he is united with a number of his Countrymen residing in Languedoc where they hold Meetings for Divine Worship after our manner, and that about ten years since at the desire of his Brethren in France he made a visit to Friends in London from whom an Epistle from them to his Brethren in France was produced and read mentioning this Friend and their satisfaction in having his Company. Many Friends in this country being acquainted with those and other Circumstances concerning him, readily encouraged his attending our last Yearly Meeting as a person convinced of our principle and in Christian fellowship. Whereupon this meeting taking the subject into solid consideration unites in Judgment that it will be right to comply with his request, and that he should be acknowledged as a member. The Committee who visited him are desired to inform him of this conclusion.

The following is a reference to Marsillac in connection with the Y.M. of 1796: "Jacob Lindley,²⁴ Samuel Smith,²⁵ and John de Marsillac appeared zealous in behalf of this cause," of a mulatto woman who requested membership (Comly, *Misc.* x. 273). An undated letter, in the possession of Amelia Mott Gummere, of Haverford, Pa., written by Susan Emlen (wife of Samuel Emlen, jr., and daughter of William Dillwyn), to her aunt, Gulielma Smith, at Greenhill, Burlington, N.J., stated:

Robert said that one thing which occasioned the increase of business was a proposal of J. de Marsillac that some steps be taken towards civilizing the Indians, teaching them the useful arts, and supplying them with tools, &c., which Friends had taken up and considered.

While in the States, Marsillac appears to have risen to some prominence in his profession. He is mentioned in various letters about 1796.

Ann Cox, wife of John Cox, of Oxmead, Burlington, N.J. to Susan Emlen, from Oxmead, 3mo. 6. 1796:

If our friend J. Marsillac inclines to leave the city [Philadelphia], which I heard was the case, I think there's a good opportunity for a physician in Burlington, as Doct^r Mc Ilvaine is mostly laid by with the gout.

²⁴ For Jacob Lindley (1744-1814), see vol. xiii. 66; etc.

²⁵ Samuel Smith (1737-1817) of Philadelphia was a prominent Friend and Minister. He visited Europe 1800-1801. He appears frequently in the *Memorials of Rebecca Jones* and the writings of other Friends of the same period. Memoirs in Comly's *Misc.*, vol. ix.

The same to the same, 11mo. 6. 1796 :

As to submitting the recipe to J. Marsillac I don't know what to say. If thee thinks the pills were of use and could tell him so, It might do : but these great Folks have such an enmity to every thing that looks like *quacking* that I think it would only, perhaps, create a smile.

The same to the same, undated :

As to bleeding I am very doubtful of the propriety of it in thy case, and wish before thee concludes upon it, thee would consult J. Marsillac or some other Person of experience.

From Philadelphia, 14 xi. 1796, Marsillac wrote to James Phillips (original, in French, in **D.**). He acknowledged a letter received *per* David Bacon²⁶ and regretted his own long silence. There are numerous references to his much-beloved English Friends, and he encouraged the idea of a visit to America by some of them. The letter was delivered for transit "a notre jeune ami Fotherghill dont la compagnie nous a été tres agréable dans cette ville."

In the will of Robert Grubb, dated xii. 1796 (copy in **D.**), is the following paragraph :

I desire that my accounts in America with John Marsillak also with . . . be looked upon and considered as settled.

In the spring of 1797, David Sands was at Nismes in the South of France and paid a visit to "the mother of John de Marselac, who is now in America" (*Journal*, 1848, p. 147).

Here is a curious allusion :

A Frenchman—Marsillac—who, nearly 100 years ago, regardless of his silk stockings, plunged into the swamps for their floral treasures (Mrs. Marian L. Owen—"Catalogue of Nantucket Plants." From Lithgow's *History of Nantucket*, p. 245.)

Marsillac signed the wedding certificate of Samuel Rickey and Mary Cresson, at Philadelphia, 5 xi. 1795 (certificate in possession of A. M. Gummere).

A further reference to Marsillac in the *Journal* of Elizabeth Drinker gives an account of a serious accident which befel him.

²⁶ David Bacon was an Elder of Philadelphia Y.M. He is described by Rebecca Jones as "an upright pillar—sound and steady." He accompanied Nicholas Waln to Europe in 1795, and acted as *compagnon de voyage* to various other Ministers. Robert Sutcliff, British traveller, wrote of him, 8 mo. 16, 1804 : "He was a man highly esteemed in the circle of his acquaintance ; and, being of a sweet disposition, had great place among young friends, when his advice was wanted." (*Travels*, 1811.)

1797.

May 4.—We were informed by neighbor Waln of a most melancholy accident that occurred about six o'clock this evening. John de Marsillac and Molly Gray, widow, sister to John Elliott, were coming into town in a Chaise, by some accident one of the shafts broke and frightened the horse, who set to running. M. Gray jumped out and struck her head against a post, near Callowhill street, with such force as to occasion the blood to flow in great quantity. She was taken up and carried into a house near the place where the accident happened, and died immediately. Poor John was put to bed there; his cry was, Take care of Molly. 'Tis said he is deranged—whether by any hurt he has received, or by the fright, we have not heard.

May 5. John de Marsillac continues lightheaded and flighty.

May 6. J. de Marsillac to be taken this forenoon on a bed in a carriage to his lodgings at John Elliott's.

Nothing to which the readers of these fragmentary records have so far been introduced can, we think, give the impression of the character of John de Marsillac other than that of an upright, well-meaning man and we wish we could have confirmed this by later statements. But we have to account for a sad lapse and a denial of the faith he once preached and exemplified.

It has been said (*Quaker Biographies*, Phila., 1909, vol. iii., p. 182) in an account of Arthur Howell,²⁷ a Philadelphia Friend:

On the Monthly Meeting day that John de Marsalac was received as a member Arthur Howell said to a nephew [Isaac Howell]: "I have been to Monthly Meeting today & have heard John De Marsalac received, and now, Israel, mark my word; he will turn out a rascal."

Much has been built upon this saying of Arthur Howell, but we do not think it implies that Marsillac was then aught but sincere, only that Arthur Howell had some insight into his future. Those who incline to the belief that he was "in the service of Napoleon, sent to America to spy out things of interest to the French" can have but little opinion of the ability of English and American Friends of this period to read character.

²⁷ Arthur Howell (1748-1816) has been named "the Quaker Seer," so often was he able accurately to read the future. Stories told of him in this connection would fill a volume. He was a leather merchant of Philadelphia.

It will be noticed that Arthur Howell was one of the Friends appointed to visit J. de Marsillac on his application for membership in 1795. He also signed his certificate of removal back to France in 1798.

Nevertheless, the view taken in *Quaker Biographies* has been largely held. A writer in *The Friend* (Phila.), of 7mo. I. 1905, stated :

It was supposed by many that he was an emissary of Napoleon and that he used the plain dress and affiliated with Friends, to ward off suspicion while he was attaining the information he was sent for.

On the other hand it has been asserted that his conviction was real, and that a sudden change in his views took place on his leaving America.

A writer in *The Friend* (Phila.), of 3mo. 13, 1830, urged this :

Although he departed from the faith which he had once professed, there is no reason to suspect the sincerity of his first conviction or to suppose that his purpose in visiting America was other than honest. He obtained leave to return home after the fury of the political storm had nearly spent itself and he threw off at the same time the garb and the profession of a Friend.

We hazard the suggestion that the accident above referred to had much to do with his mental condition and that for some months prior to his departure his mind had become partially unbalanced. This receives some support from the fact that we have not discovered any reference to him from May, 1797—the date of the accident—till shortly before he sailed.

It is true that the certificate given him on his return to France does not hint at any mental trouble, but we think that such, though it may have been only spasmodic, would, in some measure, explain his subsequent action.

Here is the official certificate of removal :

At a Meeting of Ministers and Elders held on the 27th of 4th Month, 1798 :

Our beloved Friend John Marsillac informed the meeting that he had a prospect of returning to his family in France and requesting our Certificate to the Monthly Meeting of Friends at Congenies in the South of that nation. The following Friends are desired to confer with him thereon, and if way opens prepare an Essay. Viz. : James Pemberton, James Cresson, David Bacon, Samuel Clark and Jonathan Willis.

To the Monthly Meeting at Congenies in Languedoc, and our Friends and Brethren elsewhere in France.

Dear Friends :

Our esteemed Friend, John Marsillac who has resided in this city near three years past, apprehending it proper to return to his Family and relatives in his native Country, has requested our Consideration of his

proposal, and advice thereon, which after due deliberation we concur with, and acquaint you that his conduct and conversation among us having been circumspect entitles him to the love and regard of his Brethren here, and his public exhortations in our religious Meetings as a Minister have, we believe, proceeded from an honest concern to discharge his duty, and to promote the religious improvement and benefit of others.

Finding also that his temporal affairs are reputedly accommodated here—we recommend him to your Christian esteem, and commit him to Divine protection, with desires for his continued stability and advancement in the knowledge of the Truth and his preservation.

We salute you with brotherly affection, and are

Your Friends and Brethren

Signed in and on behalf of the Monthly Meeting of Friends of Philadelphia, held by adjournment the 3rd of the Fifth Month, 1798.

John Pemberton	Benjamin Horner	Thomas Rogers
David Bacon	Benjamin James	Jn'o Lynn
Nicolas Waln	Reay King	John Cresson
James Cresson	Isaac Paxson	Joseph Parrish
John Parrish	Hezekiah Williams	John A. Cresson
Aquilla Jones	Benjamin Johnson	Eden Haydock
Richard Jones	Jonathan Willis	James Rowland
Samuel Clark	Joseph B. Smith	Thomas Moore
Arthur Howell	Joseph Budd	John Maulson
John Elliott	Joseph Dilworth	John Elliott, junr.
Thomas Harrison	Samuel Sansom	Joseph Wright
Jacob Shoemaker	Ellis Yarnall	Gabriel Parris
Charles Stow	Elijah Waring	Arthur Donaldson
		Benj'n Kite

Elizabeth Drinker recorded :

1798. June 1. John de Marsillac came to bid us farewell. He expects to sail for France in a day or two.

The story generally told (see *The Friend* (Phila.), 1905, p. 406, repeated in *Quaker Biographies*, iii.) is that as soon as the ship passed the Breakwater, Marsillac threw off his plain coat, and taking up a fiddle began to play, singing : "I'm done with the Quakers, I'm done with the Quakers," but when the tellers of the story have been asked for authority they have been unable to produce any.

By a fortunate discovery of that excellent Quaker historian, Amelia Mott Gummere, we are put into possession, for the first time, of *facts*.

In a book of letters of Rebecca Jones and Leonard Snowdon, owned by J. Snowdon Rhoads, of Germantown, is a letter from L. Snowdon to R. Jones, while she was

at Edgeley, with Katharine Howell, during the yellow fever epidemic.

Phila., 1st day evening, 10 mo. 21, 1798.

. . . Stephen Grellet has just been in here. He is much afflicted with the report prevailing respecting his countryman, J. M. Expect thou hast heard of it. Stephen believes it is a great deal of it True. It is cause of Sorrow. I hope the man was not a Deceiver: others have fallen—it is best to leave it—but as I have said so much, if thou hast not heard what the reports are, it may be as well to inform thee. The information comes from the Captain of the Ship he went over in and from some others aboard, that soon after he got to sea, he laid aside the *Friend*, & joined the rest of the Company in fiddling (in which he is said to excell) & dancing &c. & when he landed he got Fashionable Clothing, his hair que'd and Powdered, &c.

This is what is said and appears to be generally believed by those who have taken some pains to make enquiries. I should not have wrote thus much, but know it will not get into improper hands.²⁸ Poor Stephen is bowed down under it—is about writing to France;—to J. M. himself first,—then to some others if it should prove true.

It remains for us to present what data we have collected respecting the remainder of the life of De Marsillac, and this letter from him, dated from Paris, is our main source of information. It will be noticed that he uses the expression “*your* Society” and writes of the tender feelings he retains towards his friends in England “despite the excessive rigor of the judgement of American Friends at the time of my return to France.”

Paris le 17 Sept^{bre} 1815 9^{me} mois.

Tres Estimable et Respectable Ami

James Phillips

Puisque la Divine Providence dans sa miséricordieuse Bonté nous permet encore une fois de tourner nos Regards affectueux sur la belle Angleterre, Permets moi cher et ancien ami de te demander de tes Nouvelles, de celles de ta famille mais encore particulièrement de celles de nos dignes et respectables amis John Elliott in Bartholomew close= Georges Dillwyn=Adey Bellamy= Joseph Bevan Chimist et tant d'autres Membres de votre Estimable Societé qui jadis m'honorioient de leur amitié et qui peut etre aujourd'hui m'ont entierement Oublié; je te prie instamment de les assurer que les tems, la distance, les revolutions &c &c n'ont pas diminué la haute Estime et le tendre attachement que je leur avois consacré malgré la rigueur excessive du jugement des amis d'amerique a l'Epoque de mon retour en france—*Dieu* seul me jugera devant vous l'Erreur ne peut le Séduire les moindres replis du cœur lui sont connus.

²⁸ Has it ?

J'ai fait du bien j'ai fait du mal mais jamais avec intention de mal faire, et j'ai presque toujours cherché a reparer mes torts : nul homme n'est sans deffaut.

J'ai souvent écrit pensé et parlé de votre société avec tout le Réspéct qu'on doit a la pureté de vos Principes et a la sublime morale que vous Professer ; aujourd'hui que je suis retiré du monde que vingts et cinq ans ont amorti et calmé les intrigues et dissipé les Envieux qui ont cherché a me nuire ; je ne sens aucun pesant fardeau sur mon ame dont je croye avoir a rendre compte ; et j'Espere descendre au tombeau dans l'avenir avec la douce résignation d'un mortel qui va rendre compte de sa conduite a son Créateur :

Je n'ose te l'assurer positivement, mais mon cher James je conserve la douce Esperance avant de mourir d'offrir a nos dignes et vertueux amis de Londres les preuves de ce que j'avance.

Estimable Ami Je te prie de me rendre un petit service qui ne te coutera que quelques paroles et quelques minuttes d'écriture.

Voici ce que c'est.

Lors de mon dernier voyage en Angleterre qui eut lieu je crois vers le dixieme mois de l'an 1792, rappelé a Paris par le ministre et nommé premier medecin des hopitaux de France, je déposai a Londres in Poultry street une caisse contenant des instrumens et des papiers de famille que je voulois mettre a l'abri du feu et de la guerre qui ravageoit ma patrie ; je logeois alors ches un de vos freres, excellent et digne homme (j'ai oublié son nom qui je crois est françois d'origine ; il etoit alors voeuf marchand de Diamans ou Gold=Jeweller=il demeuroit en Poultry, il etoit alors 1792 disposé a se marier avec une jeune et excellente Personne qui prenoit un très grand soin de sa petite famille el qui par ses conversations Chrétiennes et édifiantes annoncoit un cœur entièrement dévoué au ministere Evangelique.

Je te supplie mon cher James de lui demander (a cet ami) si ma caisse cy dessus est encore ches luy ; elle ne contient que quelques Instrumens et des Papiers tres utiles a ma famille ; voulant les mettre a l'abri des horreurs d'une aussi terrible revolution ; je crus (en 1792) avec raison ne pouvoir la confier et déposer avec seureté et confiance que dans la maison d'un des membres de ta respectable Societe et depuis lors la guerre ou les voyages mont Empeché de toi Ecrire :

Aujourd'hui il nous Seroit important de Savoir positivement si elle est encore ches lui ; fais moi l'amitié de m'en instruire le plus promptement possible et peut etre alors je viendrai la retirer moi meme.

Adresse moi ta Reponse a Marsillac Lecointe ex Médecin en chef aux hospitaux francais Rue des Mauvaises Paroles No. 12 a Paris

MARSILLAC LECOINTE

Medⁿ en Chef

Fare thee well dear & amiable James Remember me to the Friends, my Spirite is with you through the Watches of the Night.

It is clear that Marsillac must have found his mental balance once more (supposing that he lost it during the few last months of his American sojourn), as he appears

to have occupied important posts in his native land. The writer in *The Friend*, of 3mo. 13, 1830, before quoted, tells us that

he devoted himself in Paris to the practice of his profession and obtained under Napoleon a situation in one of the French hospitals, which it is believed he still occupies.

Enquiries in Paris having proved unavailing, we must here leave the subject and await any further light from any quarter which would enable us more fully to reconstruct the life of an interesting personage.

Thanks are tendered to Amelia Mott Gummere, Allen C. Thomas, William T. Elkinton, and others, who have given valuable help in the preparation of these notes.

NORMAN PENNEY

Meeting Records

AT DEVONSHIRE HOUSE, LONDON

Swarthmore Monthly Meeting	1668-1674
Do.	do.	..	1691-1715
Do.	do.	..	1715-1762
Do.	do.	..	1762-1789
Do.	Women	..	1671-1700
Do.	do.	..	1700-1717
Do.	do.	..	1731-1771
Do.	do.	..	1771-1798
Do.	Preparative Meeting	..	172 ² / ₃ -1756
Do.	Women	..	1712-1747
Hawkshead (Colthouse) Preparative Meeting			1699-1730
Do.	do.	..	1730-1787
Do.	Women	..	1707-1759
Height Preparative Meeting	1725-1746
Do.	do.	..	1746-1772
Do.	do.	..	1773-1797

Presentations in Episcopal Visitations 1662-1679

Continued from vol. xv. page 68

DURHAM

WOLSINGHAM. 1662. Nov. 4. Johem Andrew et eius u \bar{x} , Janā Trotter, Margaretā u \bar{x} Gulielmi Fleeming—
for Quakers.

STANHOPE. (" Stanhopp "). 1662. Nov. 4. Gulielmū Em \bar{r} son et eius familiā, Cuth \bar{b} tum Hend \bar{r} son, Annā Henderson, Johem Robinson et Mariā eius u \bar{x} —
Quakers.

1665. Johem Robinson—for a Quaker.

SEDGFIELD. 1665. Radulphum Smith et Rachaelem eius u \bar{x} , Johem Rawling et Elizabetham eius u \bar{x} , et Patricium Wallowes—for Quakers.

Nichūm Frevile, Thomā Auston et Robertū Johnson—for working with Ralph Smith an excommunicate pson.

Johem Hodgson—for suffering one of his serv \bar{t} s to beare whins on the King's birthday.

Reginaldum Hutchinson—for a non-communicant.

Johem Lambe—for not uncovering his head when he comes into Church.

App. 29 Sept. 1665. fassus et dimittitur.

Radūm Buckler—for working with Ralph Smith, who was excommunicate 2 yeares agoe as a quaker.

Martinū Hickson et Johem Smith—for working w \bar{t} h Ralph Smith a quaker and excommunicate pson.

GRINDON. 1665. Elizabetham Walker — for a Quaker.

RED MARSHALL (" Reed Marshall "). 1662. Nov. 4. Gulielmū Foster et eius u \bar{x} , Henricū Emm \bar{r} son et eius u \bar{x} , & Mattheū Allenson & eius u \bar{x} —for Quakers. ex \bar{d} . 16 Mar : 1662 (1663).

Gulielmū Foster et Mattheū Allanson—for not baptizing their children. quo die e \bar{x} .

1665. Gulielmū Forster et Annā eius uxor, Nichum Emmerson et Elizabethā eius uxor et Margaretam Allanson—for Quakers, being excommunicate.

Gulielmū Easonson, — Todd, genitor. et eius uxor, — Morpeth, genitor. et Margaretam eius uxor—for quakers & y^e 2 last excommunicate.

Gulielmū Forster—for a quaker and interring & suffering to be interred children & other people in his yard.

STAINTON (Steiniton). 1665. Thomā Story et Janā eius uxor—for quakers.

Jacobū Earle—for a Sectarist.

Willelmum Horton et Janā eius uxor, Aliciā Earle, Thomam Allinson et Franciscam eius uxor, Robertum Simpson, Richardum Simpson, Johem Jackson, Radūm Forster, Johem Welfoote, Ellenorā Nicholson, Janā Nicholson, Annā Taylor, Janā Hopper et Georgiū Sweeting—for noncoꝛcants.¹

G. LYON TURNER

(To be continued)

"Bristol Royal Infirmary"

By the kindness of John Henry Lloyd and Francis C. Clayton, the Reference Library has received a copy of *A History of the Bristol Royal Infirmary*, by G. Munro Smith, M.D., 1917, 523 pages, and they have enclosed a list of the frequent references to Friends to be found in this handsome volume. Several of the first managers were Friends. John Andrews, a Friend, was elected Treasurer in 1738-9, and was followed in the office by seven other Friends—Richard Champion, Nehemiah Champion, Richard Champion, Abraham Richard Hawkesworth, Richard Champion, Joseph Harford, and Edward Ash (pp. 47, 481). Other Friends mentioned include Till Adams, Richard Reynolds, Joseph Metford, Joseph Sturge, Thomas Pole, various members of the Fry, Prichard and Wedmore families, and Edward Long Fox, sr. and jr.

¹ It must not be concluded that all the above were Friends.

American Notes

WILLIAM CAMERON SPROUL, Governor of Pennsylvania, is a member of Race Street Meeting, Philadelphia, and graduate of Swarthmore College, of the class of 1891. He is the first Quaker governor since the time of the withdrawal of Friends from politics.

A. Mitchell Palmer, the newly-appointed U.S. Attorney General, was elected to Congress in 1908, since which time he has held various public offices. He declined to accept President Wilson's appointment as judge of U.S. Court of Claims, and likewise refused the War Portfolio in Wilson's first Cabinet, because of being a Quaker. He has recently been alien property custodian of \$700,000,000 worth of property. He is forty-seven years old and was graduated from Swarthmore in 1891. He has been called the handsomest man who ever sat in Congress.

"A Thin Day," in *The Atlantic Monthly* for July, 1918, Claudia Cranston tells us is a true story and "grandfather" is a Quaker.

"Having no preachers in his Church, and so being unable to shuffle off the responsibility of being high and pure of thought on to the shoulders of someone paid for that purpose, grandfather has undertaken the task himself. It is very simple, he says, and I dare say myself that if all Churches distributed responsibility of being good among the laymen, and made each member feel that at any moment the Spirit of the Lord might demand of them that they stand up and give an account of their own souls, instead of leaving it to the curate or his assistant, it would sharpen the spiritual senses of us all."

In answer to the editor the writer says :

"All Quakers know each other ; on Sunday they still go home with each other to dinner after Meeting, and it was a few Sundays ago that the story 'A Thin Day' was recounted at our house, having been told in Meeting that morning at the old Gramercy Park Meeting House [New York City], so in essentials the story is quite true."

The leading article in *The Atlantic Monthly* for March, 1919, "Commonplaces in Buzuluk," is by Dr. John Rickman, of Dorking, England.

John Wethered Bell, of "The Manor," Hudson, N.Y., son of James C. and Harriet (Thomas) Bell, and grandson of Philip E. Thomas, died Second Month 21, 1919, in his 72nd year.

The Manor (The Livingston Manor) is one of the historic homes on the Hudson. It was built in the form of a double Greek cross, with a surrounding marble terrace and marble balustrade. It is described in *Rutledge*, a novel by Miriam Coles Harris.

On the walls of the Bell homestead hung the framed messages first sent over the Morse telegraph wires from Washington to Baltimore¹—the words "What hath God wrought," and the first real message: "Mrs. Madison sends her love to Mrs. Wethered," *i.e.*, Mary Thomas Wethered, daughter of Philip E. Thomas, and wife of John Wethered, their M.C. from Baltimore. The Wethereds had no children.

Dr. James Tyson, one of Philadelphia's best known physicians, died Feb. 21st, 1919, aged 77 years.

Dr. Tyson was one of the oldest professors at the University of Pennsylvania, having been connected with that institution since 1868, five years after his graduation there. In 1874, he was appointed lecturer on pathological anatomy and histology. From 1877-1888 he was secretary of the faculty of medicine. From 1888-1892 he was dean. He was a manager of the University Hospital, and closely associated with the management of the Rush Hospital for Consumptives and one of its incorporators. He was a prolific medical writer, was assistant editor of the *Philadelphia Medical Times*, prominent in many Medical Societies, and, at the organisation of the Pennsylvania Society for Prevention of Tuberculosis in 1910, was chosen its president.

ELLA KENT BARNARD

West Grove, Pa.

¹ See *Dorothy Payne, Quakeress*, by Ella K. Barnard, 1909, p. 122.

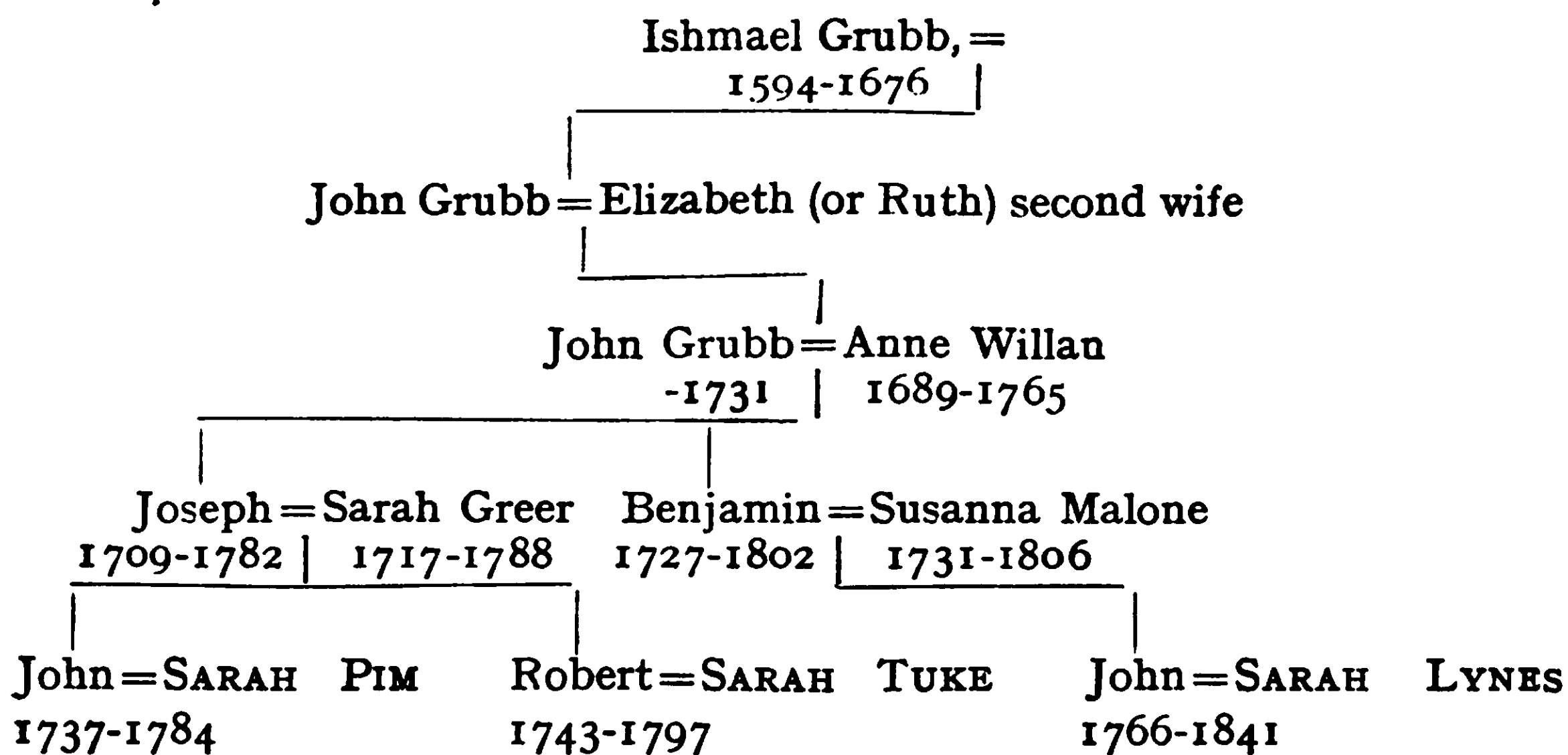
The Three Sarah Grubbs of Clonmel

J. ERNEST GRUBB sends us information which will be of assistance in distinguishing between these three Friends, all well known in Quaker history. They were all named Sarah Grubb; they all lived at Clonmel, Ireland; they were all married; they were all Ministers; and for eight years as married women they were contemporary. (Two of them were contemporary for twenty-nine years.)

1. Sarah Grubb, *née* PIM (1746-1832), was wife of John Grubb of Anner Mills, near Clonmel, mill-owner.
2. Sarah Grubb, *née* TUKE (1756-1790), was wife of Robert Grubb of Suir Island, Clonmel. Died at Cork.
3. Sarah Grubb, *née* LYNES (1773-1842), was wife of John Grubb, of Clonmel, Bury St. Edmunds, Chelmsford, Stoke Newington, Lexden, Sudbury (where she died and her remains were buried).

1. was known as Sarah Grubb of Anner Mills or Sarah Grubb (John).
2. was known as Sarah Grubb (Robert) or Sarah R. Grubb.
3. was known as Sarah Grubb (John) and familiarly before marriage as Sally Lynes, later as Sally John. To her husband she was always Sally.

- 1 had five children, all daughters.
- 2 had no children.
- 3 had four children, two sons and two daughters.



Joseph Grubb and Sarah Greer had twelve children. He was a prosperous miller, living at Anner Mills. They appear to have been helpful members of their Meeting. Sarah Greer was only child, by his first wife, of James Greer (1690-) and his wife Ann Henderson. They lived near Lurgan. James Greer was great grandson of Sir Henry Greer (created Lord Greer in 1572) of Leiggs, Scotland, whose son Henry, grandfather of James,

moved to Ireland and united with William Edmondson in the Meeting at Lurgan. Lord Greer was eighteenth in descent from Sir Henry Greer 1096-), the first to take the surname of Greer, who married Julianna, daughter of Sir Robert Maxwell and lived in Aberdeenshire.

John Grubb and SARAH (PIM) lived at Anner Mills, where he succeeded to his father's business. His early death put the responsibility upon his wife of a large business—Sarah Grubb and Co., millers—until John Barclay Clibborn who married her eldest daughter, Elizabeth, was able to take it up. The Clibborns had fifteen children. Sarah Pim was the eldest of fifteen children; her father and mother were John Pim (Joshua) and Sarah Clibborn. John Grubb and Sarah Pim were married in London in 1778, her parents having removed thither from Dublin in 1771.

Robert Grubb and SARAH (TUKE) travelled much together in the ministry. They founded Suir Island School for girls. The trust is now administered by J. E. Grubb, under Court of Chancery.

Benjamin Grubb, brother of Joseph and uncle of John and Robert, was a tall, well-made man, pious and helpful in his Meeting and to his friends and others—a successful provision merchant and grocer. His wife, Susanna Malone, came of a good stock of country Friends in the Co. Carlow. Her grandfather, Thomas Hutton, was a leading Friend at Killeagh near Old Castle. He had a daughter, Susanna, who married James Malone and Susanna, who married Benjamin Grubb, was their daughter. They had ten other children; five children married and founded Quaker families—Malones, Taylors, Grubbs, Dudleys, Fayles, Fennells, Roberts.

John Grubb, who married SARAH (LYNES), was the eldest son of Benjamin Grubb and his wife, Susanna, *née* Malone. He was tall and spare. With his younger brother, Joseph, he continued his father's business and extended it actively, until in 1818 he moved to England. He was loath to go and his letters, 1818-1841, show how his thoughts were often home-wards at Clonmel. He was a Minister, of few words, very reverent and quiet in spirit and demeanour. Sarah, his wife was highly humorous, a side of her character not shown in her journal or letters, but inherited by her son Jonathan, father of Edward Grubb, M.A., and four other children, all living. Sarah Lynes went to Clonmel from England as caretaker of the children of Sarah Grubb of Anner Mills.

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3. *A Selection from the Letters of Sarah Grubb (formerly Lynes)*, 1848 and 1864. *A Brief Account of Sarah Grubb*, Phila, 1863. *Biographical Catalogue of London Friends' Institute*, 1888. Testimony of Munster Q.M. 1843. *Annual Monitor*, 1844. *Jnl. F.H.S.*, vols. xiv., xv. MSS. in D. *London Yearly Meeting during 250 Years*, 1919.

Isaac Blackbeard and his "Book of Three Leaves," 1783

OF Isaac Blackbeard (1712-1788), of Whitby, little is known, but that little (according to the Preparative Meeting records) is good. He appears to have been trusted by both parties in Whitby Meeting, and also at Scarborough, during the armed vessel controversy towards the end of the eighteenth century, and acted as a go-between. For many years he was an Elder, perhaps one of the first to be appointed. His trade was that of a barber and his shop was in Church Street, near the Market Cross.

In 1743, Blackbeard married Lucy Kirk (c. 1710-1786). They had four sons—Jacob (1744-1745), Jacob (1745/6-), Abraham (1748-1752), and John (1751-1753). Isaac's brother, Michael, was clerk of the parish church for forty years—a longer period than any other occupier of the position.

This information, worked out by Joseph T. Sewell, of Whitby, adds greatly to our hitherto scanty knowledge of this interesting person. Joseph Smith's *Catalogue* reference to him runs :

'Query, whether a Friend? He is supposed to have been a reader of *Jacob Behmen's* Works. Perhaps a simple, well-meaning individual, though under the name of a Quaker [!]

This was taken from a statement, written by Morris Birkbeck, early in the nineteenth century, on the copy of Blackbeard's tract in **D.** :

Not with approbation of Friends, by a simple, perhaps well-meaning, Behmenite, though under the name of a Quaker.

The pamphlet by which, principally, Blackbeard is known, is entitled *Man's Own Book of Three Leaves*, by Isaac Blackbeard. Whitby: printed by C[aleb] Webster on the Crag. M,DCC, LXXXIII. M. Birkbeck has pencilled at the head: "of Robert Webster, Whitby"

(presumably the donor of the tract). It consists of twenty-eight octavo pages. The opening paragraph is this :

There is nothing more profitable for man in his toilsome travel and pilgrimage through this vale of misery, of crosses, tribulations and various exercises, than to seek and find himself, and understand and know that he is not at home in this outward life ; therefore, it is of absolute necessity to learn to read in his own book, the book of all books, which man himself is.

Then follows :

This book contains three leaves, which are the mystery of the three worlds one in another.

The first is the dark world, which is called Hell, or the kingdom of wrath and fierceness manifested and known in the fall of the creature, which before was secret and hidden as the night is hidden in the day.

The second is the light world or the kingdom of Heaven, in which all the intelligent creatures were created by God, the only good, for a purpose of his own glory, and their everlasting happiness.

The third is the outward, visible world, wherein we now live, which is only a shadowy representation of the two inward worlds of darkness and of light, good and evil, a mixture of both in and without man, who is the highest and noblest part of the outward creation, consisting in animals, vegetables and minerals, in their wonderful varieties and different qualities, as is found out and seen by the wise and expert searchers in nature, plainly and manifestly declaring the glory of God, and is the contents of whatever has been written or preached by man since the fall to this present time, and will be to the end of this transitory world.

A curious sub-division of this treatise is that of " each leaf of man's book " into four chapters. Much is said of the Garden of Eden and man's fall. The author says in his concluding paragraph :

Thus man will be judged out of his own book, and what is written therein, or what principle is found predominant in him, there is his home, and that in its eternity ; for the eternal fire will make a just and equal SEPARATION. . . The right hand is the principle of LIGHT, LIFE and LOVE ; the left hand is the principle of DARKNESS, DEATH and WRATH.

Joseph T. Sewell has made an abstract of this tract ; of which Rufus M. Jones writes :

I have read the MS with great interest indeed. It is every way a valuable document. It is perfectly evident to my mind that this good Friend has been reading Jacob Boehme. The whole structure of his thought seems to me to be built on Boehme's view of the Light and the Dark in the world.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

EDWARD GRUBB has brought together several papers he has read on various occasions "in such a way as to form a more or less consecutive exposition of Christian belief in relation to some of the questions that still perplex sincere enquirers." His book is entitled *The Religion of Experience* (London: Swarthmore Press, 7½ by 5, pp. 202. 5s. net).

We welcome a new school magazine, *The Ackworthian*, dated April, editor, Raymond F. Dyson. There is no address given, and no price, so perhaps it is intended for private circulation only.

The articles on Ohio Y.M., which appeared in "The Friend" (Phila.), recently, have been issued in a pamphlet of 50 pages, under the title *Notes on the Early History of Ohio Yearly Meeting*, to be obtained from the compiler, Watson W. Dewees, 119 S. Fourth Street, Philadelphia, Pa. This is a useful account of the movement of Friends to the westward toward the end of the eighteenth century, of their early experiences in their new homes and of the establishment of Friends' Discipline and education west of the Alleghanies and beyond the Ohio river.

With respect to education in the "subscription schools" we read (page 33):

"A parent might feel able to subscribe and pay for two children for the term. There were, let us say, five children of school age in the family. It required a nice discernment to decide which two children should occupy the coveted seats and for how long, and to divide the time among the five with due regard to the best interests of all."

Chapter VI. gives a brief history of the rise and fall of Mount Pleasant Boarding School (1837—1875).

Amateurs who are frequently ordering printing would do well to study *Printing for Business, a Manual of Printing Practice in non-technical Idiom*, by Joseph Thorp, printing consultant to W. H. Smith & Son (London: Hogg, 9 by 6, pp. xii. + 180, 7s. 6d net). A copy may be seen in the Reference Library at Devonshire House.

The distinction between the Puritan Fathers of Massachusetts Bay and the Pilgrim Fathers of New Plymouth, which is frequently forgotten, has been revived in *The Church Times* of 4th July by a letter pointing out

an error previously printed in this paper—"confounding the Pilgrim Fathers with the Pilgrims of Massachusetts. Acts of intolerance and cruelty are imputed to the former in which they have no participation." See a valuable article by A. C. Thomas in *THE JOURNAL*, vol. xiii., p. 37 and contrast "Quakers in the American Colonies," by R. M. Jones, p. 61n.

The Yorkshire 1905 Committee (Secretary, 30, Leadhall Lane, Harrogate) has recently issued a chapter from "Quaker Saints"—*Fierce Feathers*, with illustration, price 6d., and a new selection of *Whittier's Poems*, with introduction by Dr. R. M. Jones, price 4d.

The Friends' Settlement, 96, Beadon Street, Calcutta, under the care of Joseph and S. K. Taylor, is settling into good work. J. Taylor has just published *A Pathway of Life*, a pamphlet summarising the teaching of the New Testament mainly on the lines of Barclay's "Apology."

Shortly before her decease, Margaret Irwin wrote a *History of Pardshaw Meeting and Meeting House*, and this has now been published by the Friends' Bookshop, London, in a 28-page pamphlet, price sixpence. There are illustrations of Crabtreebeck (the home of John Burnyeat), and Eaglesfield Meeting House, from original drawings preserved in D., and other pictures.

The city of Philadelphia has appeared in history and picture more than most cities of modern date. We have volumes by Watson, Allinson and Penrose, Repplier, Hotchkiss, Pennell, Lippincott, Shackleton, and now Faris—*The Romance of Old Philadelphia*, by John T. Faris, (Phila. : Lippincott, 9 by 6, pp. 336, many illustrations, \$4.50. A most readable book.

The long-awaited sequel to "The Beginnings of Quakerism," by William C. Braithwaite, has appeared, under the title *The Second Period of Quakerism*, covering the years 1660 to 1725 (London: Macmillan, 9 by 5½, pp. xlvii. + 668, 15s.). This closes (after fourteen years' work) the author's contribution to the history of the Society of Friends as projected by the late J. W. Rowntree. The concluding volume of the Rowntree series is in preparation by Rufus M. Jones, the general editor.

It is refreshing to find in a book of fiction some reference to Friends engaged in mission work and of the middle walks of life, so often the portraiture represents wealthy and detached Quakers. Jane Foyle left her non-Quaker home to work among the poor in a Friends' mission in Amicable Alley, and Christopher Stirling, the pacifist member of a banker's household, joins in the work and marries her. The different members of the Sterling household are cleverly portrayed. The book is *Mr. Sterling Sticks It Out*, by Harold Begbie (London: Swarthmore Press, 7½ by 5, pp. 324, 6s.). Troubles with the censor are described in the author's Preface, and the book has been printed by two different firms.

FRIENDS AND CURRENT LITERATURE 101

The Book Committee of Philadelphia Y.M. (Fourth and Arch) has in hand for publication a series of books "written during the past twenty-five years in England and America," to be called the Pennsbury Series. The first has appeared, by the editor of the series, Isaac Sharpless—*Political Leaders of Provincial Pennsylvania* (New York: Macmillan Co., 8½ by 5½, pp. 260, \$2.50). The Leaders are William Penn, Thomas Lloyd, David Lloyd, James Logan, John Kinsey, Isaac Norris, James Pemberton and John Dickinson, all Quakers, save perhaps the last, who, however, was in close sympathy with Friends.

"The names of the Quaker politicians in this book have been selected with the view of showing the applicability (or otherwise) to the practical affairs of government of the principles which to some extent ruled their lives. . . . The religious leaders of Friends have received ample recognition in print. Something, however, is still due to these practical men who wrought with such devotion in working out the principles of the 'Holy Experiment.' "

Among the recent publications issued by The Swarthmore Press is *Militarism in Education, A Contribution to Educational Reconstruction*, by John Langdon-Davies, of Oxford (London: Headley Brothers, 7½ by 5, pp. 154, 3s. 6d.). The author is a nephew of the Secretary of the Council for Civil Liberties, has been imprisoned as a conscientious objector, and joined Friends about a year ago. His book is worthy of wide circulation.

Joys of the Open Air, by William Graveson, J.P., of Hertford (London: Swarthmore Press, 7½ by 5, pp. 116, 3s. 6d, net), a collection of articles which have appeared in various papers. With illustrations

A Reasonable Revolution, by Bertram Pickard, being a discussion of the State Bonus Scheme—a proposal for a national minimum income (London: Allen and Unwin, pp. 78, 2s. 6d.).

Another long-looked for book is to hand—*Dr. John Fothergill and his Friends: Chapters in Eighteenth Century Life*. (London: Macmillan, 9 by 5½, pp. xxiv. + 434. 21s. net.) This has been prepared during long months of research and study, by our Friend, R. Hingston Fox, M.D., of London, and is a worthy record of the great Quaker doctor. We shall have cause to refer frequently to the mass of information contained in the book. Some revision will be necessary of the note on p. 263. The following is suggested:

" . . . Out of a large family, the eldest son, John, was the father of John Rutter Chorley . . . Dickens. One of the daughters, Margaret, married in 1815 George Crosfield of Liverpool [here and on p. 250 note.]

"Betty Fothergill's sister Mary married Robert Watson . . ."

The author was apparently misled by information given in the "Memoirs of Henry Fothergill Chorley," by Hewlett, published in 1873.

102 FRIENDS AND CURRENT LITERATURE

The book has received careful attention at the hands of reviewers. The following appeared in "The Times" (Lit. Sup.), of June 12:

"AN EIGHTEENTH-CENTURY QUAKER."

"TO THE EDITOR OF "THE TIMES."

"Sir,—One reader at least of your interesting article on Dr. John Fothergill was glad to refresh his memory of Frances Burney's vivid notice of that distinguished man. On November 9, 1773: 'His manners are stiff, set and unpleasant. He is an upright, stern, formal-looking old man. He enters the room and makes his address with his hat always on, and lest that mark of his sect should pass unnoticed, the hat which he wears is of the most enormous size I ever beheld. Nevertheless, this old prig sometimes affects something bordering upon gallantry.' A fortnight later he had conquered her esteem by his medical skill and his real kindness. He advised her never to marry a physician: 'If he has but little to do, he may be distressed; if he has much, it is a very uncomfortable life for his companion.' I notice that he never married. He is said to have made £7,000 a year. He is said to have been Dr. Melchisideck Broadbrim in Foote's 'Devil upon Two Sticks.'

"Yours faithfully,
"G. G. L."

Portraits of the Founders is a two-volume collection of "portraits of persons born abroad who came to the Colonies in North America before the year 1701," with introduction by Charles Knowles Bolton (Boston, Mass.: The Boston Athenæum, 9 by 6½, pp. 690, \$12.00). The portraits of special interest to Friends are Samuel Carpenter, of Philadelphia (1649-1714); George Keith (1638-1716); James Logan (1674-1751); Isaac Norris (1671-1735); Mary (Lloyd) Norris (1674-1748); Hannah (Callowhill) Penn (1664-1726); William Penn (the armor portrait, 1644-1718); Peter Stuyvesant, the Governor of New Netherland and opponent of Friends (1592-1682); Simon Bradstreet, N.E. persecutor (1603-1697); John Endecott, ditto (1589-1665); and others not certainly identified. Regarding George Keith's portrait there are paragraphs (p. 626) detailing the information sent from the Reference Library.

Frank H. Stewart, of Phila. and Woodbury, N.J., has sent across parts 1 and 2 of his *Genealogical and Historical Miscellany*, dated 1918. These pamphlets (which we hope will be continued) give many items of historical value relating to persons and places in Gloucester County, N.J., Samuel Mickle and the families of Whitall, Estaugh, Willets, etc. It is curious to read in connection with the change of Calendar in 1752, "In England March 25th is a settlement day among Friends at the present time."

Send for a copy of *Headley's Monthly Calendar of New and Forthcoming Books* (72, Oxford Street, London, W.1). Headley Brothers Publishers, Ltd., is now "The Swarthmore Press."

Recent Accessions to

JN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to **D** during the last few months :

Albert Peel, M.A., Litt.D., etc., of Great Harwood, Lancs., has presented a copy of his valuable work, *The Seconde Parte of a Register*, being a Calendar of Manuscripts under that title intended for publication by the Puritans about 1593, and now in Dr. Williams's Library, London, printed at the Cambridge University Press, in 2 vols., 1915, with sixty-four pages of indexes.

Memorial of a Beloved Child—Priscilla Alexander (1853—1864), daughter of George William and Catherine Alexander, of Stoke Newington and Reigate. Private circulation, 1865.

"Mr. Whittier's acquaintance with Lucy Larcom began during his residence in Lowell, in 1844. She was at that time employed in the mill and had developed a literary taste and capacity which had brought her into notice. . . . Mr. Whittier assisted and encouraged her and interested his mother and sister on her behalf. She soon became the dearest friend of Elizabeth [Whittier's sister] and was a frequent visitor at the home in Amesbury." (Pickard, "Life and Letters of J. G. Whittier," 1895, p. 482.)

A volume of the poems of Lucy Larcom has been added to **D**, pp. 285, Boston, 1869, with dedication, "To the Memory of Elizabeth H. Whittier."

Miss Amy Barrington, of Monkstown, Co. Dublin, has presented a copy of *The Barringtons, A Family History*, which she wrote for private circulation (Dublin, 1917, 498 pp., and separate volume of pedigrees).

The Barringtons came into the Society of Friends early in the eighteenth century. Thomas Barrington, of Ballymacane, Co. Wexford, married, about 1683, Susanna Nunn, and had seven children. In the will of Thomas he expressed a desire to be buried in Friends' Burial Ground at Corlican, but neither Thomas nor Susanna was in membership in the Society. Several of the children became Friends—Frances, Susanna, John, Nicholas, and probably Nelson. One of the daughters of John and his wife Mary Aldridge was Lydia (1729—1789) who became the wife of William Darragh, of Dublin, and who became famous in a story of the Revolution (see *THE JOURNAL*, vol. xiv., pp. 139, 181; "A Portraiture of Quakerism," by H. M. Lippincott; etc.).

Connected by marriage with the Barringtons are the families of Bancroft, Bewley, Manliffe or Manly, Malone, Shackleton, Fuller, Carleton, Abraham, Leadbeater, Strangman, Pim, Wakefield, Grubb.

There are numerous illustrations.

Henry Gurney, of Reigate, has presented a photographic reproduction of a daguerreotype of Joseph John Gurney and his third wife, Eliza Paul Gurney, and of his son John Henry and daughter Anna, afterwards Backhouse.

In THE JOURNAL, vol. x., there appeared extracts from *The Diary of Abiah Darby* (1716—1794), sent up by John T. Dickinson, of Bloxham, Co. Oxon, great-great-grandson of the diarist. Mr. Dickinson has recently presented this Diary to the Society. It is a folio volume (17 in. by 10½ ins.) of 175 pages, closely written, and in several different hands.

With the Diary have been presented the following marriage certificates :

John Barnard, of Upperthorpe, and Deborah Fisher of Haughton, Co. Durham, 1716; Abraham Darby, of Coalbrookdale, and Abiah Sinclair, of Kendal, 1745; John Barnard, jun., of Upperthorpe, and Hannah Wilson, of Kendal, 1751; Andrew Clark, of Southwark and Ann Mason, of Stepney, 1770; Robert Barnard, of Manchester, and Hannah Gaylard, 1796.

The Last Weapon, by Theodora Wilson Wilson, in Esperanto, 1916.

Travels through North and South Carolina, Georgia, East and West Florida, etc., by William Bartram, 1st London ed. 1792.

Cheering Words for the Master's Workers. New York, 386 pp. A collection of poems made by Anna C. Tatum (Mrs. Edward Tatum) and dedicated to her sisters Elizabeth Smith and Ellen Smith Congdon. Book obtained *per* Thomas J. Battey, and information from Mrs. John H. Congdon, both of Providence, R.I.

Registers of Stanbury Meeting, West Riding of Yorkshire.

There has recently been purchased for the Reference Library an ancient manuscript connected with early Friends of Stanbury. It consists of twenty-two leaves measuring 7½ ins. by 6 ins., which have in most cases been mounted on to new paper on account of their extreme frailty. The binding is scarlet cloth, with paper label.

The information given consists of entries dated between 1660 and 1718, of births, marriages and burials (in some cases supplementing the official digest preserved at Devonshire House), and also of records of sufferings. The names of Smith, Clayton, Crabtree, Pighills, Turner and Taylor occur most frequently.

Through the kindness of Robert H. Marsh, who has presented to D. a copy of *Stanbury—A Bronte Moorland Village*, by Joseph Craven, published in 1907, we are able to give the following history of this manuscript, now, happily, deposited in D :

“ It is not certain where the original copy of the old registers relating to the Quaker families of this neighbourhood is. After passing from one family to another, and from one generation to another, the registers

were eventually lost sight of. From Pickles Hill they could be traced to Liverpool, and then all efforts to recover them proved futile for many years. At last they were found among some rubbish in an old chest and brought back. Mr. Horsfall Turner, having heard of them, reproduced them as far as he could decipher them, in the 'Yorkshire Notes and Queries' No. 1. [then follow extracts from the MS.]”

The MS. evidently came into the possession of Mr. J. H. Turner, of Idle, as Messrs. Magrath and Co., of Bradford, from whom the Library bought it, state that it was sold in 1917, with other effects of his. Mr. Turner wrote in pencil on the inside of the cover: “Printed in my Yorkshire Genealogist. J.H.T.”

Friends' Africa Industrial Mission

Two pamphlets have reached the Reference Library from Emory J. Rees, of Vermilion Grove, Ills., U.S.A., who writes :

“ The first of these is *Vikolwa Vya Vatumwa (Acts of the Apostles)*, translated by myself. The other is *II Kitabu Kyokusoma (II Reading Book)*, made up of short stories from the Bible, together with stories of Native Christians in various fields, and the story of Mary Jones. This is the joint work of Deborah Gorman Rees (my wife) and Roxie Reeve and myself.

“ It may be of interest to know that the press work was done by African boys who less than ten years ago were naked goat herds and ignorant that it was possible to write their language.

“ Both booklets are in the Luragoli, a Bantu dialect spoken by a tribe living near the north-east point of Lake Victoria. It is one of a group of similar dialects often referred to as Kavirondo, a term which is not known or used by the tribes themselves. It appears to have been applied to the tribes by foreigners. The term is a misleading one because it has come to be applied to two entirely distinct groups of tribes, the southern one being Nilotic and the northern one Bantu.

“ When the Friends' Africa Industrial Mission opened its first station at Kaimosi in 1902 none of the Bantu group had been reduced to writing. In the seventeen years that have followed we may fairly say that the Luragoli has been reduced. To this achievement it has been my privilege to contribute largely. We now have somewhat more than half of the New Testament, the most necessary school books, a grammar and a vocabulary, and a series of lessons for missionaries learning the language. I am at present engaged in the preparation of the scripture translations for the printer.”

“The Desecrated Quaker Maidens”

TO what extent did early Quakerism influence the religious life of the continent of Europe, especially in its eastern portion? Scattered over Quaker literature of ancient and modern date there are numerous facts and many suppositions, but so far the subject has not received adequate treatment. The letters printed on the first few pages of this volume of THE JOURNAL, and notes to the letters to be printed later, shed additional light, and the recent translation work of Edward Bernstein, supported by the Friends' “Continental Committee,” will yield valuable results.

Through the efforts of Charles E. Gillett, of Worcester, a pamphlet has been printed entitled *Russian Maidens who suffered as Quakers; a chapter in the religious history of Russia in the early eighteenth century*. (London: Headley Brothers, pp. 48. 2s.) It is a translation by E. Bernstein of an article by V. V. Gur'ev, a priest of the Russian Orthodox Church, which appeared in August, 1881, in a Russian paper of conservative and anti-foreign tendency.

In the ancient town of Tomsk in Siberia there was a female monastery occupied in 1712 by thirty-three nuns, the youngest being forty-nine years old. According to some, these were “crafty, intriguing old women, propagating various dissenting errors,” while others looked upon them as “honest, devout, godly old women,” and as to their history nothing certain was known.

But modern investigators have been fortunate in discovering ancient documents which shed light upon the circumstances which brought these ancient dames into the place they occupied.

In order to crush the heresy of departure from Russian orthodoxy which showed itself in Moscow in 1733, the leaders and teachers of the Raskolniki or dissenters were punished with death and many others banished to Siberia. Among the latter were some women who were sent to a monastery at Tomsk into close confinement. For a few years dissent seemed to have been overlooked and the banished “maidens” probably returned home to Moscow—but in the years 1744-1745 the Raskolniki again raised their heads and another official enquiry was set on foot. No name appears to have been given to the 1733—1734 uprising, but that of 1744—1745 is officially described as “the Quaker Heresy,” and the women, who were again banished to Tomsk, became known as the “degraded” or “desecrated Quaker maidens”—the description “desecrated” indicating that the women had belonged previously to the monastic vocation.

But why the name *Quaker* heresy? Had the movement been begun or encouraged by Quakers from the west? or was it merely a title without historical background? and of what sort of people were the adherents to the sect so called?

M. Gur'ev says that the leaders of the sect held "blasphemous meetings" and indulged in "abominable practices" and permitted "all unnatural forms of incest." He comes to the conclusion that "the sect which was named in the forties of last century as 'The Quaker Heresy,' received that title not in virtue of the nature of the case nor in virtue of any resemblance to, or of any union with, foreign quakerism, but deliberately on account of some special reason, for there was a particular object in view." This special reason is indicated in the remaining section of this pamphlet.

To follow the author would be to doubt the possibility of any extra-national influence, but further light may modify or falsify the conclusions of M. Gur'ev.

R. J. Campbell and Quakerism

"Take any place of worship, Anglican or Nonconformist, wherein the sacramental idea finds no place, and—I say it with all respect—the peculiar quality of Catholic saintship at its best, that sweet, calm, lowly confidence with a touch of awe therein, that exalted serenity which it always exhibits, will be missing. It may be pointed out that the members of the Society of Friends are characterised thereby. That is not quite the case. They have their own special excellence, but it is not just that. And I have often thought that the Society of Friends, which professes to be the least sacramental of all Nonconformist bodies, is in reality more sacramental in its susceptibilities than any of them. All the Quakers I have ever known have illustrated this. Their habit of stillness, listening and expectant, renders them sensitively responsive to all higher influences, through whatsoever media they may come. Readers of Whittier's poetry cannot fail to note this. And the Rev. Canon Hepher in his *Fruits of Silence* supplies an interesting testimony to the same effect."

[*A Spiritual Pilgrimage*, by the Rev. R. J. Campbell, p. 63. London, 1917.]

"I have to thank Dean Inge, too, for putting me on the track of dear Mother Julian, of Norwich¹, whose *Revelations of Divine Love* are a scheme of philosophy as well as an exceedingly beautiful type of spiritual testimony, though doubtless the last thing in the mind of the devout anchoress was to do any philosophising. Richard Rolle² and George Fox come a long way second in my estimation. Jacob Behmen I found difficult and involved, but full of beauty and suggestiveness when I could understand him. But it was always Catholic saintship that spoke most directly to my heart."

[*Ibid.* p. 108.]

¹ Juliana (1343-1443), Norwich anchoress; author of "xvi. Revelations of Divine Love" (first printed 1670; ed. H. Collins, 1877) (*D.N.B.*).

² See Jones, *Mystical Religion*, p. 334.

John Rutter, M.D., of Liverpool

The demolition of St. Peter's church in Liverpool has necessitated the removal of many monuments and mural tablets, among them being a stone tablet to Dr. John Rutter. He is thus referred to in *The Liverpool Daily Courier* of August 23 :

“ His great claim to distinction lies in the services he has rendered the medical profession as the founder of the Liverpool Medical Institution. He was also one of the founders of the Athenæum in 1797, and in 1832 took part in establishing the Provincial Medical and Surgical Association. One interesting fact about Dr. Rutter was that he was a member of the Society of Friends, and for that reason was prevented from giving evidence in a local poisoning case which was the ‘ cause celebre ’ of the day. He is spoken of by Picton as ‘ a fine old primitive Quaker—a sound and sagacious physician,’ and there is no doubt his services were in great request, as at the time of his death in 1839 he resided in St. Anne Street, then the fashionable quarter of the town. The tablet to his memory has been offered to the Medical Institute.”

See *A Historical Sketch of Dr. John Rutter*, by Thomas H. Bickerton, 1910.

12 xi. 1679. Agreed that Edw: Monk & John D'france be appointed to transcribe ye priest of Mulbarton his answere to Benjamine Coales 24 Queeryes, & to send it to the Meeting for Sufferings in London, to be directed to Ellis Hookes (which was done).—*Minute Book of Norwich M.M.*

12 ix. 1673. Ordered that 3 books of every sort of those bookes [which] are sent from London to Samuel Duncon to dispose of to the Service of Truth be Sent to Wm. Kinge of North Walsham & 4 books of a Sort to John Mony of Tillishall to dispose to the perticuler meetings about them, & also 1 of a sort to Thos: Laws of Yarmouth.—*Minute Book of Norwich M.M.*

8 xi. 1676. Agreed that Samll. Duncon, Tho: Murford, Thomas Hayward & Edw: Monk take an account of ye sufferings of such friends as opened their shops on ye day called Christmas.—*Minute Book of Norwich M.M.*

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

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

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

ELIZABETH FRANK, OF YORK (xv. 125).—Thomas P. Cooper, of 16, Wentworth Road, York, writes that he also is wishful to know more of this lady, the compiler of the *Memoirs of Lindley Murray*. He states that she was a person of means and lived on The Mount, York. In her Preface she states that she was acquainted with L. M. only when he was advanced in life, but that "during many years, from motives of friendship to himself and his wife, I lived under his roof." A list of other productions of her pen is given on p. 291 of the second edition of the *Memoirs*.

GEORGE THOMPSON, ANTI-SLAVERY SPEAKER (xiv. 54).—William G. Smeal, of Glasgow, has forwarded for information some voluminous notes respecting George Thompson. He was of London and probably spent more time at Glasgow than Edinburgh. A third visit to America took place in 1864, when the warmth of his reception atoned for the indignities to which he had on earlier visits been subjected.

John Bright said of him, "I have always considered Mr. Thompson as the real liberator of the slaves in the British Colonies, for without his commanding eloquence, made irresistible by the blessedness of his

cause, I do not think all the other agencies then at work would have produced their freedom."

ALICE WRIGHT.—On page 24 there is a notice of visits to Ireland in 1858 and 1860 by Alice Wright of Manchester. By the courtesy of Lawrence R. Wilson, *per* John Ashworth, and with the aid of records in **D.**, we are able to give an outline of the life of this Friend.

Alice Taylor was born in 1812, a daughter of Peter Taylor, of Manchester, a twine manufacturer, and Alice, his wife. In 1853 she married David Wright, of Kettering, a brother of Leslie Wright, who was the first husband of Elizabeth L. Rous, afterwards Comstock (*Life and Letters of Elizabeth L. Comstock*, 1895).

On the death of David Wright in 1854 (followed shortly by the death of an infant daughter) his widow returned to her early home in Manchester, where, in 1857, she was recorded a Minister.

In 1861, Alice Wright married, as his second wife, Samuel Alexander, of Leominster, and on his death in 1884, at the age of 74, she removed to Cheltenham, where her death took place in 1898, aged 86 (*Annual Monitor*, 1900).

QUAKER AND COMEDIAN.—Ezra K. Maxfield, of Cambridge, Mass., and Winthrop, Me., sends a copy of a letter, printed in *The Life of that Eminent Comedian, Robert Wilks, Esq.*, London, 1733—a book recently come to light in Harvard University Library.

“A CHARACTER OF MR. WILKS. BY RUTH COLLINS, A QUAKER.¹”

“Sept. 27, 1732.

“Died this Day Master ROBERT WILKS of the *Irish Nation*. He was one that shewed great *Behaviour* of Body, and spake many *quaint Words* of *Vanity* upon a *Stage of Wood*, before *People* who delight in *vain Babbling*; and they are now greatly troubled at his Loss. For, say they, *where shall we find his Fellow, to yield Delight unto our Ears* and unto our Hearts, in the doleful Evenings of the Winter. Those that were of his *Company* also *mourn*, and say, *Our Neighbours will rejoice*, as hoping to be Gainers by his *Departure*.”

In the card-catalogue in D. is a cutting from a second-hand book-list of a volume of tracts, dated 1732, headed: “Collins (Ruth). The Friendly Writer and Register of Truth,” followed by titles of four other publications. No other reference appears.

There does not seem any genuine Quaker ring about the letter.

“¹See the Friendly Writer and Register of Truth. For Sept. p. 30.”

EZRA K. MAXFIELD (Ridgely Hall 41, Cambridge, Mass.) writes:

“I am much interested in the literary side of Quaker history and have been at work more or less for the past ten years on the subject. I intend eventually to publish a book, which shall cover both the Quaker and the Opponent sides.

“At present I am simply preparing certain chapters covering the first hundred years of Quaker history and am confining myself to the anti-Quaker side. Such captions as ‘The Quaker and the Stage,’ ‘The Quaker and Prose Satire,’ ‘The Quaker in Verse Satire,’ ‘The Quaker in Chronicle and Diary,’ will give an idea of the content of my present work. I am taking up such special writers as Daniel Defoe, Dean Swift, and Addison and Steele, in particular detail.

“It has long been my feeling that a great gap exists between Quaker history as written by our Society and Quaker manners, customs, and beliefs as interpreted by worldly historians. My work will attempt to reconcile the two points of view and show the effect of Quakerism on English Letters. Eventually I shall try to cover the entire field. In my present work, as I have already stated, I shall treat only what concerns the period 1650-1750.”

E. K. Maxfield would welcome any suggestions offered by the readers of THE JOURNAL and others.

A QUAKER INVENTION.—Extracts from an article which appeared in *Household Words, a Weekly Journal*, conducted by Charles Dickens. Vol. VI. 1852, p. 31.

“About thirteen years ago, a Quaker was walking in a field in Northumberland, when a thought struck him.

“Well, what of that? There are men walking in fields in Northumberland every day; and there are Quakers walking in fields everywhere in England, at all times, and all with some thought or other in their heads. What is the wonder of that particular case, thirteen years ago?

“Why, the idea was a noticeable one. It has produced some rather important results—results which make that walk in the field a matter of considerable consequence to everybody who reads this page.

“The man who was walking was named Thomas Edmondson. He had been, though a Friend, not a very successful man in life. He was a man of integrity and honour as he afterwards abundantly proved, but he had been a bankrupt, and was maintaining himself now as a railway clerk at a small station on the Newcastle and Carlisle line. In the course of his duties in this situation, he found it irksome to have to write on every railway ticket that he delivered. He saw the clumsiness of the method of tearing the bit of paper off the printed sheet as it was wanted, and filling it up with pen and ink. He perceived how much time, trouble, and error might be saved by the process being done in a mechanical way—how tickets might be printed with the names of stations, the class of carriage, the dates of the month, and all of them, from end to end of the kingdom, on one uniform

system. Most inventors accomplish their great deeds by degrees—one thought suggesting another from time to time; but when Thomas Edmondson showed his family the spot in the field where his invention occurred to him, he used to say that it came into his mind complete, in its whole scope and all its detail.”

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“The Manchester and Leeds Railway Company were the first to avail themselves of Mr. Edmondson’s invention; and they secured his services at their station at Oldham Road for a time. He took out a patent, and his invention became so widely known and appreciated that he soon withdrew from all other engagements to perfect its details, and provide tickets to meet the daily growing demand. He let out his patent on profitable terms. As his profits began to come in, he began to spend them, and it is not the least interesting part of his history to see how. It has been told that he was a bankrupt in early life. The very first use he made of his money was to pay every shilling he had ever owed. He was forty-six when he took that walk in the field in Northumberland. He was fifty-eight when he died, on the 22nd of June last year (1851).

“When we glance over the railway reports of the United Kingdom for a single year, it may strike us that a vast deal of riding has come out of one single solitary walk—a prodigious machinery of convenience out of one turn of a sagacious man’s thought. It is not an exaggeration to attribute a considerable proportion of

the existing passenger traffic to the skilful administration of tickets, any more than it is to ascribe much of the increase in commercial business to the institution of a convenient currency. The present number of travellers could not have been forwarded if their tickets must have been torn off printed books or sheets, and filled up with pen and ink. If it be said that this is one of the inventions which was sure to come because it is so much wanted, and that Thomas Edmondson happened to be the man: we may safely say that he was the man who conceived a vast idea with the true sagacity of genius, and worked it out with industry and patience, and enjoyed its honours with modesty and dispensed its fruits with honour and generosity.

"We do not know what his best friends need claim for him more."

Note by William G. Smeal, who forwarded the extracts. The article in *Household Words* traces the development of T.E.'s system and describes several of his other inventions connected therewith, which ultimately were adopted by every Railway in this country and on the continent, and some of his instruments may to this day be seen in operation in every railway Booking Office in the U.K. The foregoing extracts contain the opening and the closing paragraphs. The whole article is of a most interesting character.

BAPTISMS.—Notes on the Parish Registers of St. Mary's, Nottingham, 1566 to 1812, by John T. Godfrey. Nottingham, Henry B. Saxton, King Street, 1901, p. 49. Baptisms.

"Christ: ye sonne of Christ: Berriman & Alice his wife born March ye 3rd, 1654, but ye parents bee Quakers it were not baptised till October 20th, 1658, by ye desire of the mother then converted & convinced of her erroneous judgm^t."

J. E. GRUBB.

ANN BLAYKLING.—In Braithwaite's *Beginnings of Quakerism*, pp. 345-346, there is an account of various pieces of foolishness committed by this woman, bringing scandal on the Quaker Church, before she settled down into sober ways.

Bunyan, in his controversy with Edward Burrough, alludes to her: "Lest you should think that the Quakers are not such as condemned me and others for preaching according to the Scriptures, as you would fain clear yourselves of this charge laid against you in my book, by your saying you deny the accusation to be true upon any of the Quakers, I shall therefore tell you of your sister Anne Blackly who did bid me in the audience of many 'to throw away the Scriptures.' To which I answered, 'No, for then the devil would be too hard for me'" (*A Vindication of Gospel Truths*).

A. NEAVE BRAYSHAW.

Sarah F. Smiley died in 1918, aged about 88. See p. 69.

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