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THE JOURNAL  
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FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.  
Devonshire House, 136, Bishopsgate, London, E.C.2

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Our Quotation—6

*“I must offer and tender my life and all, for my testimony if it be required of me.”*

*“I bless the Lord that I am here this day upon this account, to bear testimony to the Truth.”*

*“Although I am out of the King’s protection, yet I am not out of the protection of Almighty God.”*

MARGARET FELL,  
Trial at Lancaster Assizes, 1664.

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The Remarkable Religious Experience  
of Edmund Gurney, of Norwich  
(1723—1796)

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EDMUND GURNEY, the younger, of St. Augustine’s, Norwich, worsted weaver, was the only surviving son of Edmund Gurney (1697-1742), of the same parish, place and trade, by his wife, Mary Pearce, daughter of William Pearce, of St. Giles’s, Norwich.

Edmund Gurney, senior, who was clerk to London Yearly Meeting, in 1732 and 1735, was the youngest of the four surviving sons of John Gurney, of Norwich, the

founder of the Gurney family in that city, by his wife Elizabeth Swanton, and was a brother of Joseph Gurney, grandfather to John Gurney, of Earlham Hall.

Edmund Gurney had a family of seven sons and four daughters, all of whom died in infancy or childhood, save three, viz., Edmund Gurney, junior, and two daughters. Lucy (1722-1749), the eldest, married in 1746, as his first wife, her first cousin, John Gurney, of St. Augustine's, Norwich, worsted weaver, and later banker, brother to Henry Gurney, who was his partner in the establishment of the famous banking firm of Gurney of Norwich, in 1775. The second daughter was Mary, (1726-1788). She was a minister for about twenty-seven years; and there is an account of her in *Piety Promoted*, in which it is stated that Edmund and Mary Gurney were "Friends well-esteemed and religiously concerned to educate their children in the way of truth."

Edmund Gurney, junior, was born at St. Augustine's, Norwich, 6th October, 1723, apparently. He married firstly at the Friends' Meeting-house, Lynn, 12 August, 1747, Martha Kett, daughter of Richard Kett, late of Norwich, and half-sister to Elizabeth Kett, who married his (Edmund Gurney's) first-cousin, John Gurney, of St. Clement's, Norwich, son of Joseph Gurney by his handsome wife, Hannah Middleton, (whose published portraits are so well-known), and father of John Gurney, of Earlham. By Martha Kett, Edmund Gurney had a son Edmund, (1748-1764) and a son Jacob who died in infancy.

Edmund Gurney married secondly about 1753, Ann ———, who had two children who died in infancy; and he married thirdly, in 1757, Priscilla, daughter of Timothy Bevan, of London, who died at Norwich, 4 October, 1772, aged thirty-five.

Of Priscilla (Edmund) Gurney there is an account in *Piety Promoted*, in which references are made to the affectionate ministrations of her husband, and her affection for her father, who with her three brothers came from London to visit her.

There is also in *Piety Promoted* an account of Ann Gurney, daughter of the aforesaid John Gurney, of St. Augustine's (who married firstly Lucy Gurney, sister to Edmund Gurney, junior), by his second wife Ann Kendall.

There are in this account references to her uncle Edmund Gurney's spiritual ministrations in her last illness. She died in 1772, aged nearly fifteen.

Edmund Gurney appears to have adopted in early manhood infidel opinions, about which and his conversion we subjoin a remarkable narration, kindly communicated in 1893, by the late Richard Hanbury Joseph Gurney, of Northrepps Hall, Norwich, grandson of Joseph John Gurney, together with some particulars furnished by his father John Henry Gurney and cousin Hudson Gurney, F.S.A.

Later, Edmund Gurney became a well-known and much esteemed Quaker minister, although, unless a testimony was issued concerning him, we have no particulars, except that he travelled in the ministry with John Kendall, of Colchester, in 1766, upon a visit to Friends of Kent, Surrey and Sussex, which, John Kendall says, was performed "in a good degree to our comfort and satisfaction."

In our possession are three letters addressed by Edmund Gurney, to the writer's great-grand-uncle, Samuel Day, a Quaker minister of Stansted, Essex.

These letters, which are written in a very plain neat hand, are dated 1764 and 1772. They are inscribed to "Dear cousin Samuel Day," a "Quaker cousinship" truly, as S. Day was no relation to the writer whatever, though he had married, as his first wife, Kezia Lawrence, sister to Sarah, the wife respectively of Samuel Gurney, of Keswick, near Norwich, a first cousin of Edmund, and of Thomas Bland of Norwich, the two sisters both being ministers.

The letters are mainly of a religious character; the first, dated Norwich, 25—x.—1764, says:

My mind was, as I apprehend, nearly touched with sincere desire for thy growth and preservation in the unchangeable Truth [A post-script adds]—Thou was so kind as to offer to get me a double Gloucester Cheese, shall be obliged to thee to do it first opportunity and send me by Nassmith's waggon. I will pay cous[in] Sammy for it. Vale.

The next letter, dated 8—xi.—1764, acknowledges the receipt of the cheese costing 6/7 $\frac{3}{4}$ . He names "my cousin Hannah Bevan being on her return to town . . . Thy loving Cousin Edmund Gurney." The third

letter is dated 16—i.—1772; the writer condoles with Samuel Day on the decease of his sister.<sup>1</sup>

My Brother Gurney's Daughter we have for now near a week been expecting every day to be removed and I am frequently with Them that I cannot leave home in the present circumstance of the Family or had most likely been ere now in London: therefore Thou will see this pinching tryal on this family so confines me that I shall not be able to attend the funeral of Thy Sister, but my dear love attends Thy Brother, Self and Sisters. . . . P.S.—It has been a very exercising time to my Sister, who, poor woman, have been flattering herself with her Daughter's recovery and now this sudden alteration, in which no hopes are Left has fell very heavy upon her, but through devine mercy She seems greatly resigned within a day or two past.

This refers to the Ann Gurney aforesaid, of *Piety Promoted*, who died three days after the date of this letter, viz. 19—i.—1772, aged nearly fifteen years.

To conclude our account of Edmund Gurney, other than the particulars in the following narration, we may add the following. Hudson Gurney left a note to the effect that "Edmund Gurney was converted under the preaching of John Wesley" who was many times at Norwich, but in this he may have been mistaken. Edmund Gurney was a partner with his brother-in-law, John Gurney, as "Master Weaver" in Norwich, and a letter of a nephew, preserved at Keswick Hall, near Norwich, mentions that their windows were smashed in a great riot there in July, 1740. This happened upon July 7th. It arose through a rabble affixing "a Note on the Door of every Baker in the City. . . *Wheat at sixteen shillings a Comb.*"

The riot resulted in the prison being opened, the prisoners released, five adults and a boy being killed, and many others dangerously wounded.<sup>2</sup>

R. H. J. Gurney adds that Edmund Gurney married money with each of his three wives, yet he fell into financial difficulties and had to be, apparently, supported by his relations, and was not considered a strong character from a worldly standpoint.

Edmund Gurney died in St. Stephen's parish, Norwich, 6 October, 1796, aged seventy-three years, and was buried in Friends' Burial Ground there, 9 October.

<sup>1</sup> Mary Dimsdale, wife of Tayspill John Day, of Stansted, and sister-in-law of Thomas, first Baron Dimsdale.

<sup>2</sup> See *Gentleman's Magazine*, 1840.

Under date 20—iii.—1799, Susanna Crafton, (second wife of Thomas Day of Saffron Walden, brother to the aforesaid Samuel Day), records in her diary :

N.B.—Heard with Pleasure that the affairs of our dear deceased fr<sup>d</sup>. Edmond Gurney are like to be fully made up.<sup>3</sup>

The name of Edmund was retained in the Gurney family in the persons of Edmund Gurney, who died at Sheffield in 1821, and in that of our late Friend Henry Edmund Gurney, of London and Reigate, who died in 1905, aged 84.

The following narrative was printed in *Musings and Memories*, being chiefly a collection of anecdotes and reflections of a religious character on various subjects, collected by Joseph Walton, Philadelphia, 1875, pp. 271-275. It also appeared about the same time in an English illustrated periodical principally for young people, called, we think, *The Family Friend*, or some such title, and we distinctly remember reading it at the time of publication with considerable interest, about forty years ago.

JOSEPH J. GREEN.

“ About the middle of the last century Sarah Taylor,<sup>4</sup> of Manchester, England, a humble minded minister of the Society of Friends, engaged in a family visit to the members of her own religious Society in the city of

<sup>3</sup> James Jenkins, in recording the death of Edmund Gurney, wrote :

“ He died, as it was supposed, of a broken heart, having discovered but a short time before that his commercial concerns were in a state of insolvency, owing to the improper management of a friend whose name was Ellington, in whom he had placed the management of his business. They were manufacturers of what are called Norwich stuffs, and in which I have heard they did largely in the export line.

“ The first time that I saw Edmund Gurney was (I think) at the marriage of my mistress, Hannah Jesup, in 1770, at Woodbridge, when I noticed his cheerfulness of disposition as a man, and the high estimation in which he was held as a Minister. . . . As a preacher he possessed great energy of manner, with a copious and constant flow of appropriate matter, and in diction elegant, but his voice was dissonantly harsh, that working it up (as it used to be) to a musical pitch, did not improve. His person was tall: he wore a brown wig and his clothes were uniformly of a drab colour (*Records and Recollections*, ms. in D.).

<sup>4</sup> Sarah Taylor (1717-1791) was the daughter of John and Margaret Routh, of Wensleydale, N. Yorks. About 1737 she went to reside with her brother, John Routh, in Manchester. In 1749, she married William Taylor ( -1750), who died a few months later. Something is known of her travels in the ministry—Richard Lindley records a visit to Darlington in 1767 of “ Sally Taylor (Manchester) ” (*THE JOURNAL*, xiv. 87), and in 1769 she was in Ireland (*ibid.* xv. 18). Several of her letters to Ann Fothergill are in D.

Norwich: she was generally kindly received; but Edmund Gurney, who had joined a club of infidels, refused to receive a visit from her.<sup>5</sup>

“ This honest hearted lover of the souls of men was much distressed at [his] conduct, and one night retired to bed not a little depressed about this matter, no doubt endeavouring, before giving herself to sleep, in humility to cast her burden upon her Lord and Saviour. At last she slept, and when the sound sleep of the early part of the night was past, she dreamed. In her dream, she thought that she awoke, and finding the day had broken, arose, dressed herself and went downstairs: she opened the front door and walked out into the street. The public lights were not all extinguished, and this, with the daylight which was increasing, enabled her to see the names of the residents of the different houses on their door plates. She thought she passed through several streets, making several turns, until at last she came to a house, on which she saw the name of Edmund Gurney. Stepping up and ringing the bell, a porter quickly opened the door. She asked if Edmund Gurney was in—the man replied that he was in the garden, but he had ordered him not to admit any of the Quakers into the house. Sarah dreamed that she passed right by the astonished man, and seeing a side-door, she opened it, and finding it was the way to the garden, she followed one of the walks until she came to a summer-house. A man was sitting therein, who, as she stepped within the door, said, ‘ I believe the devil could not keep the Quakers out.’ Sarah dreamed she sat down on a bench, and he, who had risen on her entrance, sat down beside her, when she thought she was favoured so to speak to him, that the witness for the truth in him was reached, and he was much affected and tendered. When her service seemed over she left him and then she awoke and behold it was a dream.

“ Looking out of the window of her room, she saw that day was breaking and, solemnly affected by the Vision she had been favoured with, she arose and dressed herself for going out, just as she had done in her dream. On opening the door looking into the street, everything

<sup>5</sup> The account as given in *Musings and Memories* has been, at this point, corrected to above by R. H. J. Gurney.



seemed so entirely as she had seen it, that without hesitation, or speaking to anyone in the house, she started onward, taking her dream for direction. As she passed along, the same houses with the same names on the door plates appeared as in her dream, and she followed, tracing them from street to street, until the house with Edmund Gurney's name on it, stood before her. She rang the bell: the porter opened the door, and, to her enquiries if Edmund Gurney was in, he said 'Yes,' but added, 'He has commanded me not to admit any of the Quakers.' This would probably have discouraged Sarah if it had not been for the dream: but as all things had as yet turned out as she had seen in her vision, she determined to trust it further, and so pushing by the man, she opened a side door and let herself into the yard. The garden appeared exactly as seen in her dream and she soon found the summer-house where Edmund Gurney was sitting with a book in his hand. As she entered, he arose, and, approaching her, said, 'I believe the Devil could not keep the Quakers out.' Sarah sat down, and he took a seat beside her: she soon found her heart tenderly concerned for him, and her mouth was opened to address him in the persuasive utterance of Gospel love; she told him he had professedly adopted sentiments which his heart refused to own and that he was reading infidel books to strengthen him in infidelity. Edmund was affected under her ministry and he knew her message to him was the truth. When she arose to leave him, he pressed her to stay and breakfast with him, but this she declined, saying, she had nothing further to do there. Bidding him farewell, she returned to her lodgings her heart warmed in grateful admiration of the Lord's wonderful leadings and marvellous loving-kindness.

"Edmund Gurney, through the Lord's renewed and strengthening grace, was thoroughly aroused from the slumber in which the evil one had sought to keep him to his utter ruin. He never again attended the Infidel Club and as in deep abasement and sorrow of heart he repented for the past and submitted to the baptisms of the Holy Spirit, and living in reverent obedience to the Lord's teaching, he grew in religious experience, and in time came forth in the ministry."

## Elizabeth Fry's last Yearly Meeting

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**A**N account of the Women's Yearly Meeting of 1845, recently presented to **D.** by William F. Wells, contains the following touching incident :

“ 5th sitting 6 day p.m. 20th of Fifth Month, 1845. This sitting was marked with the acceptable company of one greatly endeared and valued, who has been long sequestered from assembling with her friends, many of whom believed they would see her no more—our dear friend E. Fry. At the commencement of the meeting she was led in by her brother S.G. [Samuel Gurney] and placed in a chair facing the meeting, below the desk. The circumstance seemed to bring a feeling of chastened pleasure over many minds, to see her whom we had long loved but considered as lost to our sight, once more take her seat among us, with the same benign dignity and love even more elevated than before still resting on her brow—to hear her well-known voice with scarce less power and sweetness advocating the best of causes, seemed so like a message direct from heaven.”

“ Dear E. Fry was again with us at this sitting [held one week later]. She addressed us very sweetly towards the latter part, beseeching to abide in the vine to bring forth fruit unto righteousness. The meeting gathered into great silence whilst she spoke.”

Elizabeth Fry's death took place on the 13th of the following Tenth Month.

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## History of the Reference Library

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Owing to the cost of production, it has been decided to print Anna L. Littleboy's Presidential Address in the next year's volume of **THE JOURNAL**, instead of issuing it as a separate pamphlet.

# The Convincement of Remington Hobbie

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**J**N the *Journal of David Sands* (1745-1818), who travelled much in the ministry and whose labours were specially fruitful in New England, we have an account of the circumstances which were the means of attaching Remington Hobbie to the Society of Friends. Aside from the references in the *Sands Journal*, we know only one account of R. Hobbie, viz., in *The Society of Friends in Kennebec County, Me.*, by Rufus M. Jones, then principal of Oak Grove Seminary (a pamphlet of thirty pages, illustrated, New York, 1892, recently added to **D**).

We subjoin the notice which appeared in the latter publication :

Remington Hobbie was at first undoubtedly the strongest and most influential member of the little society at Vassalboro, Maine. He was a magistrate in the place and inhabited a spacious house, built like the old English homes, with a front hall so large that a "yoke of oxen with cart attached could be driven in the front door, up the hall and turned around in it," as the neighbours said. When David Sands and his companion were in Vassalboro, holding their first meetings, Remington Hobbie said to his wife: "I hear these Quakers are decent, respectable looking men. I believe I shall invite them to my house, as they must be but poorly accommodated where they are." She agreed and they were invited. When they came they were shown into the common room or kitchen. After being seated, they remained in perfect silence. Remington Hobbie being entirely unacquainted with the manners of Friends, was at a loss to account for their remarkable conduct, and attributed it to displeasure at being invited into his kitchen. He at once had a fire made in his parlor, saying to his wife: "I believe these Quakers

are not pleased with their reception: we will see how they like the other room." He invited them in, but the same solemn silence continued, at which he became almost vexed, and thought to himself, "they are certainly fools or take me to be one."

As these thoughts were passing in his mind, David Sands turned and fixed his eye full in his face and in the most solemn manner said: "Art thou willing to be a fool?" when he paused and again repeated, "Art thou willing to become a fool for Christ's sake?" He continued with such power that Remington Hobbie could not withstand it, and in a short time he was fully convinced of Friends' principles and practices. He was ever after a most intimate friend of David Sands and often his co-laborer. "His gift for the ministry was acknowledged," and for many years he preached the Gospel acceptably. In the affairs of the Church he was a "weighty man."

David Sands dates this visit "in 1777 or 1778." Two letters to David Sands from his close friend are printed in his *Journal*, but they do not provide any historical data. Hobbie travelled widely and frequently through various sections of the country. He was on the island of Nantucket in 1788, 1796 and 1800. We have not before us the date of his death.

In *Kennebec County*, we are told that the school at Vassaboro, during a portion of its short life had "William Hobbie (grandson of Benjamin Hobbie) a vigorous spirited man and a natural teacher" as its first principal, *anno* 1850, but nothing more appears to be known of the family of Hobbie in connection with Friends.

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It may be the "pernickitiness" of years, but I dislike to see a Bible carelessly handled, or turned back cover to cover, or its texts alluded to in the flippant modern style of "John three sixteen"—reminding me of the Irish priest who remarked to a tyro that was constantly alluding to the great Apostle as "Paul": "Shure, if ye can't bring yourself to say 'Saint,' say 'Misther.'"

From *Reminiscences of Friends in Ulster*, by James N. Richardson, 1911.

## A Quaker Bible and some of its Associations

---

**T**HROUGH the recent disposal of the valuable library of Quaker books and early printed pamphlets and broadsides, formed many years ago by Thomas James Backhouse, of Sunderland, an interesting family Bible has come into the possession of the present writer.

The volume is a quarto, printed at Oxford by John Baskett, in 1727, bound in leather, now much perished. On the back of the first title-page and on the succeeding two pages are entries of births, deaths, etc., relating to the families of Hedley and Robson, of Darlington.

1. The first entry informs us that this is "Nathan Hedley Book, Bought at York, 1st. mo. 1728." Nathan Hedley (1696-1770) was a son of Thomas Hedley, of Hedley-on-the-Hill, Ovingham, Co. Northumberland, by his second wife, Margaret Ward. He was a "stay-maker," of Darlington. There are seven Hedley entries, one referring to the wife of the owner—"Sarah Hedley, departed this life the 21 of the 10 mo., 1764, in the 63rd year of her age."<sup>1</sup>

2. The next owner of the Bible was Thomas Robson (secundus) (1736-1812), of Darlington, linen manufacturer, son of Thomas Robson (primus) of Darlington, by his third wife, Mary Hedley; Mary Hedley was sister of Nathan Hedley. At the decease of Nathan Hedley, his nephew, Thomas Robson, became possessed of the Bible.

Thomas Robson was, for some years, secretary, treasurer, etc., of the Darlington Insurance Company, and was so much appreciated that he was appointed by the Society "bookkeeper to the end of the world"! There are fourteen register-entries made by Thomas Robson, the first recording that

"Thomas Robson, son of Thomas and Mary Robson, born the 19th of the 12th month, 1736, and Margaret Pease [1739-1803], daughter of Edward and Elizabeth Pease, born the 4th<sup>2</sup> of the 4th month, 1739, were married the 20th of the 1st month, 1763."

The remaining entries record the births of their eleven children, seven sons and four daughters of whom four sons and three daughters lived to maturity and left descendants.<sup>3</sup>

3. Upon Thomas Robson's death his youngest daughter, Margaret (1775-1858), became the next owner. She entered her name under that of her father, adding the year 1812. Margaret Robson married in 1817, William Richardson, of Shields (1771-1842). She was a prominent Quaker minister. After her husband's decease, she removed to Sunderland to reside among her many near relatives. Owing to lameness she was accustomed to preach from her bath-chair. She added dates of death and ages to the birth entries made by her father, from 1776 to 1852.

4. From Margaret (Robson) Richardson the Bible passed into the possession of the family of her only daughter, Margaret (1818-1854), first wife of Thomas James Backhouse (1810-1857), of West Hendon House, Sunderland. Thomas J. Backhouse collaborated with his cousin, Thomas Mounsey, and great-uncle, Thomas Robson, and others in compiling Quaker biographies. One volume was printed in 1854, and the remainder are in MS. at Devonshire House.

5. Thomas William Backhouse (1842-1920), eldest son of Thomas J. Backhouse, was the next possessor. He lived at West Hendon House and was a public benefactor. He was also a notable astronomer.

6. Upon the recent decease of T. W. Backhouse, the Bible became the property of his niece and the writer's by marriage, viz., Mabel Backhouse, wife of Wilfred Arthur Mounsey, of Sunderland, who disposed of this family heirloom, with much other Quaker literature, to a Quaker bookseller, at Darlington.

7. The present writer secured the return of the volume to the family and values it highly. Thomas Robson, the second owner of the book, was his great-grandfather.

JOSEPH J. GREEN.

Godwyn Lodge,  
Hastings.

#### NOTES.

<sup>1</sup> For further particulars of the Hedley family, see James Backhouse's *Select Family Memoirs*, 1831; H. E. Smith's *Annals of Smith, of Cantley*, 1878; George Baker's *Unhistoric Acts*, 1906; Norman Penney's *My Ancestors*, 1920; Richard Lindley's MS. Diaries in D.; and the extensive history of the family, by J. J. Green, in MS. at Devonshire House.

<sup>2</sup> Some authorities give "15th."

<sup>3</sup> For further particulars of the Robson family, see *Select Family Memoirs* and *Annals of Smith, of Cantley*, as above; also Joseph Foster's *Pease, of Darlington*, 1891; Richard Lindley's MS. Diaries in D., and J. J. Green's voluminous *History of the Robson Family*, MS. in D.

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## The Household Account Book of Sarah Fell, of Swarthmoor Hall

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The great work of reproducing and editing this manuscript has now reached its final stage. The Index is in type and passed for press. The volume runs to over 600 pages, including thirty-two pages of Introduction and thirteen pages (twenty-six columns) of Index to persons, places and things. The Index indicates seventy-four persons of the name of Fell. This important work will be published in the autumn, by the Cambridge University Press.

## Lord North and the Quaker

---

A QUAKER well-known  
In fair London town  
For his prim puritanical airs,  
Took it once in his head,  
As he lay in his bed,  
To find fault with public affairs.

He turned to his wife,  
And said: "My dear life,  
I've not slept a wink all the night,  
But I'll straightway go forth  
To the house of Friend North,  
And tell him, he has not done right.

"For thou know'st very well,  
And hast oft heard me tell,  
What service for him I have done!  
Yet the ill-natured foe  
To his shame, and my woe,  
Has left me quite out of his loan.

"So bring me my coat  
And my camlet surtout,  
Which I had on the last Yearly Meeting,  
My new beaver hat,  
My gloves and cravat,  
And a shirt of my own Tabby's plaiting."

Thus equipped, he set out,  
On his whimsical rout,  
Toward the West-end of the town;  
He arrived before eight  
At the Minister's gate,  
And was asked to walk in and sit down.

This done, he began  
To inquire of the man,  
If his Master, friend North, was at home,  
Who replied with a bow:  
"Sir, I'll soon let you know  
If his Lordship's at leisure to come."

“ Sir, my lord is within  
 And begs you’ll send in  
 The business about which you came,”  
 “ My business,” quoth he,  
 “ Is with him, not with thee,  
 And I’ll not even tell thee my name.”

This strange pompous air  
 Made the servant to stare,  
 And to think it was Governor Penn,  
 Or some such great man  
 Come in with a plan,  
 To restore to us peace once again.

His lordship thought too,  
 Some merit was due  
 To this wonderful wise supposition,  
 So without more delay  
 He thought proper to say :  
 “ Let this man have immediate admission.”

Then with hat on his pate  
 And such haughty gait,  
 Our hero marched into the room,  
 The minister cries,  
 Betwixt rage and surprise,  
 “ Who are you, and from where do you come ? ”

“ From the city I came,  
 Thomas Smith is my name,  
 The first in a great banking house,  
 Who for many years gone  
 Has subscribed to the loan,  
 But will never more lend thee a sous [souce].”

“ Your money, my friend,  
 I judge you will lend  
 Where you think you can make the best trade,  
 For all Jews young and old  
 Love to put out their gold  
 Where the highest per cent. can be made.”

“ All Jews ! what dost mean ?  
 Now in trade I have been  
 Full twenty long years, if not more,  
 Yet in truth I can say  
 By yea and by nay  
 I never was Jew called before.”



“ Sir, excuse what I’ve said,  
 But in matters of trade  
 You know Jew and Gentile are one,  
 For should I bring you cash  
 You would say it was trash,  
 But it’s gold, when we treat of the loan.”

“ When we treat! thou may’st say,  
 For from this very day,  
 With thee I’ll have nothing to do ;  
 Since thy loaves and thy fishes  
 And all thy good dishes  
 Thou giv’st to thy own hungry crew.”

“ Sir! the time goes on fast,  
 So I’ll beg you’ll make haste  
 If to offer you’ve anything more ; ”  
 “ Nay, I’ve no more to say.”  
 “ Then just walk, Sir, this way  
 And my servant shall show you the door.”

To this hint, our good friend  
 Did his ear quickly lend,  
 And finding the day was far spent,  
 He returned to the city,  
 (And here ends my ditty),  
 As great and as wise as he went!

Copied by J. J. Green from a copy of a manuscript written by Esther Wheeler (*aft.* Seebohm), dated Hitchin, 12mo. 14, 1825.

The story relates to the disastrous loan of 1781 by Frederick, Lord North, second Earl of Guildford, K.G. (1732-1792), the famous chancellor.

Thomas Smith (c. 1725-1792) was of the banking firm of Smith, Wright and Gray (see *THE JOURNAL*, xvi. 13). In *Family Records*, by Charlotte Sturge, privately printed 1882, pp. 76, 77, it is stated that Thomas Smith’s two daughters married respectively Thomas Fox, of Wellington, Somerset, and Samuel Tregelles, of Falmouth. When Samuel Harris (born 1741), C. Sturge’s grandfather, was in Thomas Smith’s employ, as a clerk in his bank, his future mother-in-law requested from his employers some testimony as to his character upon his marriage engagement.

In reply “ Thomas Smith informed her that so highly did he esteem her intended son-in-law, that, had he asked him for one of his own daughters for his wife, he should have consented at once to his proposal.” “ They [Samuel Harris, then aged about forty-two, and Elizabeth Belch] were married in 1783.”

## Quakers in Cambridgeshire, 1685

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**N**OTES of the Episcopal Visitation of the Archdeaconry of Ely in 1685 (*Collected Papers of Henry Bradshaw, late University Librarian, Cambridge, 1889., pp. 297-332*).

From papers belonging to John Taylor, of Northampton, who bought them as waste paper at Market Harborough; some of the sheets wanting, but sixty-seven parishes are included. The particulars given are a forlorn picture of the condition of the parishes and parish-churches at that period. They give name of incumbent, patron, condition of church and churchyard, value of living, names of schoolmasters, number of families in parish, dissenters if any, names of proprietors, etc., etc., including also names in some cases of gentry, etc.

SUTTON.

Six familys of Quakers.

MEEPOLE.

One female Quaker in the parish.

CHATTERIS.

The parish abounds w<sup>th</sup> Quakers.

DOWNHAM.

Two or three stubborne Quakers.

BALSHAM.

Two Quakers.

ABINGTON MAGNA.

Two Quakers, one excomd. for not paying Tithes.

RAMPTON.

One Dissenter a Quaker.

ALL-HALLOWS, CAMBRIDGE.

Several Quakers.

BARTON.

One Quaker.

OAKINGTON.<sup>1</sup>

Three or four Quakers and their Families.

Of the sixty-seven parishes described only forty-six include particulars of nonconformists, etc. Some Friends may be included under "Dissenters."

<sup>1</sup> Of Oakington it is said: "This y<sup>e</sup> most scandalous Parish and worst in y<sup>e</sup> Diocese for y<sup>e</sup> people are most vile."

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The Truth is one and the same always. Though ages and generations pass away—one generation goes and another comes; yet the Word, and the Power, and the Spirit of the Living God endures for ever and changes not.

MARGARET FELL.

## Crossing the Atlantic<sup>1</sup>

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THE following notice of the early settlement of Burlington, New Jersey, by the English, communicated to the Historical Society of Pennsylvania by John F. Watson, was copied from the original autograph of Mrs. Mary Smith, a Friend, who arrived with the primitive colonists when she was only four years of age :

“ Robert Murfin and Ann, his wife, living in Nottinghamshire, England, had one daughter born there in the year 1674, the 24th of the 2d month, named Mary (the writer of this account, who married the first Daniel Smith, of Burlington). After that they had a son, Robert [Born 3rd mo. 24th, 1676].

“ Some time after, it came in their minds to move themselves and family into West Jersey in America ; and in order thereto, they went to Hull and provided provisions suitable for their necessary occasion—such as fine flour, butter, cheese, with other suitable commodities in good store ; then took their passage in the good ship, the *Shield*, of Stockton, with Mahlon Stacy, Thomas Lambert, and many more families of good repute and worth ; and in the voyage there were two died and two born, so that they landed as many as they took on board. And after about sixteen weeks sailing or on board, they arrived at Burlington in the year 1678 ; this being the first ship that ever was known to come so high up the Delaware River. Then they landed and made some such dwellings as they could for the present time ; some in caves, and others in palisade-houses secured. With that, the Indians, very numerous but very civil, for the most part, brought corn and venison and sold the English for such things as they needed ; so that the said English had some new supply to help their old stock, which may well be attributed to the good hand of Providence, so to preserve and provide in such a wilderness.”

Howard B. French, *Descendants of Thomas French*, vol. i., p. 183, Philadelphia, 1909.

<sup>1</sup> For other references to Atlantic crossings, see vols. 1-4.

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“ The Bishop liked tales of children. He told us a beauty himself of, I think, one of Archbishop Benson’s little sons, who, on being told of a brave school boy who had knelt to say his prayers, the only one in a dormitory of six others, had observed : I don’t call *that* so very brave. *I’d* call it brave if there were six *bishops* in a dormitory and one *wouldn’t* say his prayers ! ”

*Especially William, Bishop of Gibraltar, and Mary, his Wife.*

## London Yearly Meeting, 1836<sup>i</sup>

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*Extracts from letters of John Southall (1788-1862), of Leominster, to his wife, Hannah, daughter of John Burlingham, of Worcester. Contributed by John E. Southall, of Newport, Mon.*

*For Beaconism in the country, see xvi. 129.*

7th Day evening 5/21, 1836.

**M**Y letter sent to-day brought up my narrative till I went to meeting, and I now, before retiring to bed, commence a brief account of further proceedings at the Committee.

I return to events passing here. Several subjects were discussed of some interest—Tithes ; plain dress ; Field Sports ; receiving back money in part of goods seized and sold for Church Rates, etc. ; Love and unity ; The period for which the spring queries are prospective. I spoke briefly on the three last questions, and acquitted myself so that I have no reason to regret what I said : I was once refused to speak by the Clerk, J. J. Gurney. There was so great a desire to cut short the discussion and I fear in some degree to confine it to distinguished men.

The Beaconites preach up “ charity ” so exclusively, so deceitfully I fear, and received so little notice in reply, that I had for some time wished to avail myself of an opportunity of noticing it, and it being much easier to speak in the smaller than the large meeting house I availed myself of the occasion of “ love ” being brought forward by J. Hodgkin and others to say—“ I hoped it would not for a moment be supposed that, that Love or Charity which was so emphatically recommended by the Apostle Paul, was intended to promote any compromise of principle, on the contrary it appeared to me that the truest charity was perfectly consistent with indignation against wrong principles or practices.” These are nearly, but I think not quite the words I used. No reply was attempted.

At  $\frac{1}{2}$  past seven the meeting terminated when Edward and I took a walk in the Circus, called on H. Thomas with whom I dine To-morrow and may perhaps go in the afternoon with Edward to see John Barclay, but this must depend upon Edward<sup>2</sup>. We drank tea at Circus Place in company with Robert Charlton of Bristol, who appears a nice simple and clever young man but labouring under disadvantage from Beaconite associations. He admired W. Bolton's<sup>3</sup> speech very much, but seemed very uninformed respecting the Controversy, truly indeed it is to be lamented that such young men's faith in the doctrines of the Society should be shaken by such associations and that insidiously.

I forgot to say that on Brother Richard [Burlingham] having said that he had in possession a book written against our principles, Luke Howard expressed a suspicion that his work "The Yorkshireman" was intended by Br. R. L.H. repeated his enquiry, but so far as I understood got no satisfactory answer from Br. R. I should have said the book was specifically devoted to the subject of dress and address.

Brother R. mentioned it in our General Meeting. I know not what publication it is.

Second day morning. Having breakfasted I proceed to relate the few events of yesterday.

I attended Gracechurch meeting in the morning. There was no minister in the higher place. After an hour's silence a woman friend spoke very suitably, expressing her apprehension that some would be disappointed at seeing "no preacher there," and followed by strikingly pointing out the advantages of true silence. The only other address was delivered in sitting and on these words—"I am in the Father and the Father in me. Learn of me although I am Temporally poor I am spiritually rich through the holy ghost that dwelleth in me." It was either the address of a deranged person or of one who wished to treat our principles with ridicule. I am inclined to think the latter, but perhaps Edward will be able to obtain some information on this head from the Elders of that meeting.

I dined very comfortably at my friend Henry Thomas's. At 3 o'clock I went to Circus Place which is very near,

and at 4 set out with Edward to walk to Stoke Newington. When we arrived at John Barclay's we found so many friends at tea that it appeared difficult to obtain any conversation with him. He was however very pleasant, but his knee no better, it having been rendered worse through his going to London to attend the meeting of Ministers and Elders.

I delivered thy message to him and he invited us to come again. His wife was very kind and enquired particularly after thee. We then went to meeting where we had some addresses from women friends and a long and striking communication in defense of our principles from Wm. Allen. I afterwards walked with Joseph Cooper and his newly married wife to their house quite in the country and a beautiful place. I was exceedingly sorry to find J. Cooper<sup>4</sup> completely changed from our recollection of him. He seemed to have a very uncomfortable feeling towards W. Allen, and represented that Friends entertain the principles they hold, not so much from enlightened conviction as from a blind reverence for their predecessors.

I, of course told him that my views were completely of an opposite character from his, and I doubt not the argument would, however unwillingly on my part, have been continued for a considerable time longer, if it had not been quite time to proceed towards London. J.C. enquired after thee, and said "he should much like to see thee again." He was very pleasant and kind, but his altered views are no doubt ascribable with those of many others, to too much association with the worldly, the rich and the great.

We supped at Circus Place. Eliza [Hunts<sup>5</sup> née Southall] as I said before is most kind and cordial in her manner, although she cannot agree with my views on "Truth Vindicated,<sup>6</sup> etc.," but however unpopular and however terrible those views be in the opinion of J. Forster and S. Tuke, I more and more think that without adopting them it is impossible to make any palpable and recognised distinction between those who desire to preserve and those who wish to destroy the Society.

I believe that the Society has all along recognised the Scriptures as by far the most valuable collection of

inspired writing that ever came into the world, and being inspired they cannot err. They are further inexpressibly important as containing the record of the Saviour; but do they not limit the divine power who admit that they are the *only* collection of inspired writings that ever has been or ever will be?

2nd day night. "The great and important day" has passed over. Both Friends and Beaconites appeared in full strength at Meeting. I never saw so many together, particularly in the evening and we have had two sittings of 4 hours each. The subject had scarcely commenced before we received a note requesting a visit might be allowed by women friends. Luke Howard opposed it with much warmth, saying had he been aware beforehand of the improper nature of Sarah Grubb's<sup>7</sup> visit and that she would have used intimidatory and denunciatory language he would have walked out of the meeting. He was seconded by W. Ball,<sup>8</sup> but without success.

The friends were introduced and proved to be M. Tanner<sup>9</sup> and Ann Jones.<sup>10</sup> Their sermons were as opposite in character as darkness and light. M. Tanner recommended charity, forbearance, conciliation. Ann Jones began to speak when L. Howard looked round sternly and angrily and if Wm. Forster had not tapped him on the shoulder, I think would have risen. A. Jones spoke with some degree of agitation, laying much stress on the incumbent duty which she could not refuse. She said and repeated—"I warn you who are opposing the Light. The Lord hath a controversy with those who oppose the divine principle in the heart, but especially with those who want middle measures in other words to promote a compromise." Her communication was interesting to me, but not very long.

Immediately on the women friends retiring, Luke Howard called upon the clerk for their names and called them out publicly "for the information of friends." The Westmoreland proposition was then read. The discussion continued through the two sittings. The longest speeches were from J. J. Gurney and Josiah Forster, both of whom were for a middle course. On the whole the affair terminated satisfactorily, as it has proved that both amongst great and little there is a feeling against

an organic change. Upon the whole tolerable order was preserved.

Rutter of Shaftesbury<sup>11</sup> characterised Ann Jones's sermon as "blasphemous" on account of its high assumption of Spirituality. It was finally concluded not to enter the Westmoreland proposition on the books, but (to conciliate) it was agreed that the sub-committee on the General Epistle should be directed to prepare a paragraph expressive of the high value of the Society for the Scriptures.<sup>12</sup> Seeing the absolute inefficiency of a compromise, two friends having spoken against it, I ventured with much difficulty to say from the gallery—"I hoped the minute prepared by the clerk would not go forward, for I was satisfied it would neither please friends from Westmoreland nor those of a different way of thinking." However, it passed, though many influential friends who said they did not approve of it, did not like to object. I dined and drank tea at Circus Place. J. Sturge is now in this room at the Guildhall talking to Peter Clare<sup>13</sup> a Beaconite friend of Manchester.

Perhaps I have hardly done justice to Josiah Forster, his speech was decidedly on the whole favourable to Quakerism, but J. J. Gurney still appears, in my view, very ill to correspond in principle and profession with our Society. He said unless the Society, in his belief, acknowledged the principle that the scriptures were of greater authority than impressions received into our own minds, he would instantly leave the Society, persuaded that such an opinion led directly to Deism.

I fear I have not told thee what the Westmoreland proposition was, it was merely "that the society should put forth a declaration that in their estimation the holy Scriptures are the paramount rule of faith and practice." Thomas Frankland's<sup>14</sup> was the best speech on the conservative side that I heard. He said that the real question was not exaltation of the holy scriptures, but the exaltation of the human interpretation of the scriptures, in short to bring the Society under the ban of the Theologians.

A number of Manchester Friends, chiefly Beaconites, are now at this house. I am sometimes amused and sometimes tried by their whisperings which I hear. They



are, I presume from their conversation, of the destructive party come up expressly for the occasion.

3rd day afternoon. Having dined with Joseph Sturge I proceed to finish my letter before meeting. The sitting this morning was occupied by a long and tedious discussion on the report of the Lancashire Committee, which was very general, not at all entering into details. I do not know that it was worth while to report any of the speeches, indeed there is not time but the proceedings being reported in "The Christian Advocate"<sup>15</sup> which I intend to bring with me; my memory will be refreshed on my return. A speech of J. Sturge's pleased me. He recommended conciliation and that the differences existing should not cause any separation in social intercourse. At dinner I told him (with my reasons) that I thought this was impossible. I have not time, however, to explain further. I should have said that the committee was reappointed.

Remind me, when I return, to relate to thee what Luke Howard said on the evil influence in the Society of Woman's Meetings being established. It will no doubt however be published in "the Christian Advocate," but I have not time further to advert to it.

#### NOTES

<sup>1</sup> For another account of this Y.M., written by Jonathan Grubb, see *F.Q.E.*, 1895, pp. 99-120.

<sup>2</sup> "Edward, mentioned as calling on John Barclay (1797-1838) with my grandfather, was his brother, Edward Prichard Southall (1792-1878). He travelled as companion to John Wilbur when the latter paid an acceptable visit to the Yearly Meeting in 1832." J.E.S.

<sup>3</sup> William Boulton lived at Manchester. "He was a merchant and had a warehouse somewhere about Peel Street . . ." (vol. v., pp. 18, 20, 21; xvi., 121, 130). He was called "one of the great leaders of Beaconism" (*Letters of William Hodgson*, 1886, p. 158). He seceded, with numerous other members of Hardshaw East M.M. (*The Crisis of the Quaker Contest in Manchester*, pt. iii., 1837, pp. 5-10).

<sup>4</sup> Joseph Cooper (c. 1800-1881) was a son of Daniel and Elizabeth Cooper. He was a hat manufacturer in London and lived at Essex Hall, Walthamstow. In 1836 he married Margaret Lister, of Bradford. Children and grandchildren are known to us. He was much interested in the anti-slavery movement and wrote on the slave trade in Africa. He also wrote a pamphlet—*Water Baptism and the Last Supper viewed in Relation to Ritualism*, 1876, which went through several editions. He was an active Friend of liberal views.

<sup>5</sup> Henry Hunt (1780-1862) was a son of George and Ann Hunt, of Hallen in Gloucestershire. He was apprenticed in London. In 1804 he removed to Bristol (original certificate in D.) and in the same year he married Ann Marshall, of Evesham ( -1825). In 1829 he married Martha Towill, *née* Ash, and in 1834 Eliza Southall (1791-1874), daughter of John Southall (primus), of Leominster (1759-1825).

J. E. Southall adds :

" John Wilbur was on friendly terms with Eliza Southall, who afterwards married Henry Hunt, and who, I regret to say, so far permitted adverse influences to enter her mind, in after years, as to burn John Wilbur's letters. One to my uncle, is, however, preserved. I came to reside in Bristol as a youth in 1872, and my aunt sat at the head of the Meeting on the womer's side. I recollect laying before her my perplexity on finding out the difference between J. J. Gurney whom I had been taught at Bootham almost to reverence, and Sarah (Lynes) Grubb, whose letters I read at that time, receiving from them a deep and lasting impression. My aunt's reply was indecisive, she thought that great allowances should be made for each of them.

" Seeing my great uncle by marriage, Henry Hunt, is among my earliest recollections : but I remember more of the colour of his drab gaiters, as he sat in Meeting, on the same form as my father and myself, if I recollect right, than I do of his features.

" When a boy at Ackworth School, one of the tasks assigned to Henry Hunt was copying out Job Scott's farewell letter to his family. J.S. died in 1793, so that H.H. would be then thirteen. His daughter, Ann Hunt [1810-1897] was perhaps one of the loveliest characters that have belonged to Bristol Meeting for a long period. I knew her both in Bristol and at Leominster, and looking back, time has rather increased than diminished the fragrance of her memory, altho' I consider that a bias towards Gurneyism lessened the value of her influence."

See Friends' Registers ; *Annual Monitor* ; *Balkwill Genealogy* (typescript in D.) ; *Memorials and Letters of Ann Hunt*, by Matilda Sturge, 1898.

<sup>6</sup> *Truth Vindicated, being an Appeal to the Light of Christ Within . . . by Way of Answer to a Pamphlet, entitled " Extracts from Periodical Works on the Controversy amongst the Society of Friends,"* by Henry Martin of Manchester, London, 1835, 224 pages ; second ed. 1836, 275 pages. The author writes :

" Walking along the streets the other day, I saw a board hanging by the side of the door of a bookseller's shop, announcing that ' Extracts from Periodical Works on the Controversy Among the Society of Friends may be had within.' I immediately walked into the shop and purchased the little pamphlet."

J. E. Southall adds :

" Henry Martin, the author of *Truth Vindicated*, was a writer of some talent and spiritual discernment. At one time he resided in or near Welshpool, and it was there that my grandfather, who sympathised with his standpoint, called on him. *Early Friends and Modern Professors* was a later publication, intended as a castigation of J. J. Gurney. To express openly any appreciation of *Truth Vindicated* was to court the frowns of the rich and influential Gurney party. Samuel Tuke for one dissociated himself from any support of the work."

<sup>7</sup> Sarah (Lynes) Grubb (1773-1842). See xvi. 95 and elsewhere.

<sup>8</sup> William Ball (1801-1878) was the son of Richard and Elizabeth Ball, of Bridgwater, Somerset. The profession chosen for him was the legal, but " as the fortunate one among many who sought the hand of

Ann Dale in marriage, he became placed, through her ample fortune, in circumstances of independence" (*Biog. Cata. Lond. Fds. Inst.*). Ann Dale (1790-1861) was the sole survivor of the family of Robert and Mary Dale, of Tottenham. W. and A. Ball became members of Kendal M.M. in 1836, having a beautiful home in the Lake District, and also a town house at Tottenham. Rightly to estimate the character of William Ball would require more space than can here be given to it.

The late John Handley wrote of him :

" William Ball was rather peculiar but very clever on disciplinary matters and often put the meeting right. I remember at his house at Tottenham, being surprised at the style at dessert. When the wine bottles were produced, he said, ' Now I know some of my friends are teetotalers. I tried it for nine months and nearly killed myself with it ' " (*The Friend* (Lond.), 1912, p. 9). He travelled as a minister throughout the British Isles.

<sup>9</sup> Mary Tanner (1792-1869) was daughter of Edward and Mary Gregory, of Yatton, and wife of Arthur Thomas Tanner, of Sidcot. She travelled extensively as a minister. " Many old Sidcot scholars have testified to the benefit they have received from her simple and eloquent sermons . . . her tender appealing ministry " (Knight, *Hist. of Sidcot School*, 1908).

<sup>10</sup> For Ann Jones (1774-1864), see especially xiv. 70.

<sup>11</sup> This was, doubtless, John Rutter, of Shaftesbury (1796-1851). He was a bookseller and printer and later studied law. " He was disunited from the Society about the time of the Beacon controversy, but continued to attend the meetings of Friends " (Smith, *Cata.*). Most of his topographical works are in D.

See *D.N.B.*

<sup>12</sup> There is a long paragraph on the Scriptures in the Epistle of 1836 — " there can be no appeal from them to any other authority whatsoever " — " whatsoever any man says or does, which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion. "

<sup>13</sup> Peter Clare (1781-1851) was a watchmaker, of Quay Street, Manchester. " He always wore black Kerseymere breeches and silk stockings to match " (v. 23). A portrait of this Friend is to be seen in the Friends' Institute, Manchester. His father, Peter Clare (c. 1728-1799), was also a watchmaker, but the son was the more prominent man. He was a bachelor. See *Old Clocks and Watches and their Makers*, by Britten, 1911, p. 636.

<sup>14</sup> Thomas Frankland lived at Liverpool (xv. 143, 144). He corresponded with William Hodgson of Philadelphia (*Memoirs of William Hodgson*, 1886, p. 25).

<sup>15</sup> The religious press gave considerable space to the Beacon Controversy (see note 6). *The Christian Advocate* was strongly pro-Beaconite, and information of Y.M. matters sometimes reached it surreptitiously (*London Y.M. during 250 Years.*). The editor appears to have employed a reporter to attend Y.M. (*Letter addressed to the Christian Advocate*, by O.T.R. (Thomas Gates Darton), Ipswich, 1836).

Information respecting the management is much desired.

## Rochester School

THE account of his schooldays written by Charles Tylor, which appeared in a recent issue (xvii. 1-19), has evoked considerable interest. We print below further information which has been sent us and hope for more.

Samuel J. Alexander, of Bournemouth, writes respecting William Alexander : " He was a foreman in a Government ship-building yard at Rochester—a good position, but, accepting Friends' principles, he gave this up and applied for membership, but it was then found that he had a right of membership<sup>1</sup> but I have never ascertained who his parents were. His son, William, founded the Lombard Street banking and bill-broking business."

S. J. Alexander sends up to be added to MSS. in D a letter from Thomas Marsh, of Chatham, dated 9 mo. 11, 1785, addressed to Robert Fowler, of Melksham, of which the following is a copy :

" Esteemed Friend,

" There being a Vacancy for a Schoolmaster at Rochester by the Decease of our Fr<sup>d</sup> W<sup>m</sup> Alexander, wish the Intelligence to be extensive. A Description of the Situation and Circumstances may give thee an Idea what Person might be suitable for that Station. The School stands in a very pleasant and retir'd Situation just out of the Principal Street, there is a good Garden and Play-ground &cc. the House well calculated for Accommodations, it being fitted up for that Purpose, and established by the late Master about ten years, the School is in a very thriving Way at this Time, having Twenty-six Boarders (mostly Fr<sup>d</sup>s Children) besides a large Day-school of about fifty Boys, and some Girls which attend at Noon, the Friend has left a Widow and six Children grown to Men's and Women's Estate, three of the Daughters are at Home employ'd in the Family instead of hiring others to do the Household Business. It is the Widow's Request (and desire of the Fr<sup>d</sup>s here) that the School may be kept forward for Her's and Family's Benefit, if a suitable Master can be obtained to support it with Reputation. 'Tis proposed Part of the Business on such Terms as may render it a comfortable Livelihood (the School at present is under the Care of the Usher) and the Children's Parents are willing they shall stay a little while till public Information can be given to endeavour procuring a suitable Substitute.

" I think the Business I am engaged to write about will need no Apology for my addressing thee in this Manner ; at the same time the Urgency of the Case will shew the Expedition required in making the Matter known, which submit to thy Care and Attention, requesting an answer as soon as consistently can. In the Interim

" I remain with Love thy respectful Fr<sup>d</sup>

" THOMAS MARSH.

" N.B. The Fr<sup>d</sup> departed this Life the 3<sup>rd</sup> Instant in good esteem, and was buried the 7<sup>th</sup> at Rochester."

<sup>1</sup> He was born in 1735. Formal membership was defined in 1737, see *London Y.M. during 250 years.*

The condition of the School at the end of the eighteenth century, when Richard Low Beck (1792-1854), of Dover, was a scholar, is described in *Family Fragments*, by William Beck, privately printed in 1897, chap. iv.

“ Boys in olden time may have left School early, but they often began its experiences when but young in years, and Richard Low Beck had scarcely seen five summers before he was sent from home to a Friends' school at Rochester, kept at that time by William Rickman, who had succeeded to it on the decease of Wm. Alexander. The seven years thus spent were not in this instance productive of much educational advancement, for too little effort was given to awakening an interest in learning, and much school time was wasted in concealed play, whilst the absence of organised games out of doors left the lads so restless, that runaway scenes were of frequent occurrence. In such cases the boys would mischievously say that ' Billy, ' their master, was in no hurry to pull on his ' war boots ' for pursuit of the fugitives, since by giving them a good start he had all the more pleasure of a country ride in a Post-chaise at no expense to himself, for the cost attending these escapades was sure to be found an item in the school bill. Peaceable and peace-loving himself, there was too much general enthusiasm for the noble art of self-defence in those warlike times for its boyish practice to be excluded even from so Friendly an Establishment as William Rickman's, and there were not wanting retired places in the playground where a lad could prove his prowess in fistic encounters that placed him higher in the estimation of his school-mates than any success in learning. In this way Richard would hint that he had gained a better standing than might have been expected either from his age or stature, arising no doubt from the early development of nervous and muscular power, which made him in after life, whilst far from being a large man, superior to most in bodily activity and endurance.

“ As one of those to whom Friends at that time committed the care of their sons for education, it would have been interesting to learn somewhat of William Rickman's qualifications for such a position, but it appears that little is now known of his parentage or early life, except that he was a country lad, born in Hellingly, a small village of Sussex. He was educated at the Friends' School and Workhouse in Clerkenwell, London, and emigrated to New York when fourteen ; here he served an apprenticeship of seven years, and after some business experiences of no very successful character opened a School, but when still a young man returned to his native country, and for a while acted as superintendent of the Friends' School at Clerkenwell, from which he went as before mentioned to Rochester.

“ When over seventy years of age, he paid a religious visit to Friends in America, and his antique appearance was long a familiar object in the Ministers' gallery at the Annual gatherings of the Society in London, where he seldom took much share in the deliberations, but in his latter years would solemnly rise at its close to bid his Friends farewell, as if that were the last occasion on which he would have the privilege of meeting with them. Mistrustful in this respect as to the strength of his

natural constitution, he was ninety-three years of age before the end came to which he had thus so often made public allusion. He passed the closing years of his life in a house at Rochester, where his daughters kept a School, and it is pleasant to find him alluded to in a published memoir of one of their pupils, as having been regarded by them as a 'sweet spirited gentle old Friend, whom all the girls loved and honoured.' "

For William Rickman (1745-1839), see vols. 13-15, esp. 13; also Corder's *Memorials*; *Irish Friend*, iii. 39; *British Friend*, vii., viii.; *Friend* (Lond.), 1908, p. 585; Testimony, MS. in D.

Sir Rickman Godlee writes :

The interesting references to Rochester School in the first article in your last number tempt me to send you the three following extracts from the correspondence preserved by my grandfather. They give a peep at what was taking place there at the end of the eighteenth century, and supply a good illustration of the formal relations which existed between Quaker parents and children a hundred and twenty years ago. If you think your readers will care to see them please print them in your next number.

In the little pocket-book diary of my great-grandmother, Mary Lister, for 1798, the following entry occurs twice, on February 21st and July 17th: "Wm. Rickman dined and our Joseph went with him to school." Wm. Rickman was the master and our Joseph was Joseph Jackson Lister, my grandfather, then aged twelve. On March 15th we find: "My husband went to Rochester with W. Savory & M. Loyd," and on September 11th: "I slept at Rochester."

Joseph Jackson Lister remained one year at this school before going on to Thomas Thompson's school at Compton. One of his letters only has been preserved :

"Rochester, 7 mo. 23rd, 1798.

"Dear Mother

"Expecting that thou wilt be pleased to hear from me I may now inform thee that I arrived here safe. As the price of Drawing is now advanced from 15s. to a Guinea p. Qr. occasion'd by the small Number of Boys employ'd therein, thought it best to let thee know it. I hope to receive a Letter from thee soon: when thou writest to Father please to give my Love & Duty to him, my Love likewise to Sister and accept the same thyself from

"Thy dutiful Son,

"JOSEPH JN. LISTER.

"Master desires his love."

A prim formal letter for a boy of twelve.

In my "Life of Lord Lister," I have quoted most of a long letter, dated 14th of 8th month, 1798, from John Lister to his son. Here is the solemn conclusion :

"I had the satisfaction of meeting our valued Fr<sup>d</sup> Solomon Chapman & Wife at Buxton making something of a circuitous Journey on my return.

“ Thou may remember how S.C. had to mention on taking leave his hope that thou mightest be favoured with a visitation of divine love and by obedience thereto experience a satisfaction beyond anything that this World can afford. This is the earnest desire of thy dear Mother and myself for thee, as everything here is changeable, and our acceptance with our great Creator the only foundation for true happiness both here and hereafter. Our Fr<sup>d</sup>, S.C., was something better than when in Lond<sup>o</sup> but purposed staying 3 or 4 weeks at Buxton for his health. He enquired very kindly after thee. Thy dear Mother and Sister join me in endeared affection who remain

“ Thy affectionate Father,  
“ JOHN LISTER.”

The education at Rochester cost £20 per annum. French was two guineas extra and Drawing apparently £3. Here is a quarter's bill :

“ John Lister		To William Rickman.	Dr.
1798.			
7 mo.	18	To Cash Coach fare &c. from London	0 7 0
8 „	28	„ 1 Clarke's Exercise	0 2 4
	29	„ Cash paid cutting Hair	0 0 3
9 „	10	„ 1 Copy Book	0 0 9
„	21	„ 1 Copy Book	0 0 9
	29	Pens, Ink and Pencils ..	0 1 3
		Use of Books in School Library	0 1 3
		Extra wash <sup>e</sup> & mending Stockings	0 3 6
		Cash p <sup>d</sup> 11 weeks spending money	0 1 10
		Do. p <sup>d</sup> mending clothes and Shoes	0 7 3
		1 Q <sup>r</sup> Board & Education at £20 p. Ann <sup>m</sup>	5 0 0
		French at 2 G <sup>s</sup> extra	0 10 6
		Temporary advance as before	0 10 6
			<hr/>
			£7 7 2
			<hr/>

“ Please pay the Am<sup>t</sup> to W<sup>m</sup> Dollin when convenient after deducting the wine and spirits. [John Lister was a wine merchant.] I returned the 2 Hampers with empty Bottles. Joseph & y<sup>e</sup> 2 Becks continue well except that Richard's <sup>2</sup> Cough continues rather troublesome.

“ With kind respects to Self and Wife

“ I remain,

“ Thy Fr<sup>d</sup>.

“ W. RICKMAN.”

About the same time that Charles Tylor's reference (p. 5) to the transfer of sums from slate to book reached our readers, we received in the J. J. Green Collection a book of copied sums written by Joshua Green (1813-1894) when at R. L. Weston's School, about 1826.

<sup>2</sup> Richard Low Beck—see *ante*.

## The J. J. Green Collection

BY the kindness of a Friend, who wishes his name withheld, a considerable portion of the extensive library of Joseph J. Green, of Hastings, gathered together over a period of forty years, has been purchased and presented to the Society's Reference Library at Devonshire House.

It will take time before the librarians will be able to describe in any detail the manuscript portion of this valuable addition, but some of the printed books of importance may be mentioned as they are "accessed" and their principal contents noted in the Card Catalogue. Among these are:

*History and Antiquities of the Parish of Mancetter, including Hartshill, Oldbury, and Atherstone*, by Benjamin Bartlett, F.A.S., London, 1791. One of the plates has a plan of the "more than forty churches which may be seen with the naked eye" from B. Bartlett's summer-house at Hartshill.

*Nonconformity in Herts*, by William Urwick. London, 1884. 875 pages.

*The History and Antiquities of Furness*, by William Fell, aged 11 years. Ulverston, 1887.

*Pen and Pencil Pictures of Old Bradford*, by William Scruton, 1889, with various references to Bradford Friends.

Three volumes of pedigrees of Jowitt, Beakbane, Clapham, Harrison, Waithman, Dickinson, Darby, Fowler and Rathbone families, by Sandys B. Foster, quarto, 1890.

*The Diaries, etc., of Oliver Heywood, 1630-1702*. 3 vols. 1882-3.

*History of the Origin of Medicine*, by John Coakley Lettsom, M.D. London, 1778.

*Conisborough Castle*, by H. E. Smith. Worksop, 1887.

*Collected Papers of Henry Bradshaw, late University Librarian*, Cambridge, 1889, 500 pages.

*History of the Parishes of East and West Ham*, written by Katharine Fry, eldest daughter of Joseph and Elizabeth (Gurney) Fry, and edited by G. Pagenstecher, 1888, 4to, 289 pages, printed for private circulation.

*A Grammar of the Latin Tongue*, by Thomas Huntley, of Burford, Oxon. Cirencester, c. 1790.

*History of the English Church, 1640-1660*, by William A. Shaw, 2 vols. London, 1900.



## 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.**

*Qu'est-ce que le Quakerisme ?* is a translation into French of Edward Grubb's "What is Quakerism ?" It is to be obtained from Fischbacher, in Paris, 33 Rue de Seine, for five francs (postage extra) or from Friends' Bookshop, Bishopsgate, London, E.C.2, for 3s. 6d. net. The volume (9 by 5½, pp. 270, paper covers) was translated by MM. Léon Revoyre and Henry van Etten.

Bertram Pickard has written a short life of John Bright for the Young Citizen Series of the Rose and Dragon Books (see page 38).

The Mayflower Tercentenary Celebration of which the moving spirit is our Friend, Dr. Rendel Harris, has evoked quite a body of literature respecting the "Mayflower" and the Pilgrim Fathers.

By Rendel Harris we have *The Last of the "Mayflower"* (9½ by 6½, pp. 122, 4s. 6d. Manchester University Press and Longmans, Green and Company).

Herbert G. Wood, of Woodbrooke, has written *Venturers for the Kingdom. A Study in the History of the Pilgrim Fathers.* (London: Hodder and Stoughton, 7½ by 5, pp. 268, 5s.)

*The Mayflower Song Book*, prepared by J. Rendel Harris with the assistance of Carey Bonner. (London: Hodder, 11¼ by 9, pp. 36, 2s. 6d.)

\* *The Argonauts of Faith*, by Basil Mathews, being the Adventures of the "Mayflower" Pilgrims, written for young people. (London: Hodder, 7½ by 5, pp. xvi. + 192, coloured illustrations, 5s.)

\* *John Robinson*, by Rev. Dr. F. J. Powicke, written by a student of documentary sources. (London: Hodder, pp. 144, 3s. 6d.)

*The Return of the Mayflower. An Interlude.* By J. Rendel Harris. May also be mentioned in this connection, published last year by Longmans.

Vol. VIII. of the Christian Revolution Series of the Swarthmore Press (late Headley Brothers, Publishers), is *The Remnant*, by Rufus M. Jones (7½ by 5, pp. 164, 5s., tastefully bound in green cloth). The book is "an attempt to interpret in an untechnical style and manner the idea of the 'remnant' and its function and mission in the history of reforms." Section xii. is titled "The Quaker Seed."

A brochure of twenty-eight pages of verse is entitled *Little Songs of the Light*, by Effie Margaret Heath, wife of Carl Heath, the Secretary of the Friends' Council for International Service. (Brighton: The Dolphin Press, 1s. net.)

\* =Not in D.

The Conway Memorial Lecture—*Mysticism and the Way Out*, was delivered at South Place Institute, on March 18th, by Ivor Lloyd Tuckett, M.A., M.D., ex-Friend. (London : Watts, 6½ by 4½, pp. 48, 2s. 6d.) Dr. Tuckett was also author of "The Evidence for the Supernatural," published in 1912.

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*The Odes and Psalms of Solomon*, re-edited for the Governors of the John Rylands Library, Manchester, by J. Rendel Harris and Alphonse Mingana, vol. i., The Text, 1916 ; vol. ii., The Translation, 1920.

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The first number of *The Quaker, A Fortnightly Journal devoted to the Religious Society of Friends*, made its appearance 5 mo. 1. It is published by the Quaker Publishing Company, Burlington, N.J. Among the directors are Charles E. Hires, Rowland Comly, and Horace M. Lippincott, and Albert Cook Myers heads the list of editors ; the address for all is 152 N. Fifteenth Street, Philadelphia, Pa. The subscription price is \$2.00 a year. In "the announcement of policy" we read :

"There are Friends' Periodicals in America to-day confined to small groups of our several unfortunate divisions. THE QUAKER is in no sense a rival to any of these as its distinct and definite purpose is to furnish a first-class journal for a united Church—the religious Society of Friends."

The principal article is by Governor Sproul, of Pa., who writes on "Opportunities for Service." There are valuable book reviews, lists of titles of new books, and a useful list of current Quaker periodicals. The *format* is a large quarto of sixteen pages.

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An admirable book for children is *Paths of Peace*, book i, by Estelle Ross (Oxford University Press, 7½ by 4½, pp. 125, 1s. 8d.). The object of these little books is "to direct our thoughts out of the dark valley of war (and the hatred that makes war possible) into the paths of peace." There are references to George Fox, William Penn, Elizabeth Fry and Edward Pease. The volume is well illustrated, the coloured frontispiece being an interview between Charles II. and William Penn.

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William Edward Wallis Terrell (1891-1918), son of Charles D. and A. Mabel Terrell, wrote letters descriptive of his experiences in East Africa during the war. These have been printed as *With the Motor Transport in British East Africa*. (London : Headley Brothers, Devonshire Street, E.C. 8½ by 5½, pp. 126, 3s.) Presented by A. M. Terrell.

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Further mementos of the lighter side of the war-work of Friends in France have reached the Library :

A typed reproduction of extracts from *The Fourgon*, produced on Ambulance Train No. 11., as a souvenir number, dated January, 1919, has been presented by R. G. Lawson.

The seven original volumes of *The Wheelbarrow*, the magazine connected with Friends' work at Dôle, France, have been received for preservation from the Friends' War Victims' Relief Committee, *per* E. Graham Burt.

Sir George Newman, K.C.B., has sent two valuable medical papers—one addressed to the Minister of Health being *An Outline of the Practice of Preventive Medicine*, and the other to the President of the Board of Education—*Some Notes on Medical Education in England*. Both may be obtained from H.M. Stationery Office.

The Swarthmore Lecture, 1920, was delivered by Herbert G. Wood, M.A., of Woodbrooke, a non-member, on *Quakerism and the Future of the Church*. (London: Swarthmore Press, 7½ by 5, pp. 94, cloth 2s. 6d., paper covers 1s. 6d.)

“ It would hardly be an exaggeration if we should suggest that the publication of Oliver’s Proclamation of 1655, granting religious liberty, without apparently any qualifying clauses, laid the foundation of that freedom of worship which we now enjoy. It was a proclamation so entirely after the mind of the English people that it has become a rooted principle among us, and we should find it hard to think there was ever a time when any other existed. The rebuke which Cromwell administered to Crawford, when the latter objected to a capable and trustworthy man on account of his religion, ‘ the State in choosing men to serve it, takes no notice of their opinions,’ expresses the general view of the modern English mind, and at the same time proves that the Protector’s policy of toleration was not prompted by mere expediency. But along with the grant of freedom of worship, contained in the Proclamation, sharp, threatening language is used against any who might presume to interfere with the liberties of others; and it will appear strange to those who only know Quakerism through its modern professors, that those threats were directed in a special measure against George Fox and his followers. Gentleness, reasonableness, tender benevolence, are the virtues suggested to our minds by the very mention of the name Quaker; and we should be astonished beyond measure to hear of any man of that persuasion, to-day, railing at magistrates, refusing to remove his hat in church, calling out to a popular preacher, ‘ Come down, you dog!’ ‘ Come down, you hireling!’ or ‘ testifying to the truth’ by stripping himself naked and walking up and down Smithfield. Yet such are the charges history records against them, and, so far as they are true, we can only say in the first place that the Protector’s leniency in dealing with them deserves our admiration, and in the second that the modern Quaker is a great improvement on his ancestors.”

From *The Influence of Puritanism on the Political and Religious Thought of the English*. By John Stephen Flynn, M.A., B.D., of Trinity College, Dublin. London: John Murray. 1920. p. 34. (Not in D)

A most interesting and well-written book is *Portraits and Sketches of Serbia*, by Francesca M. Wilson, of the Serbian Relief Fund and the Friends’ War Victims’ Relief Committee. (London: Swarthmore Press, 7½ by 5, pp. 107, 2s. 6d. net.) Miss Wilson, who is a daughter of Robert and Laura (Wallis) Wilson, of Newcastle-on-Tyne, writes thus of the difficulties of the Serbian language:

“ The grammar is appallingly complex. You master the word for father (*otato*) with ease or difficulty as the case may be, only to find that it is only in the nominative that you have secured your parent, and that you still know nothing of him in the prepositional, the instrumental, the dative, the vocative, the accusative and the genitive. And still less do you know him in the plural. For here is another complication. From two up to five, fathers have one plural, and all the rest in the world have another.”

*The Story of George Fox*, by Rufus M. Jones (New York: The Macmillan Co., 7½ by 5½, pp. xii+169, \$1.50, English price 8s.), will be sure to interest young people and their elders in the Journal of George Fox; we should have been glad to have had rather more of Jones and rather less of Fox. We venture upon a few criticisms in the interest of historical accuracy.

Page 5. Mary Fox died in 1674, not 1664, which would upset the calculation as to her son's age at the time.

Page 12. Priest Stephens "preached on Sunday the things which he had heard George say during the week." A note in *THE JOURNAL*, vol. iv., p. 130, states that this is a mis-statement owing to the omission (in all editions of the Fox Journal from that of 1827 to the present<sup>1</sup>) of the word *of* or *about*. Stephens made his discourses with Fox the subject of his pulpit utterances, doubtless to controvert what Fox advanced, possibly to misrepresent him.

Page 27. Is there evidence that Justice Gervase Bennett was a judge?

Page 44. Swarthmoor Hall is in *Lancashire*. For 1658, read 1632, at which latter date Margaret Askew would be eighteen as stated.

Page 107. The Conventicle Act became operative if more than *four* persons over sixteen years of age, not members of the household, were present. See page 100 of this issue.

Page 162. This page is written on the supposition that Gracechurch Street and White Hart Court were two meeting places. The meeting house was in White Hart Court, which was a narrow passage from Lombard Street into Gracechurch Street. (See *Old Lombard Street*, 1912.)

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It is interesting to notice that prominent publishers in Great Britain and America are taking up Quaker books. Messrs. Macmillan, of London, publish the Rowntree series and other works by Friends; the Macmillan Co. of New York has taken up various writings of Rufus M. Jones; the Cambridge University Press of England, the publishers of the latest edition of "The Journal of George Fox," have just issued *The Faith of a Quaker*, by John William Graham, M.A. (9 by 6, pp. xvi. + 444, one guinea). We dare not embark on a review of this important publication until we have had opportunity to study its contents.

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"The Black Horse Inn, formerly a farm-house and said to have been a Quaker meeting-house, at Brook End, about 800 yards N. of the church, is a long rectangular building of two storeys and an attic, possibly of 15th century origin. . . ."

Vol. i. "Buckinghamshire Report of the Historical Monuments Commission."

Mr. G. Eland, of Weston Turville, has taken much interest in this old building, and in an article printed in *The Records of Bucks* (vol. xi. no. 1, 1919), he has described it from an architect's point of view and added notes on Friends in the district, based on some of the Minutes of Lower Side M.M. There is a view of the house and also a ground plan.

<sup>1</sup> Cp. Abridgments of The Journal; those by Newman and Jones insert *of*.

## 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.—*Dictionary of National Biography*.

F.Q.E.—*Friends' Quarterly Examiner*.

ROYALTY AT DEVONSHIRE HOUSE.—On Wednesday, 25th May, 1814, at a meeting for worship during Y.M., the Grand-duchess of Oldenburgh, sister of Czar Alexander I., and suite were present. There are slight references to this visit in the memoirs of William Allen and Stephen Grellet, and lists of the names of some of the members of the suite are to be found in MS. in D. The MS. lists so far examined do not agree: it is desired to have a correct list.

In a memorandum written by Mary (Joseph) Green, of High Wycombe (b. 1746, d. 1826),<sup>1</sup> these names are given:

“The Grand Duchess of Oldenburgh,  
Princess Valendenske,  
Madame Moreau (widow of General Moreau),  
Prince Gargazin (altered in pencil to Galatzin),  
Secretary Jourdon.  
Collonel Arsanoff.

and another gentleman, General Turner.”

<sup>1</sup> The writer states in a marginal note: “The Duchess and Countess were dressed in mourning with veils & their deportment very solid.” She also records sermons preached on the occasion.

On a slip of paper (Portfolio 34. 38) the names appear as:

“Dutchess Oldenburgh,  
Princess Volendouski,  
Countess Livin,  
Madame Allendenski,  
General Turner,  
Prince Gargering (Grand Chamberlain),  
Colonel Arsanoff,  
Monsieur Jourdin (Secretary),  
Dr. Hamel.”

*Note.*—This information was no doubt imparted to Mary Green by her intimate friends, John and Esther Wilkinson, of High Wycombe.

“MUSHROOMS OF CHRISTIANITY” (xvii. 19).—In *The Peculium*, by Thomas Hancock, 1859, p. 156, we read:

“I will conclude this chapter by one of those prophesies of the time when Quakerism shall be no more, made from the firm standpoint of the Church. ‘These small tracts, published on several occasions, I thought not amiss (that they be not lost) to gather together and bind up in these two volumes, and put them into the Bodleian Library; that in future time, such as shall be inquisitive

into such matters may thence understand what kind of people they are who are now called Quakers."

"MS. memorandum of John Wallis [1616-1703, see *D.N.B.*], D.D., Oxon, April 12, 1701, to two collections of George Keith's tracts."

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ARROW, COUNTY OF WARWICK.

—Register of Burials :

1716. Oct. 18. Mary Greenhill, of Ragley, was buried at y<sup>e</sup> Quakers Burial place at Alcester.

1718 Sep. 18, was buried Elizabeth Wingfield, widdow, at y<sup>e</sup> Quakers Burial place at Alcester.

Information from Richard Savage, Stratford-on-Avon.

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ROBERT PROUD'S HISTORY OF PENNSYLVANIA.—In a recent Book Catalogue sent out by William J. Campbell, of Philadelphia, there is a reference to an "original MS. Statement of Zachariah Poulson, the publisher, in account with Robert Proud," which contains the following :

"From this statement it appears that the total edition of the book was limited to 720 copies, of which 531 were bound in calf, 160 in sheep, 9 in boards, and 20 sold in sheets unbound."

One copy in **D** is in sheep and the other is in boards.

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CONVENTICLE ACT, 1664.—A misreading of the provisions of this statute has obtained currency among some writers on this period. The Act made illegal the assembly for religious worship in a manner contrary to the Liturgy of *five* persons over sixteen years of age, other than members of the household. (*F.P.T.*, p. 357; Camb.

*Jnl.* ii. 417; *Second Period*. p. 40). Some writers state that it required *more than five* to contravene the law (Nightingale, *From the Great Awakening*, 1919, p. 96<sup>1</sup>; Jones, *Story of George Fox*, 1920, p. 107). *Four* was legal, *five* was illegal.

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A QUAKER AND WILLIAM PITT THE ELDER (xvii. 47).—This is Thomas Cumming, friend of Dr. Johnson. "In 1745 my friend Tom Cumming the Quaker said he would not fight, but he would drive an ammunition cart," (Johnson to Boswell, 1783). The *Gentleman's Magazine*, June, 1774, has among the deaths: "At Tottenham, Mr. Thomas Cumming. He formed the plan for taking Senegal and Goree in the late war." The story of "this honest Quaker's" excursion into imperial conquests is told in Hume's *History of England*. The *Dictionary of National Biography* says that he justified himself to the Society of Friends and was not disowned. However, the only mention of Cumming in the Society's Records is in the London Burials Register, as follows: "Thomas Cumming, died 1774, 5 mo., 29. Age 59, residence, Tottenham. Died of Dropsy. Monthly Meeting, Gracechurch Street. Buried 1774, 6th month 2 at Bunhill Fields. Non-member." From this it appears that he was not a Friend at his death, and no Birth Register of the Society for the year 1714-15 contains his name. Nor does it occur in the numerous lists of representatives,

<sup>2</sup> It is surely incorrect to say that "Fox taught and practised" going naked as a sign (p. 75).

committees and signatories of official documents in the records of Yearly Meeting and the Meeting for Sufferings during the period covered by his life. The Minutes of Tottenham Monthly Meeting for 1774 do not mention him. Those of Gracechurch Street were destroyed by fire in 1821, so that his connection with that Monthly Meeting cannot be traced. But the foregoing facts suggest either that he was never in actual membership, or that he had been disowned before 1774.

MARGARET E. HIRST.

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"QUAKER GUNS."—Can anyone give the earliest date for the use of the word "Quaker" in naval and military circles in reference to dummy guns? It is so employed (in 1840) in Thomas Hood's amusing and not unfriendly skit, "The Friend in Need." In 1678, Governor Stapleton of Nevis wrote home to the Committee on Plantations that, while the Spaniards had a squadron of thirteen men of war in their West Indian waters, at Nevis, "for naval strength there is nothing but the Quaker Ketch," which later left for England. Is it possible that this was a boat with dummy guns, or only a merchant ship which the Governor intended to seize and arm in case of need?

MARGARET E. HIRST.

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GEORGE FOX MONUMENT.—What was the date of the erection of the monument to George Fox at Fenny Drayton? and who erected it?

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The following is the inscription :

To the Memory of  
 GEORGE FOX,  
 The Founder of the  
 Society of Friends,  
 Born near this spot at  
 Fenny Drayton,  
 A.D. 1624.  
 Died A.D. 1690.

and was interred in Bunhill  
 Fields Burial Ground, London.  
 Erected 1872.

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BENJAMIN FURLY AND HIS WYCLIFFE BIBLE.—Benjamin Furdy (1636-1714), of Colchester and Rotterdam, is remembered as an early Friend who assisted John Stubbs and George Fox with the famous *Battle-door* (1659-60); he was a learned man and a friend of Penn, Locke, Algernon Sydney, the third Lord Shaftesbury, etc. The sale catalogue of his library and curiosities is an interesting volume, and contains many Quaker publications. While reading recently portions of *A Complete History of the several Translations of the Holy Bible, and New Testament, etc.*, by John Lewis, A.M., London, 1739, I came across (p. 46), the following interesting reference to Furdy:

"Dr. Thomas Fuller having observed [in his *Church History*] that about 1382 Wiclif ended his Translation of the Bible in English, a fair Copy whereof was in Queen's College Library in Oxford, and one Benjamin Farley [*sic*], a Quaker or Seeker . . . . . fancied *he* had gotten one of this Edition . . . who used to boast of *his* Bible, wherein he said, *Numbers* xv. 32 was translated, *They found a man picking chips on the sabbath-day*; John i. 1.

*In the beginning was the thing ; and Rom. i. 1. Paul, a knave of Jesus Christ."*

In the catalogue of Furly's Library above referred to, dated Rotterdam, 1714, which contains some 4,430 items in all, we do not find the above manuscript included.

Amongst the curiosities was a barometer made by Daniel Quare, articles of fine silver gilt made by order of Mr. Descartes for Princess Elizabeth, elder sister of Princess Sophia of Hanover, who gave it as a present to Benjamin Furly ; a steel sun glass, a present from the Duke of Sultzbach to B. Furly ; two lathes made by Baron F. M. Van Helmont ; an invalid chair also made by him ; two spinning wheels and a winder also by him ; portrait of the old Queen of Bohemia, on a silver plate ; a bookcase invented by John Locke, etc.

JOSEPH J. GREEN.

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REGISTER OF MEETING EVENTS.  
—A Friend writes to suggest that other Meetings would do well to follow the example of the one in which he lives, viz., to provide a scrap-book and collect into it newspaper-cuttings, notices of meetings, etc., which would, in time to come, form an interesting and valuable history of the work of the Meeting.

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"PREACHING TO NOBODY."—The arresting story of Stephen Grellet preaching to no visible audience, in the backwoods of America, was published in *The American Friend* for 11 mo. 28,

1895, and repeated in the same periodical for 1 mo. 20, 1910. L. Violet Hodgkin has popularized the story in her chapter in *Quaker Saints* entitled "Preaching to Nobody."

The above articles are unsigned and correspondence with America has, so far, failed to establish authority for the story.

It has been pointed out to us that a similar story told by Grellet of John Carver, occurs in Seebohm's *Memoirs of Stephen Grellet*, 3rd ed., 1862, i., p. 56.

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CONSCIENTIOUS OBJECTORS IN PRUSSIA.—"There was an account given to the Yearly Meeting of three young men who have suffered much, in the King of Prussia's dominions for their conscientious scruples against bearing arms. They were confined, their property confiscated, and two of them, I think, sentenced to what they call the punishment of the Laths—a horrid torture indeed. Their clothes are taken off and a very thin covering given them instead. They are then shut up in a kind of closet, where they have nothing to stand or rest upon in any way, but the edges of laths shod with iron, about the thickness of the back of a knife, and placed about two inches asunder. The torture must be extreme.

"They are fed on Bread and Water, but I understand it generally proves fatal in about eight or ten days. These young men were released in about three days. It did not appear, I think, that the king knew of it, though it was according to Law, till they had been in some time, when he ordered them to be released."



JOHN GRUBB to Joseph Grubb, from Chelmsford, 18 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

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LINDLEY MURRAY HOAG (vols. iv, x, xi, xiv, xv, xvi.) References to this Friend have hitherto appeared without date of birth or death. J. J. Green, of Hastings, refers us to the *Memorials of Christine M. Alsop*, 1881, where, in a note to a chapter headed "Journey on the Continent with L. M. Hoag," we read:

"Lindley Murray Hoag subsequently settled in Iowa, and died there, at his residence in Rock-sylvania, Hardin County, Eleventh Month 25th, 1880." His age at death was 72.

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JOHN THOMAS, OF BRISTOL (xvii. 32).—For Barrow read *Berrow*, a village on the coast north of Burnham towards Brean Down.

In my garden I have an interesting association with John Thomas in a fig-tree which is an off-shoot from one still living and fruiting abundantly, planted in his garden at Street by my grandfather, Joseph Clark, from a scion given him by George Thomas of a tree in his Bath garden.

Elizabeth Ovens was sister of my great-uncle, Cyrus Ovens, who lived at Street, across the road from my grandfather's house.

J. EDMUND CLARK.

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BENJAMIN ROTCH.—"A son of Benj. Rotch, candidate for Sudbury, and I understand he is still a Member of our Society, not having been disowned. He is a Barrister."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 5 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

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ISAAC HAMMER (xvii. 59).— "After the Yearly Meeting had sat about three days, a friend from America arrived, his name Isaac Hammer, from the State of Tennessee. He brought certificates with him, signifying his prospects to be to visit friends and others in Germany—'the land of his forefathers'—also some parts of Holland, England, and Ireland. He mentioned in the Select Meeting with much simplicity and sweetness that it was his prospect to travel much on foot on the continent, not to hold public meetings in the large towns, but to visit the poorer classes in their cottages. Therefore he had no view of taking a companion from England who did not understand the language and might not travel on foot as he intended to do. He did not speak in the line of the Ministry in any of the sittings of the Meeting for Discipline, neither did I hear him in that line at all except a few words in the Select Meeting might be called such.

"I don't know whether he is at all like John Woolman, but he reminded me of the Idea I have of J. W. He appears very much in innocent Simplicity almost like a child—tall and thin, large white hat, his Clothes almost of the same Colour and long trowsers."

JOHN GRUBB to Joseph Grubb, from Chelmsford, 5 vi. 1826. Letter in possession of J. Ernest Grubb, 1920.

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"Sally supped one night in London after I came away in

company with Isaac Hammer, who was greatly surprised to see a Lobster, not having seen one before. Oh! he thought if he could but shew it to his Wife, how astonished she would be.

“He told us in the Select Meeting that he left his own home on the 17th of 3rd month.”

JOHN GRUBB to Joseph Grubb, from Chelmsford, 16 vi. 1826.

“I now find that the information I sent thee respecting Isaac

Hammer [xvii. 59] was not quite correct. Having mentioned it to a friend who was going to London, I have since received the following communication from him: ‘Upon enquiry of John Row (who went to Liverpool with I.H.), it appears that he did not go on board the vessel called the *United States*, which is reported to be lost; he went on board the *Leeds* which lay in the Dock at the same time & declined to take his passage in her and sailed in the *Canada*.’ ”

JOHN GRUBB to Joseph Grubb, from Chelmsford, 6 ii. 1827.

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### The Bible in Meeting

“ANOTHER rather curious occurrence we have heard of is that at the last monthly meeting at Tottenham a friend in the station of a minister, Luke Howard<sup>1</sup>, brought a large Bible to the Men’s Meeting, and applied for liberty to have it with him in the Gallery and when he found a Concern to speak that he might refer to the texts &c., &c.. the proposal caused much discussion, meeting adjourned to the afternoon, & again to next day, but I regret I am not able to tell thee, what was the *final* conclusion of the meeting. I am surprised they should deliberate so long about it; I think they might have soon decided in the negative; for I believe the Friend is *deranged*.”

From a letter from John Grubb to his brother Joseph, of Clonmel, Ireland, dated Chelmsford, 22nd of 1st mo., 1827. Original with J. Ernest Grubb, 1920.

<sup>1</sup> Luke Howard (1772-1864) was a well-known and prominent Friend of London Y.M. His views on various subjects differed from those of many of his fellow-members, but he was certainly *not* “deranged.” Luke Howard lived at Tottenham and had also a house at Ackworth. He was one of “the four evangelists of Tottenham”—Nathaniel *Matthew*, *Mark* Shuttleworth, *Luke* Howard and *John* Phillips—the last two being Friends (Compton, *Recollections*, 1893, p. 6).

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