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NEW SUPPLEMENT TO THIS JOURNAL

No. 16 **Pen Pictures of London Yearly Meeting.** Part I. 1789-1808. Edited with full notes by Norman Penney, LL.D. F.S.A.

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Our Quotation—20

" Old letters throw much light on the social life of their time. In this connection I would say how valuable such records are, and how important it is, in the holocaust which generally follows the breaking up of a home, that some of them should be preserved."

ELIZABETH STURGE, *Reminiscences*, 1928.

[The Librarian at Friends House will gladly advise respecting the disposal of such letters and records.]

Editor's Notes

JT is not often that there comes to light the life-history of those who consorted with the early Friends, and who are not previously known to students of the period.

We are able to present an instance of such—the AUTOBIOGRAPHY OF ELIZABETH ANDREWS, who visited George Fox in two of his prisons and was " at meetings many times with him " (page 3).

Also a record of MERCY FIELD, daughter of John Field, of London, who attended meetings in the Fleet with William Penn and his family, and at whose father's house many Ministers breakfasted on First-days after the session of the Morning Meeting, and before separating to attend meetings in and around London (page 26).

Several pages are occupied with insight into the intimate history of two Emperors of RUSSIA and one Empress (pages 17, 53).

A specimen of the adulatory writing of the early Friends appears on page 41.

The first of a series of references to the attitude of George Fox towards James Nayler appears on page 11.

Librarians in search of new books for Friends' libraries will do well to look through the pages of FRIENDS AND CURRENT LITERATURE (pages 57 to 67).

Attention is drawn to the inset regarding the Supplement PEN PICTURES OF LONDON YEARLY MEETING. It is hoped that the circulation of the first part, dealing with the years 1789 to 1808, will enable the last part, 1809 to 1833, to be printed and circulated.

Among articles in prospect and preparation for the next volume of *The Journal* may be cited :

A continuation of brief biographies of the RECORDING CLERKS (featuring Benjamin Bealing and Benjamin Bourne).

The first of a series dealing with the Yearly Meetings which circulated throughout various districts in the eighteenth century—the YEARLY MEETING FOR WALES, 1683-1797.

An article on the work of Friends in the growth of the British movement for the abolition of the SLAVE TRADE, from the pen of Ernest C. Toye.

A four-page autograph letter of Thomas Carlyle to Thomas Wise, dated Chelsea, 21 Feb. 1848 (recently added to **D**), in which the writer discusses the relative interest of Robert Lilburne and George Fox as subjects for biography.

SWARTHMOOR ACCOUNT BOOK.—This volume of 600 pages gives vivid insight into the Fell family in the early Quaker day. Copies (to clear) may be obtained at Friends' Book Centre, Euston Road, London, N.W.1, or of any bookseller, for FIVE SHILLINGS (postage 9d. extra). Published by the Cambridge University Press.

An Account of the Birth, Education and Sufferings for the Truth's Sake of that faithful Friend Elizabeth Andrews

ELIZABETH ANDREWS (c. 1628-1718), the writer of the following striking autobiographical life-sketch, a daughter of John Farmer, married John Yardley, of Holt, in Malpas Meeting, at Shrewsbury, in 1659; and, prior to her removal to Broseley, near Shrewsbury, she married Roger Andrews. R. and E. Andrews were poor Friends and frequently received financial assistance—the following is interesting in this connection:

“ Two Weeks Meeting, London,

“ 30th of 11 mo. 1708.

“ Abraham Darby reports to this meeting that the friends of the Monthly Meeting in Shropshire being very few in number and mean in Estate—and Roger Andrews and his wife there being very Aged neare 80 yeares each of them and very poore and in distress, and their necessity being more than those few friends in that county is well able to suply— Requests this meeting to afood them som Releife. This Meeting orders Samll. Cox to pay to Abraham Darby ffive pounds out of our publick Stock to be employed by him towards their Releife.”

Negotiations were set on foot in 1708 for “ the sale of the still ” of E. Andrews. In 1711 “ E. Andrews desires a Certificate to travel in the ministry.” Roger Andrews died in 1709.

The following narration is copied from a copy in Norris MSS. in D (vol. ix. p. 171), in the handwriting of William Gregory Norris (1829-1911). There is another copy in Portfolio 36, in D, from which additions have been made.

The crisp manner in which the writer records her successful intervention on behalf of prisoners will be noted by readers.

Seven volumes of Norris MSS. were presented to D by the Norris exors in 1912, and six more by Sarah A. Squire, of Coalbrookdale, Salop, in 1929. These manuscripts record events in Shropshire and in Wales, and must be distinguished from the Norris MSS. preserved by the Historical Society of Pennsylvania, in Philadelphia.

J WAS born in the County of Salop at a place called Cound Lane End, within five miles of Shrewsbury. My parents were honest people and of good report. My father's name was John Farmer. He was a man come of a substantial family near where we lived. He was

called by many "honest John Farmer." He was a man of strict life and was called a Puritan, and after that a Round-head. He brought us up very strictly, not suffering us to speak vain words nor go among other children to play, but would say: "Go to your Books, and learn to fear the Lord." I, from my childhood, had a desire after the Lord; when I was sent to School, I have gone under a hedge and prayed to the Lord to keep me from sinning against Him. But being grown up to twelve or thirteen years of age and our nearest neighbour was called the Lord Newport since Earl of Bradford,¹ he and his Lady and children came often to our House, and loving me more than all my Father's Children, and I waiting on them when they came to our House, I was lifted up into pride, so that it troubled my Father, who did much restrain me from it, I fearing to offend my Father.

But in the year 1653 I had a book of the trial of George Fox and James Naylor at Lancaster,² and when I had read it, did believe it was the Truth, and that they were holy Men, and I desired much to see them which afterwards I did. I went twice to Lancaster to visit George Fox when he was prisoner there, and twice to Worcester when he was prisoner there; tho' I had been at Meetings many times with him before and after. The first Meeting I was at, hearing Alexander Parker, then did I stand boldly for the Truth, and took up my cross and did bear my testimony for the Truth, first before those great People, and they lov'd me so well and proffer'd me great gifts if I would be as before. The Lady, so called, came with her attendance to my Father and say'd to him: "John, if you will give me Betty she shall never trouble you for a groat, but I will maintain her, she shall wait on Miss (that was her Daughter), and I will deck her with Jewels, and she shall go like one of us." I standing by answered and said: "Moses, the Servant of the Lord, refused to be called the son of Pharoahs Daughter, but rather chose to suffer affliction with the people of God than to enjoy the pleasures of sin for a Season, and so had I." She was smitten at that time and said she would bring him that was their Priest to me, and so she did, but the power of God was over all, and did preserve me.

Another time the Lord Newport caused a great feast to be made at my Father's house of his own cost, and Invited

most of the Great men of the County to the feast, and spake to my Father that I might wait on him at the Table, which I did, doing all things which I ought, but not bowing (or Curchying). He observed me a while, and then said to me : " Why do not you make me a Curchy when you give me the Glass ? " My answer was : " Before I knew how to do better, I did, which is well known to all that are here." Then said he to me : " Betty, if you will make me a Curchy, as I am a Gentleman, and before all these Gentlemen I will give you Twenty Pounds." I answered : " If I might have all Eyton Hall to do it, yet I durst not do it, for all Honour belongeth to God : and the angel which revealed the Revelations to John (when John would have bowed to him) said : ' See thou do it not, for I am thy fellow servant and of thy Brethren the Prophets. Worship God ! ' " Then says he : " Why do you not speak to People when you meet them as you were wont to do ? " I answered : " It is written in the Scriptures : ' Go thy way ; if thou meet any man salute him not ; and if any man salute thee answer him not again ' ; and in John's Epistle to the Elect Lady and her children he said to them that ' Whosoever transgresseth and abideth not in the Doctrine of Christ hath not God ; he that abideth in the Doctrine of Christ he hath both the Father and the Son. If there come any unto you and bring not this doctrine receive him not into your house neither bid him God speed.' " After this manner he discoursed with me all that afternoon. How many great gifts did he proffer me to submit to his will, but the Lord preserved me by his mighty power and made me stand boldly for the Truth in that publick house.

I was afterwards married to a very honest Man, a Friend of Truth, a Mercer by trade, living at Holt in Denbighshire. There, for opening our shop windows on the day called Christmas day, we had Stuff taken from us worth £1.6.9., and for not paying the Sunday Shillings, so called, Cloth worth £3.16.5. Many were the exercises I had in that Country, I being a widow at that time and excommunicated for not paying the Sunday Shillings, also I was brought before the Justices with all the Dissenters thereabouts ; and they being called made many excuses ; but when I was called the Justices asked me whether I was at Church the last 3 Sundays. I asked them whether it was lawful for excom^d persons to come into their assemblies. They said : " No."

Then said I : " By your own law I am clear. They have excom^d me and taken away my Goods, and now they have brought me before you." They said it was very hard, but it was the King's law and they durst not disobey the King's Law.

I said : " If the three children had not stood faithful when Nebuchadnezzar, the King of Babylon, made a decree, God had not been glorified ; but the Lord hath had many faithful Witnesses in all ages and hath raised up many faithful Witnesses in our day which, rather than we should offend God, would give up our lives unto the death." Many more words we had, and those Justices were ever after very loving to me for great was my exercise in that Country among great men.

I went to the Judges at the Assizes at Ruthin (in Denbighshire). There were many prisoners at that time. There was James Fletcher³ ; and my then Husband ; and my Father-in-law, and many more Friends, which were set at liberty by the Judge yet kept in prison by the Goaler for fees. Then I went to the Judges' Chamber and by much entreaty and discoursing with them I had the Judges' note to the Goaler that their Fees were remitted to them, and so they were set at liberty. This was after King Charles came in (1660). After this I was sent for to Shrewsbury by Friends to go to Lord Newport to get W^m Gibson and John Moone out of prison. They had been prisoners about half a year. He sent a letter to the Magistrates, and the Friends were released. Another time my Brother-in-law, Constantine Overton,⁴ and his Brother, and Timothy Greaves, and some other Friends, were taken prisoners at Wrexham Assizes—when they were about their lawful Business. Then I went to Judge Lloyd⁵ and he set them at liberty ; but as they were coming home they were taken by Sir John Salisbury and sent Prisoners again. Then I had to go to Sir John Salisbury, 40 miles from my own House, to a place called Llanwrst, but he would not release them. Then I went to Lord Newport. He wrote to Sir Job Charlton,⁶ a judge of that Circuit, and by his letter I got Friends liberty : and much more that is too tedious to mention. For great was my service in that Country in getting Friends' liberty.

But the Lord had a further service for me. I not having my health my Relations advised me to come and live in the

Country where I was born, and about the year 1670 my Brother took a House and Shop in Broseley (within 6 miles of the place where I was born), where no Friends had lived before we came. It was a place of great trade. We had Mercers Goods and many other things to sell. People coming to buy of us and discoursing with us, many were convinced of the Truth and some stand faithful to this day : but many seeing our great persecution, turned back. We kept a meeting at our House with those that stood faithful, but the Priest began to rage and excommunicated us. We sowed half a strike of Hemp seed and for refusing to pay him Tithes out of it he said he would ruin us if it cost him £500, and indeed he did ruin us. We had bought £50 worth of Mercery Goods at London the summer before, and had our Shop full of goods, but being excom^d did not sell so much as would buy us bread. The Priest did say he would excommunicate all of his Parish that did buy or sell with us. So great was his rage against us that we had little or no trade at all. We were forced to go to a Town 5 miles off to sell some of the mercery, and took a standing in the Street great part of the winter, which was in 1674. We did go to the Monthly Meeting at Shrewsbury and acquainted friends of the dealings of the Priest with us. Thomas Taylor, a faithful friend, being there, wrote a letter to him and appointed a Meeting at our House : and for that Meeting the Priest got an order to seize all our Goods, £20 for the Preacher, £20 for Friends that were at the Meeting, and £10 for my husband and me for being in our own House. They came upon us so suddenly and in a great rage and took all our Cloath and Stuff and Shop goods : and would give us no time to take an account of them so great was their rage against us ; but after some time through much intreaty the Churchwardens told us they were not prized to the one fourth of their value, tho' they were prized to £56. The heavy hand of God fell upon our persecutors, the Priest who did this—His name was Tobiah Ogden, who afterwards was grievously troubled with the Stone and lived not long afterwards. Another Priest [probably George Evans, rector of Broseley] came after him, in the year 1688, who for not paying him 1s/6 demanded for tithe, took from us 2 Kine and the very bed we lay on and Sheets and all our household Stuff and did not leave us so much as a Chair to sit on.

As for entertaining friends that travelled in the service of truth, we entertained all that came to Malpas Meeting, which we belonged to before we came to Broseley. I cannot remember the names of all, but these I do: George Fox, Francis Howgill, Thomas Holmes, Elizabeth Holmes, Thomas Salthouse, Thos Briggs, John Moone, Richard Hubberthorne, James Sparks, James Harris, Jas. Adamson,⁷ James Fletcher.

E. ANDREWS.

NOTES

¹ FRANCIS NEWPORT (1619-1708), M.P. for Shrewsbury, created Earl of Bradford in 1694.

D.N.B.

Eyton Hall is in N. Shropshire, near Wellington.

² *Several Petitions Answered that were put up . . . against James Nayler and George Fox*, 1653.

Several copies in D.

³ For JAMES FLETCHER (d. 1696/7), thatcher, of Prescott and Knowsley, see *F.P.T.* 148.

⁴ CONSTANTINE OVERTON married Jane Farmer and had a daughter, Jane, born 1656. He was a grocer in Shrewsbury. W. G. Norris states that he "went to America about 1700." There was a Constantine Overton recorded in *D.N.B.*—married Mary Turner and died in 1687. (W. G. Norris states that *Thomas Overton*, of Shrewsbury, married Mary Turner in 1667, both dying in 1687, and with this the Friends Registers are in agreement.)

There was a Humphrey Overton.

Jnl. F.H.S. iv. xxi.

⁵ Probably, Sir Richard Lloyd (1634-1686), Judge.

D.N.B.

⁶ JOB CHARLETON, Judge, appears among persecutors in Cornwall, 1683. *Record of Sufferings in Cornwall*, 1655 to 1686. Supplement 14 to *Jnl. F.H.S.* 1928.

⁷ For JAMES ADAMSON, of Cumberland, see *F.P.T.*

1703. 4 mo. 29.

Remembering that Tho: Hayfeild use to come to Meetings and is Antient & poore, friends do order that a Shirt be given him as a token of love.

1704. 9 mo. 28.

Something is mentioned of giveinge old Tho: Hayfeild two Shirts being Aged about 80 yeares & very poore. Andrew Binfeild is to provide 2 Shifts and it shall be repaid next meeting.

MS. Min. Reading Mo. Mtg. (1668-1716), at Reading.

1683. 6 mo. 31.

Thomas Courtis said y^t Singing (or Speaking Singingly) in Prayer or in Preaching, or with a vocall voice was abomination, & he Reflected upon Samuell Burgis at Oare, & said he had Sang them many a merry Jigg, but now he would seem to Excuse it & said he would as leif heare one Sing a ballad, w^{ch} is noe better.

MS. Min. Reading Mo. Mtg. (1681-1730), at Reading.

Bleanings from Some Old Account Books

Continued from volume xxv. page 31

LOANS to poor Friends were sometimes made out of the Meeting funds. In Eleventh Month, 1698, "The mitting hath lent Robert Ciningham being in nidsesity the soum of four pound Scots he promising to returne it again." In Eighth Month, 1700, £3 Sterling was lent to one Andrew Taget, a Cordiner, "goeing for Irland." This loan, at any rate, was duly repaid, as appears from the following entry: "The formentioned money was payed by andrew taget the first of the Eighth month 1709 J say received it by me William Miller being three Pound ten shillings." Was the extra ten shillings for interest? Some years before this, in 1691, we learn that

Daniel Hamilton haveing desired y^t friends would seympathiz w^t him in what he lent to Robt barnes in his distrese jts agreed y^t if Robt barnes be not found in a capacity to pay him before next yearly meeting friends in general will be Concerned proportionably w^t Daniel to ease him.

Another item of expenditure was that for the clothing of boys apprenticed by the Meeting. Thus in Fourth Month, 1701, we learn: "Lickewise there is sent to thomas dunlop james haliday his prentice for to buy him cloaths the soum of ten shillings and tenpence sterling."

The charges for the care of the horses of "Publick Friends" and for "Guides" were considerable and constantly recurrent items. For many years Bartholomew Gibson, "the Kings Smith and farrier," in the Canongate, Edinburgh, was employed in this business. Thus in Tenth Month, 1698, it was reported that the meeting was owing this Friend £8.10.9 "wherof there was paid to him £30 Scots (anvelrent of money ['nin hundred merks'] in John Kenidys hands) & this day £18.15 scots, so there is still due to him £4.9.6 sterl. frinds in this mitting is thought it fitt that there may be ane colection made among frinds in this place for clearing of that mony that is dew to bartholemew gibson." The collection

was made and evidently proved sufficient as in the Monthly Meeting Minutes for First Month, 1699, the satisfactory entry occurs: "All Counts being Cleared with bartholemew gibson proceeding the first of the 10 month 1698 he hath given his discharg of the sam."

In Fifth Month, 1701, it was decided by Edinburgh Monthly Mg. that Georg Moor, son to the deceased Andrew Moor, should stay with Patrick Robison, a Ministering Friend, at Linlithgow, "to be kept at scool to learne to read and writt," and that ten pounds Scots p^r quarter should be paid for the said "georg moor his bed and burding": "it allwise being payed befor hand." Second month, 1702,

Lickwise there was ten shillings and thrupens given out to a publick frind out of the books to be payed in to it again when the anvelrent of that mony of Elizabeth dickson cometh to be payed it being apoynted for that use according to hir dead of donation.

In Ninth Month, 1720, Edinburgh Quarterly Meeting, finding that one John Cook, servant to a Friend at Linlithgow, had been "cast out of his ffather's favour upon acc^t of his owning Truth's Testimoney and being in want of Cloaths and oy^r necessaries," directed that £12 Scots should be sent him.

This meeting [Edinburgh Quarterly Meeting, Sixth Month, 1728] being under some apprehensions of John Jamison's poverty have desired [a Friend of Linlithgow] to acquaint him that we entreate he will acquaint us whensoever his circumstance wants supply and it will be granted to him.

He seems to have been relieved pretty regularly every quarter, and in Sixth Month, 1730, special mention is made of the receipt of "a Letter from John Jameson Signifieing his Gratefull Sence of Friends Kindness and Representing that an years Rent of the Meeting house was due at the term of Whitt: last being Eight pounds Scotts which William Miller J^r [the meeting Treasurer] hath given Jmmediately."

At Edinburgh Monthly Meeting, Eighth Month, 1739, ten shillings was given to George Miller, linen draper, "to Buy three shifts to Widow Kier" and four shillings more "to give her for Subsistance" apparently for one month. In First Month, 1741, Widow Kier received her usual four shillings and a certain "indigent person two shill: and on Shill to help to Buy her a wheel to Spinn on."

To be continued

Letter from Richard Hubberthorne concerning George Fox and James Nayler

THE publication of the life-history of James Nayler, written by Mabel R. Brailsford, has aroused interest in the attitude of George Fox and others towards their erring friend. The following is from the pen of Elisabeth Brockbank, of Yealand Conyers, Carnforth, Lancashire, author of the life of Richard Hubberthorne recently published.

THE following letter throws important light on the infinite pains taken by George Fox in dealing with James Nayler and trying to restrain him and win him back. It has recently been stated that Fox was hard and overbearing towards his erring friend.¹ Hubberthorne's account (that of an eye-witness be it remembered), with its wealth of detail, gives a different impression.

Newly released from imprisonment in Launceston Gaol, part of the time in the horrors of the foul dungeon of Doomsdale, Fox travelled up to Exeter almost immediately to see Nayler. He came into the town on the Saturday and visited him the same evening. On the Sunday he, Hubberthorne and others, had a meeting in the gaol at which Nayler was present, but Nayler left, with his followers, before the end and behaved rudely. During the following days Fox was with him repeatedly, some eight times in all, and, in between, left Hubberthorne quietly to continue the loving persuasion. Not without result, for Nayler "was brockne & tender and wept," but was strange in manner, offering Fox an apple. The next day Fox sent for him privately, but he had changed, and would not come. Fox and Hubberthorne went to seek him in the prison, but he had

¹ *A Quaker from Cromwell's Army: James Nayler*, by Mabel R. Brailsford, pp. 112, 113.

gone out. Fox followed, and found him in the street. He was noisy and abusive, so Fox left Hubberthorne again to try persuasion, and later Fox rejoined them in the prison. Hubberthorne gives a most careful account of an incident entirely misrepresented in the book named, where the author says :

Almost before he had crossed the threshold Nayler hurried forward to kiss him. Fox's sense of injury, however, was not to be so lightly appeased ; he drew back—even, with his characteristic love of symbols, offered Nayler his foot to kiss, as the gesture of abasement 'suitable to his condition.'²

Fox is represented as saying this in the first and only private interview that he had with Nayler, whereas in fact it was at the end of a series of conversations and much tender dealing with him. Compare the above account with Hubberthorne's description of the incident, that of an eyewitness trained in habits of exact thought and speech and accustomed to express himself clearly in writing. "Being dead he yet speaketh" to vindicate the patience of his leader.

Hubberthorne's account shows Fox reasoning again and again with an obviously unbalanced man. The childish and twice repeated offer of "an Aple," the strange, moody behaviour of Nayler, sometimes noisy, sometimes sullen, again argumentative or loving and tearful, is described in detail, and the incident of the kiss is made as clear as a picture—Nayler crouched in the low-roofed recess "wheare he lyes," George Fox "standinge above him in y^e low place"—Nayler asking for a kiss and Fox immediately clasping his hand closer and trying to draw him out and raise him up to embrace him—James refusing, and wanting to bow Fox down, clearly with the idea in his distorted mind that Fox could then be said to bow to him. Fox, the "discerner of other men's spirits," realised the trap, and "could not bow down," but offered his hand to kiss. Nayler again refused, and surely it was with a glance half-humorous, wholly pitiful, that "Geo : said unto him : it is my footte." After a few more words the two visitors left, but later Fox returned and made one last, tender appeal. "I was set," he says, "a pattern of patience." But in vain. He felt the deluded man shut out by "a cloude of darkness." He followed up his visit by several straight letters of warning and reproof,

² *A Quaker from Cromwell's Army : James Nayler*, p. 112.

full of sorrow and wounded love. For the sake of the Society it was well that he did so, for later these letters fell into the hands of Nayler's judges and cleared Fox and Friends from all complicity in the wrong-doing.

Hubberthorne closes his letter : " This Above mentioned concerning J^a : I thought good to mention unto thee *y there by thou may beter understand his condition.*"

LETTER FROM RICHARD HUBBERTHORNE TO MARGARET FELL

Written from Bristol 4.8 [October]. 1656

Deare sister with whom my deare love & felowshippe remaines in y^e eternall spirit. . In my last lett^{er} I gave thee a short testimony of my passinge to G ff & beinge with him. He passed out of Cornwell upon y^e 20 day of 7 month [September] came to Exiter and was there upon y^e 21 day beinge y^e first day of the week.

Upon y^e 7 day in y^e evning he was with J N : he had a meetinge in y^e prisson upon the first day, & in y^e meetinge, in tendernes, was made to Judge y^t which was out of y^e way and spoke to J. N : in perticler, which J N : could not well beare but did not opose it openly. And there beinge A man of London with J N : he y^t acted these things with J N : in london & in his passage to Bristoll: he drew Ja: out of y^e meeting with some few of them seperating them selves from freinds.¹

Upon the 2 day in y^e morninge Ja : came to G : to the Inn : and he was tender and brokene and deare love went out from G : to him, & in tendernes he spoke to him : comending his former faith full nes : from which words Ja : takes occation to Justiefie him selfe in his p̄sent condition :

After James was passed from G : to preson againe I passed up into y^e prison to Ja : and in deare love & tendernes beinge with him a certaine time somethinge lay on me to have spoke to him privatly from those filthy spirits y^t was about him : and

¹ Cf. Fox's *Journal*, Cambridge ed., vol. i., p. 244: " I saw hee & his company was wronge butt I did admonish y^m butt Jam: Nayler & some of y^m could not stay y^e meetinge butt kept on there hatts when I prayde ; & they were y^e first y^t gave y^t bad example among freindes ; soe after I had beene warring with y^e world now there was a wicked spiritt risen uppe amongst freindes to warr against."

so I asked him if he was free to passe out from them : but he would not : but said I might speake it there amongst them what I had to speake : & one of y^e women in her filthines spoke unto me saing I had folowed Xt for loves & now when he was upon y^e crosse despised him : with more of y^e like : soe after a litle time I was constrained by y^e spirit to speake unto them : to lett them see what they grew unto, & what fruits they brought forth. . . .

At that p̄sent time Geo : came into the prisson : after I had spoken when we ware siting silant : & he called of Jam : three or foure times, but he would not speake to him :

Then he turned away and went out :

Geo : spoke to me y^t if I was free to stay longer with them I might & that he would come againe & I stayed longer : & after a while I was moved to speake in tendernes to Ja : y^t he might see whom he now was subjecte unto & whom he Rejected and after I had spokne as I was moved with love to him, Geo : came againe, and spoke some words to them all, & wee passed out of y^e prison to y^e Inn : and a litle after Ja : came to the Inn : and he was brokne & tender and wept and said to Geo : that there was that which could never be seperated from him : & much love & tendernes was from Geo : to him : and he offered to give Geo : an Aple but he would not Receive it : And soe with some love & tender afections he parted from us at y^t time :

Upon y^e same day we went in to the castle yard to wheare James was : & and there Geo : had much communication with him of things. but Ja : stood to justifie him selfe in things which was reproved with the light. . . .

Upon y^e 3 day in y^e morning Geo : sent for James to come to him, hee havinge somthinge to speake privatly to him which he would not have spoken in publick but he would not come soe A litle after wee went to y^e prisson but he was passed out towards the castle yard, and soe was at y^e castle gate : & Geo : went up to him & we stayed in y^e street y^t they might be privat Geo : asked him why he would not come when he sent & asked him if he would now goe thither then he said y^t he had tould the jalor y^t he would goe to y^e castle & had not tould him of goinge to the Inn : Then Geo : asked him if he would then goe with him to tell y^e jalor that he would goe to y^e Inn but he would not. Soe then Geo : spoke much to him in y^e street privatly, but in the end some thinge gott up in him ag^t

Geo: & when Geo: was turninge a way from him he openly utered forth these words : take heed of lying & false accusings & severall in y^e street heard. both prisoners & others : but Geo: passed away & would not Reply openly :

Then after wee weare passed away Geo: sent me to him againe & Edw: Piate went with me to ask him whearin he could charge him with lyinge or false accusing [Nayler would not give an answer. This part is very long drawn out in the letter.] After wards Geo: passed to him againe in to y^e prison, wheare he & some others with him was sitinge in a place wheare he lyes which is lower then y^e rest of y^e chamber. . . . Ja: wept and proffessed a great love and againe ofered Geo: An Aple & said : If I have found faver in thy sight receive it : but he denyed it & said, If thou can say thou art moved of y^e lord to give me it. Ja: said : Would thou have me to lye : Then Ja: havinge Geo: by y^e hand, he asked him if he might kisse him. Geo: standinge above y^e low place would have drawne Ja: out to him but he would not come out : but Geo: standinge still could not bow downe to him at his askinge of him in y^t thinge which if he had come out, he could have sufered him to have done it : Then Geo: gave him his hand to kisse but he would not : and then Geo: said unto him : it is my footte. So with some few more words wee passed away, and Geo: passed up againe to him before wee went out of y^e towne. . . .

Geo: is to have a generall meeting at Reding, & then passe to London, & I know nothings to y^e contrary but that I may passe to London. . . .

This Above mentioned concerning Ja: I thought good to mention unto thee y^t there by thou may beter understand his condition :

Thy deare Bro:

R. HUBBERTHORNE.

Bristoll y^e 4 day 8 month :

Endorsed by George Fox: " r hubthorne to m ff 1656 read over—of gff to j. n. in exeter preson."

Copied from the original in D (Gibson MSS. v. 93).

The subject of Fox's attitude towards Nayler will be continued.

Aldam Manuscripts

Continued from volume xxv, page 55

The Death Penalty

To the Judge of life & death & jurie of Life & death soe
Called

Friend take heed of putting any man or woman to death for cattell or money, for with the law of god they were to be sold for there theft if they had not therewith to make restitution : Soe see that all lawes be according to that in the Conscience : for the law of god is according to that in evry ones Conscience : that in every ones Conscience may witness the law : else that in every ones Conscience may cry against the law, & them, & witness the law of god which is perfect according to that in every mans Conscience, and witness god to be the lawgiver : & all Lawes that are made & acted in the will of man, contrary to the light of Christ in the Conscience, are against god & canot stand : but god hath hewn them down and will hew them down, and will hew them all down who act contrary to that in the Conscience : therefore take warning to that in the Consciences all I speak, which shall eternally witness me & Condemn them that hate itt, when the book of Conscience is opened, to them this is the word of God, & shew them the Judgement of God which hath passed upon them before the unjust who acte contrary to that in the Conscience the light of Christ.

G: ff:

Give Copies of these to the jurie men : everie one in particuler.

(D. Portfolio 36.122a.)

JEREMY CRISPIN, CORDWAINER.

“ In the space of three years he had been a Papist, A Quaker, an Anabaptist, a Jew, an Arian, a Socinian, a Mahometan, a Methodist, a Deist, and an Atheist,” quoted from *The Connoisseur*, September 26, 1754, in *Proceedings of Wesley Hist. Soc.*, September, 1920 (xii. 154).

Death of the Emperor Alexander¹

MY dear friend Thomas Shillitoe
Thou would's't, I have no doubt, duly receive a letter which I enclosed to thy son John Heppenshall, by a messenger in one of the Autumn ships, homeward bound, which was committed to my care by Prince Alex^r Golitzin to forward by a private conveyance. In a letter which I sent privately to Cousin John Hipsley more than six weeks since, I requested him to hand thee such extracts therefrom, as he might judge most interesting to thy feelings : which I hope he has complied with.

I often feel comforted when I think of thee, from a belief, that thou must rejoice, on looking back at thy visit to Petersburg, particularly in having performed it last year—1824—the delay of another season would have been too late—the beloved object of our tender solicitude is gone, I humbly trust to a better country, beyond the reach of every vile assassin, and where the Accuser can never come. The world perhaps may still continue to behold him as a hypocrite that has perished, but there is every reason to believe that he is numbered amongst those who have hope in their death.

Several persons, with whom I am personally acquainted, are now returned to this city, who were present, and well acquainted with every circumstance of his illness and last moments : all of whom perfectly agree, a truly consoling statement, that his days have ended in peace. As the fever with which he was attacked approached the height, he became delirious for three or four days : but afterwards, his faculties were quite restored again, and he was favored with great composure and serenity of mind. He was extremely averse to taking medicine at all times, and on the late occasion firmly persisted, for some time, in refusing to comply with what was recommended. On his medical attendants urging him very closely, he said : “ I never felt such peace before. I am very tranquil : and why should you disturb me ? If it is the Will of God, I shall be restored to health, and

¹ For previous references to the Emperor see vols. xv. xvii. xviii. xxiv. xxv.

if not, all your attempts are in vain." A priest was employed to administer the sacrament to him, according to the forms of the Greek Church : and this man was instructed to exhort him, in the most pressing manner, to make use of every means for his recovery—that it was his duty for the sake of his people, for his familys sake &c &c—at last he consented by saying : " I feel so peaceful that you may do what you please with my body." After this he submitted to every thing proposed with perfect resignation and patience and without complaint altho he suffered much.

On his being informed that there was no hopes of his recovery, he requested every person to leave the room—he remained alone, four hours : and then sent for the Empress, and Prince Volchonsky—his composure and calmness continued to the last. The morning he died, the sun broke out and shone into the room, which he remarked, and admired the beauty of the weather—" How beautiful the weather is." He was perfectly sensible as the awful moment approached, and feeling it draw near he took the hand of the Empress, pressed it first to his lips, then to his bosom, and committed her to the care of Prince Volchonsky (although deprived of speech) with a look far more expressive than the most eloquent words. In less than half an hour after this, he quietly breathed his last. He was very much reduced, and his countenance quite shrunk when he died—but the next day it resumed quite its old appearance as when in usual health, and even had colour in the lips. It was this placid appearance which gave rise to the expressions of the Empress in her letter to the Dowager Emp^{ss} where she says : " Dead, he smiles upon me as he was wont to do when living."

I do not wish to harrow up thy feelings by a recital of the dreadful events which have lately taken place in this neighbourhood—The calamitous inundation which thou witnessed in the autumn of 1824², one can reflect upon with a degree of comfort, when brought into comparison with the late horrid massacre, which took place in the Isaac's Place, in the front of the Senate House, and the alarming situation of the neighbourhood all around us, for some time after. Through all we

² Joseph Gurney wrote to Jonathan Hutchinson, 25 xii. 1824 : " The ravages of the flood in Petersburgh have been dreadful. In the midst our friend, Thomas Shillitoe, sat in his lodgings unconscious of the extremity of the case, whilst three women was drown'd in the very house next to him."

have been greatly supported and comforted, and particularly in being permitted so eminently to distinguish the interposition of that Almighty Power which has confounded the evil designs of barbarous and wicked men, and disclosed to view their deep laid plans of intended murder and rebellion. . Many of the Prisoners taken, in hopes of faring the better for it, have confessed the whole of the plot, which appears to have been organized with great ability—and was to have burst upon us like a volcano. The signal for its general explosion was to have been the assassination of Alexander, on his return to the capital from his late journey, but they had not taken into their final calculations that this dear man was to be taken away from the evil to come. This unlooked for event has brought about the overthrow of all their diabolical schemes in a marvellous manner.

In a short time the sentence of the law will be executed upon a large number of these deluded people. The fort is crowded with prisoners and many are still arriving from the interior of the country.

The remains of our late greatly lamented Alexander are now at Tsarsko Selo, and will pass our house in a few days for interment—great preparations are making on this occasion.

My wife unites with me, and the children, in dear love to thee and thine, and all our dear friends. We are all in good health, which is a great favor, and I hope we shall long retain a grateful humble sense of the merciful preservation we have witnessed, and render the Glory, the Praise, and the Thanksgiving unto Him Who is ever worthy, and unto whom only it belongs.

Thy affectionate friend

DANL. WHEELER.

2 Mo 28. 1826. o.s.

If thou shouldst see William Allen and household, please to give my dear Love to him and also, I wish to be affectionately remembered to Alexander Djunkovsky. I expect his father will enclose this letter in one to him. Sarah Kilham is well—Do write me. D.W. Love to Tho^s Christy and family, & all enquirers.

From the original, presented to D " in the name of Mary Ann Warner, of Brighton, and the other great grandchildren of Thomas Shillitoe," 1928.

Mary Russell Mitford on Amelia Opie

MARY RUSSELL MITFORD (1787-1855) was the only child of Dr. George and Mary (Russell) Mitford, of Alresford, in Hampshire. "At an early age she evinced great precocity of intellect." Her correspondence with many noted persons was published in three volumes in 1870, edited by the Rev. A. G. L'Estrange, a copy of which we have had on loan from the Woolwich Public Libraries, *per* the Central Library for Students and the Friends' Library in London. Her *Dramatic Works* were published in two vols. in 1854.

Of AMELIA OPIE (1769-1853) there are references in *Jnl.* vols. x. xiv. xvii. xix. She became a Friend in 1825. "She was still brilliant in old age and in the sober garb of a Quakeress, which the world said she had donned, instead of azure plumes and floating scarves, for love of a Gurney Adonis" [J. J. Gurney].

Our attention was first drawn to these extracts by our late friend and fellow-worker, Joseph J. Green.

Mary Russell Mitford to Sir William Elford, Bickham, Plymouth, from Three Mile Cross, February 19, 1825 :

" . . . Talking of tales, have you seen Mrs. Opie's 'Lying' ?¹ She is all over Quakerized, as you of course know—to the great improvement, as I hear (I have not seen her) of her appearance. It is certainly a pretty dress. She *thee's* and *thou's* people; calls Mr. Haydon² 'friend Benjamin,' and directs to the Rev. William Harness after the same fashion, 'William Harness, Hampstead.' With all this, she is just as kind and good-humoured as ever; and Mr. Haydon told me that, in about a quarter of an hour's chat, she forgot her *thee's* and *thou's*, and became altogether as merry as she used to be. She has really sacrificed upwards of a thousand pounds copy-money for a novel which she had contracted for; and yet I believe there are difficulties still as to her admission to the sisterhood. You also may have heard say, that a certain Mr. Gurney³ is in some sort the cause of this conversion, and that there are difficulties there also; but of this I say nothing."

Life, vol. ii., pp. 198 f.

The same, to Rev. William Harness, Kensington Gore, from Swallowfield, October 30, 1854 :

"My very dear Friend. I write to you having just read Mrs. Opie's *Life*⁴ and experiencing a desire to talk of it. What a miserable hash

¹ *Illustrations of Lying in all its Branches*, 2 vols, London, 1825, and several reprints.

² Benjamin Robert Haydon (1786-1846) was a celebrated painter. Among his pictures was that of the Anti-slavery Convention in London in 1840, and also "The Quiet Hour." See *Jnl.* vols. xiv. xv.

³ Joseph John Gurney—"my dearest and best friend."

⁴ *Life of Amelia Opie*, by Cecelia Lucy Brightwell, Norwich, 1854. There may be something in Miss Mitford's critique—next year appeared, by the same author, *Memoir of Amelia Opie*, a distinct biography, published by the Religious Tract Society.

they have made of what might have been so interesting! What a miserable hash *she* made of her own existence! Nothing is clearer than the hankering she had after her old artistic and literary world. She even contrived to mix gay parties with May meetings to the very last. But the want of congruity jars in the book, and must have jarred still more in actual life; more especially as those Fry and Gurney people—popes male and female, in their way—seem to have taken upon them to lecture the dear soul. How she declined in taste and in intelligence after joining the Friends! The most satisfactory thing in the whole work is a letter to her from Mrs. Inchbald—whose 'Simple Story' is worth a wilderness of Mrs. Opie's slipshod tales. I had not a notion how bad her English was till this reading.

"To come back to Mrs. Opie—as her life was a double one, so should have been her biography—one book rose colour for the world, another drab for the Quakers. I doubt, too, if it be permissible to ignore so entirely the absolute engagement she was under to marry Lord Herbert Stuart. (I forget names, but surely it was Lord Herbert, a lame man.) . . . I have seldom seen a biography, which suppressions on the one hand and glossings over on the other have rendered more unfaithful, more untruthful, than this Quaker biography. Mrs. Opie was herself so kind and excellent a woman, that she could well have afforded to have the truth told respecting her."

Life, vol. iii., pp. 292-295.

James Simpson and the "Hyps"

"I proposed to James Simpson to accompany us. After some pleasant tales which I told him—he is often subject to the hyps [hypochondria]—he consented, and got into the waggon and we set forward. After having got about half-a-mile he suddenly cried out: 'Stop, I can go on no further; old hyp is come upon me'; and went on to say he should catch cold and could not go any further. I immediately took out of my pocket a silk handkerchief and told him to put it on him; it was my wife's, and she was one of the better sort of preachers, and told him it might have some virtue in it. I told him a story of Christopher Wilson of our county [Cumberland] who sent for a tailor to make some clothes, and it being a wet morning the tailor got wet; so Christopher put his coat upon him till his own was dry. A person coming in said to the tailor: 'What is the matter? thou hast got on Christopher's coat!' He made answer he did not know; for he was very like to preach all the time he had it on! This little story tickled James so much that he got to laugh pretty much, old hyp left him and he cried out: 'Hoist the British flag and drive on.'

"JOHN HALL."

IRWIN, *Featherstones and Halls*, 1890. For James Simpson (1743-1811), of Philadelphia, see *Jnl. F.H.S.* xix.

Elizabeth Fry and Convict Ships

6 mo. 23d, 1832.

My dear Friend,
James Backhouse,

I received thy useful and valuable communication from Hobert Town, and, provided another cargo of women should be sent to Van Diemens Land, I mean to endeavour to have every point well attended to as far as my influence extends with government and I feel no doubt that those in authority will gladly do their part.

The ship already gone I exceedingly regretted not having by any means such regulations on board as I believed needful to maintain order, and I had fixed to visit the ship and as much as possible establish such plans as I knew answered with the female convicts, but by some mistake as to time and place I did not get there, but I believe that my brother William Fry did take very great pains to have such arrangements made as a short time on board would allow him, but I fear as there was no regular employment provided, there would for want of proper occupation be frequent disturbances amongst the women.

I think some of thy hints may prove very useful on board our female convict ships and we hope that thy companion and thyself will endeavour to obtain all the information you can for us as to the *real* state in which the female convicts arrive and we think that very great good would result from an exact report of these things being taken upon the arrival of every ship and a copy of that report *always* forwarded to us because the women would feel it a very strong stimulus to good conduct during the voyage. I would have it in the form of answers to the following queries :

1st. How many times has any woman broken the rules laid down by the ladies ?

2nd. How have the school mistresses and monitors performed their office and do they deserve the money sent for them by the ladies ? Did they keep the books in order according to the list ?

3d. How have the women made their counterpains as to the neatness of the work and the taste displayed in them ?

4th. Have the women taken proper care of the things given to them and kept them during the voyage except those they were obliged to use ?

5th. How many women have learned to read since they left England and have they generally been regular and attentive at their hours for instruction ?

6ly. How many have received their Psalters and Testaments and do they appear to value them and read in them ?

7th. It is supposed that keeping the rules will include all moral conduct as to chastity, sobriety, kindness to each other, &c. &c. Therefore no particular questions are put to these points.

8th. Are they attentive at times of religious service, reading the Scriptures, &c. and do they attend to keeping the Sabbath holy ?

I think something of this kind being done would be valuable for the Officers as well as the women and prove a check upon the voyage to that which is evil and an encouragement to that which is good. I believe much has been accomplished by our regulations but I think that much more may yet be done. I have also no doubt that much depends upon the way in which they are put into execution by the Surgeon and other Officers because we find a very great variety amongst them and some appear unsuitable for so difficult and important a task.

We much wish that the Ladies Association in New South Wales would more regularly correspond with us as we believe that much good would result from it, and that they would inform us particulars of the women of every ship that arrives as I am quite convinced it would be a very great encouragement to these poor creatures to endeavour to do their best as I think they much wish to please us. I also think by this sort of communication we should be more likely to know of any existing remaining evils and might endeavour to remedy them.

I wish particularly to know from thee what was the general opinion of the state of the women who arrived in the *Mary* at Van Diemens Land because we received an excellent account of them from the Surgeon, Dr. Sinclair.

It should be known in the Colonies that a very small proportion of the women have been under the care of ladies in the prisons therefore so much must not be expected of them but I hope that the day is not very far distant when they will be much more generally visited for I feel very confident were this the case they would arrive on the other side the water in a much better state and more valuable members of Society.

I hope by this time that there is a committee of ladies in Van Diemens Land as I have from time to time endeavoured to encourage it.

I cannot help hoping that thy companion and thyself may in many ways be of use where your lot is at present likely to be cast and my dear friend may you be "wise as serpents and harmless as doves." I think you will find it difficult in a place where there is so much party spirit to keep clear of it. You must not listen at what one person says of another or only those who you find that you can *indeed* trust. May a blessing rest upon you and your labours in every way and above all the choice blessing of preservation.

My love to thy companion though I believe unknown to me, and believe me

Thy affectionately interested friend,

ELIZTH. FRY.

Excuse my letter being rather a scrawl but I have so much writing and other engagements that I have not time to *revise*.

From the original among Joseph Crosfield MSS. in the possession of Albert J. Crosfield, of Cambridge, 1929.

These are to certify all friends whom it may concern, that my friend Edward Green, of Southwark, Glasier, having desired of me liberty, to lay before the Monthly Meeting of friends, to which he belongs, his intention to take me to be his wife, in order to obtain, from the said Meeting, a Certificate of his Clearness and Conversation, I give consent that he may so do. Witness my hand this 5th day of the first mo. 1788.

Witnesses hereunto

ELIZABETH WIGHTWICK

Tho: Ellwood

Serv^t to Tho: Ellwood

Mary Ellwood.

[Endorsement]

A Certificate from Elizabeth Wightwick for Edw. Greene to propose his Intentions of marriage to this Meeting with hur.

(Southwark M.M. Manuscripts I., in D.)

Letters of William Forster of Tottenham

BY the kindness of Mrs. Vere O'Brien, of Ennis, Co. Clare, Ireland (née Arnold-Forster), valuable MSS. from the Library of William Edward Forster came, in 1922, into Friends' Reference Library, including the Haistwell Diary, which was printed in 1925. Letters written by William Forster (1747-1824), schoolmaster, of Tottenham, to his sisters, were sent up by Mrs. O'Brien. Extracts from some of these have been printed in volumes xix-xxii. Other extracts follow :

Dr. John Gotbergill

William Forster to his sister Tabitha (Dorcas), 24 xi. 1777 :

" I waited on Betsy Barlow and Cousin Debby to Dr. F's after last Quar. Meetg. ; he was at home. We drank Tea, he treated us with much civility. In the Meeting he gave us expectation of a Visit being to be soon performed in Middlesex, and some hints respecting the same. It was not I tho't one of his best Speeches, there was rather a repetition, not enough variety of Expression for a Scholar, but quite enough for a Christian to convey his meaning to his brethren : as it was before the Females perhaps he endeavour'd to exert his abilities, for I doubt not that even Dr. F has sensations that would urge him thus on such an Occasion, and on this very acct. he might not speak so well.

" However, no sooner was the Business over than *we* Critics debated upon it, even in the meeting yard, *sixpence* was offered for it, I don't tell thee by whom lest thou should think it was one who thought him a Rival, or perhaps wanted to improve by the same. Thou knows a Prophet does not always receive Honor in his own Country—London is the Drs., and it often happens that Men as well as Children behave most engaging from Home. I see the Dr. engages all hearts abroad, and leaves all pleased with his attention, condescension, affability, politeness, &c. &c. Betsy Barlow speaks of him quite superlatively, my sister Tabitha in more than the comparative, it's no wonder for he is a worthy Friend, and if he had less practice would be more at leisure to please every body. It is by this alone, I mean a hurry of business, that at times affects his disposition and causes—its effects."

Thomas Church and his Ministry

" Thomas Church has of late been more liberal in his offerings, particularly first-day three weeks, when Thomas Phillips interrupted him, informing the audience he was not in unity as a Minister. This did not hinder him from proceeding, and last Monthly Meeting an appointment was made to pay him a Visit, after some opposition, Danl Bell attending probably for that purpose. The Friends have waited on him : he assured them as usual that he could not be silent, nor would he, when he thought it his duty to appear, let the advice of his Friends be what it might—that those who opposed him were under greater delusion than himself."

Dr. Knowles and his Coach

William Forster to a sister, 17 ii. 1778 :

" Dr. Knowles has at last a Coach of his own. I called on him a week since and drank tea. Mary was just going in full dress to pay the Bride visit to Geo. Harrison wife. The coach is elegant, a dark olive with a metal K on the door, of considerable magnitude."

The Widow Crawley

William Forster to his sister Tabitha, from Tottenham, 18 ii. 1778, referring to a visit to Hitchin :

" Hearing of a very ancient Friend, the widow Crawley, mother to Friend Crawley, beforementioned, I was desirous of seeing her and asked Joshua [? Wheeler] to accompany me. She is a fine old Woman indeed, very far in the decline of life, upwards of ninety, was reclining on a couch, and appeared in a very languid state ; yet upon my asking after some of the ancient Friends, she soon revived, and told me she was daughter to John Field, of George Yard, that many of the Friends used almost constantly to breakfast at her father's on their return from the Morning Meeting first days, when the ministers met to divide among the Meetings, that William Penn was intimately acquainted with them, and at her Marriage. She also attended the meetings held with his family when in the Fleet, said she never saw his equal as a Christian and a Gentleman, that he appeared of a Rank much superior to other Men and much exalted by affliction. Samuel Waldenfield, Thomas Ellwood and all eminent in her Time she knew well, and says there were so many in the Ministry in the City that the long Gallery in Gracechurch Street would seldom hold them."

Mercy Field was born in 1688, daughter of John and Margery (Saunders) Field, of London. She married Thomas Crawley, of London, in 1706. Their daughter Sarah was born in 1717. Mercy Crawley died in 1778, aged ninety, and her daughter Sarah departed this life in 1799.

For Sarah Crawley, see *Jnl. F.H.S.* ii. x. xii. xv. xvi ; *Piety Promoted*.

A student of the history of Hitchin writes (1928) : " Widow Crawley was in reduced circumstances during the last years of her life. In fact Sarah Crawley had to run a pastry cook's shop to keep the two of them from want " (R. L. HINE, author of *History of Hitchin*).

The Misfortunes of a Descendant of Fells

Maria Webb wrote in her *Fells of Swarthmoor Hall*, 1865, p. 412, respecting John Abraham (1687-1771), grandson of Margaret (Fell) Fox: "All of John and Sarah [Foster] Abraham's children were born at Swarthmoor Hall—two sons and five daughters. . . . Mary was married in 1756 to Charles Cannon, of Manchester,¹ who emigrated with his wife and three children to Philadelphia in 1762. Of their descendants nothing is known."

We can now add information respecting the descendants of John Abraham, from a letter in the collection of MSS. now belonging to Albert J. Crosfield, of Cambridge (kindly lent for the benefit of the readers of THE JOURNAL):

"Philadelphia, 8th mo. 23rd, 1771.

"Dear Friend, Isaac Wilson.

"When I was in England I was at Swarthmore Hall where John Abraham then lived, who, on this short Acquaintance, recommended His Daughter when she came to this country, with her husband & family, to my notice & gave me some acco^t of their Tryals in life. Their case was Comisserated & several kindly assisted them to begin in Business, He having bro^t men over, acquainted with his trade, so that their family was large, & their passages unpaid, which amounted to upwards of £100 stg, the Greatest part of which I advanced, & he seemed likely to do well, but dying in ab^t 10 weeks after he came here, a Considerable loss ensued to those who Assisted them, & she was left in a Distressed situation. The Creditors here considered her Case & as their foreman seemed capable to Conduct their business, with some Assistance, it was Concluded to suply her with part of those Goods intrusted her Husband & I became security on her behalf for ab^t £100 & she Continued the business under my Inspection, & while I had almost the whole Care of the family.

¹ See also *Jnl.* iii. 91.

" She gained something handsome the first 18 months, & seemed likely to repay me, & maintain her Children, but when she became more acqu^{ted} in the City, I thought it time to leave her to Conduct her own affairs, without my being so Closely engaged therein, tho' my Care not wholly withdrawn.

" But on settling her books in 12 months after, I found she fell behind, yet as she did not owe much besides what was due to me, I thought it not amiss for her to keep on until some way Opened, & as she made (or her men) my Cloathes, my Debt was gradually reducing, for she paid me no mony after the first year, & I had not intended to have distressed her if I never obtained it.

" About 20 Months past, very Suddenly she married to a man much a stranger to her & unknown to me, & she stands Disowned therefor. She expected I suppose to better herself & I believe both she & the man are each Disappointed. Soon after their marriage he settled her acco^t with me, & there was then due me £232, for which he gave me his Bond, & their necessities have been such since, that on their making me the Conveyance sent thee, I advanced a further sum, so that I have paid them the full value of what will be recovered."

There is a reference to the death of John Abraham and of money due in consequence—" £100 payable on his decease," and also to " £700 to be divided at the Decease of her mother. She tells me that her brother Daniel never married, & going to sea was never heard of, supposed lost." The letter is signed, " John Pemberton," and addressed " For Isaac Wilson, in Kendall, Great Britain."

The Derbyshire Times, of August 18th, 1928, contains some few reminiscences of the life of Edward Watkins (b. 1848), of Fritchley, in connection with the celebration of his eightieth birthday. There is a portrait of our Friend in his Quaker coat.

" Her Grace the Dutchess Dowager of Marlborough was present in the Quakers Meeting-House in Devonshire Square on Tuesday morning, at the Wedding of Mr. Joseph Freame to Mrs. Ann Osgood " (*London Journal*, Saturday, July 13th, 1728, quoted *Notes and Queries*, July 14th, 1928)

Durham County Friends' School

By the kindness of Sir Alfred E. Pease, Bart., Pinchinthorpe, Guisbrough, Yorkshire, we have had in examination the "Minutes of the Meetings held on the Subject of the School for the Education of Friends' Children, 1809," a book of 140 pages dealing with the schools in charge of Joseph Sams and Henry Frederick and Selfe Smith.¹ The names of numerous Peases and Backhouses, of Darlington, appear and also those of Friends from other parts of Durham Quarterly Meeting.

The first meeting decided that "such an establishment properly conducted would be found extensively beneficial to this County," and it was also decided to inform Joseph Sams, who was then a teacher at Ackworth, of this opening. He readily agreed to take charge of such a school at Darlington. A house was offered for £1,450, the sum to be raised by forty proprietors taking shares of fifty pounds each.

The first General Meeting was held 2 i. 1810—proprietors were present from Darlington, Newcastle, Sunderland, Stockton, Staindrop and Yarm. There was much trouble regarding a house—one on the High Row did not suit and one in Feethams was not quite satisfactory. Hence it was decided to build, and a plot of land was purchased in Coniscliffe Road from the Earl of Darlington and building begun, the first stone being laid 6 vi. 1811 and the building to cost £1,750.

There is a copy of Joseph Sams school prospectus attached to the Minute Book, a two-page quarto in small type announcing the opening of the school "the 27th of the 8th month, 1810." Copies were to be sent to Friends according to a long list, including many well-known names.

At the opening of the year 1812 the proprietors expressed entire satisfaction with Joseph and Mary Sams despite some "detractive reports" which had been circulated, but as time went on things proved less satisfactory—J. Sams did things on his own responsibility, removed trees from Feethams, and gradually gave less attention to the School, occupying his

¹ This record must be read in conjunction with and as supplementary to the articles on Sams and Smith to be found in vols. xix. xx. xxii-xxiv.

time more than good for the School in bookbinding and selling. and "in keeping cows."

In January, 1816, numbers declined and Sams could not afford to pay the rent, the subscribers observing

with regret that their views in forming this establishment have not satisfactorily succeeded, they unanimously conclude to leave Joseph Sams at liberty to quit the premises.

Much correspondence ensued, and finally, 15 vii. 1816, Sams had notice to quit, "the first day of the fifth month next."

A suitable tenant was advertised for and, 13 v. 1817,

John Backhouse informs this Meeting that Henry Frederick Smith, of Croydon—(a Member of our Society) has applied to take the Premises for a Boy's Boarding School, & he being a Person considered by the Committee as eligible for the situation, it is agreed to let him have the same for the first year at Forty Pounds, the rent to commence the 7 mo. next & for the second year at Fifty Pounds he keeping the Premises in proper repair & paying all Taxes and other outgoings.

Repair was needed to be done at the house, amounting to £7 4s., which was justly due from Joseph Sams, but he was excused "from a wish to remove any possible ground of uneasiness from his mind." Various agreements were entered into with H. F. Smith, and the premises were offered to him for £1,317, but apparently he continued to rent them.

The minutes of 19 vi. 1827 contain the following: "H. F. Smith being about to leave the Premises belonging to us, and wishing the proprietors to take some fixtures we have agreed to take . . . for the sum of £100."

But, apparently the wife of H. F. Smith continued the School (H. F. Smith is said to have gone to America), as there is a minute (the last in the book) that there is "no objection to her continuing in the house at the rate of 30/ p wk to quit at 7 days notice."

Lastly, in a paper enclosed in the book, we read:

Darlington, 6 mo. 24. 1831. We apprehend that thou, with the proprietors generally, art aware that the school Premises here are likely to be very shortly vacated

owing to the discontinuance of the School on the part of our Friend Selfe Smith. The contiguity of the boys and girls schools recently established at York . . . induce us greatly to doubt whether any occupant will be found for the premises in union with the original design in their erection [so it was decided to dispose of them] [signed] Joseph Pease, William Backhouse, James Backhouse, John Ianson, John Backhouse, John Pease, Joseph Pease, Jr.

Persecutors as "Friends"

The following anecdote of Miles Halhead is culled from Sewel's *History of Quakers* :

" Being brought before the magistrates it was asked him what business he (who dwelt in Westmoreland) had in Devonshire ? to which he answered that he came there to see his old friends whom, formerly, about ten years ago [*circa* 1658] he had acquaintance with. One of the magistrates asked him what were the names of those friends he meant. To which he returned : ' One sir John Coplestone, who was then high-sheriff of Devonshire ; John Page, who was Mayor of Plymouth ; one Justice Howel, who was then the judge of the sessions of Exeter ; and one colonel Buffet, who was also a justice at that time.' One of the magistrates then said to the others : ' Truly, gentlemen, though this man calls these men his friends, yet they have been his persecutors.' Another of the magistrates then gave him an account into what pitiful condition those men were fallen, and how they lost their estates ; nay, Buffet had been committed to prison for high treason, and was escaped out of gaol and not to be seen in his own country. He further said to Halhead : ' Thus I have given you a true account of your old friends ; if these men were your persecutors, you may be sure they will trouble you no more : for if they that trouble you and persecute you have no better fortune than these men, I wish that neither I, nor any of my friends, may have any hand in persecuting of you.' Thus these discreet magistrates suffered him to go his ways without meddling with him."

For these men see Besse, *Sufferings*, under Devonshire.

A Quaker who married out of the Society asked the officiating clergyman why his fee was five shillings. " Prove it to be Scripture and I'll pay." " Very well," said the minister, " What of this verse in Proverbs ' A good wife is a *crown* to her husband.' " " Excellent, friend, here's ten shillings for your fee."

Gallery Warnings

BY the courtesy of Robert Muschamp we have had on loan a typed copy of the "Diary of John Pemberton, No. 7, 11 mo 22, 1752 to 6 mo. 23, 1753," when the diarist was the companion of John Churchman, of Pennsylvania, while in Europe. The latter records that John Pemberton, "who came over sea with us on account of his health, concluded to go with me," anno 1750. The Diary is principally a report of the addresses given by J. Churchman and thus supplements the printed *Journal*. The student of the sermons of eighteenth century Quaker preachers would find much of interest. Repentance in view of death and judgement is constantly stressed—"repent lest he take his rod and sweep the wicked as with a besom of destruction." At John Gough's School in Dublin "the children were exhorted to the fear of the Lord, which would preserve them from evil and cause them to be prepared for death."

"1st day 3 mo. 4. 1753. Two meetings at Leeds which were exercising, and the Testimony of Truth run close. Many were warned to a preparation for death and to be arroused from their beds of ease and carnall security and from the pollusions and defilements which many were tainted with"; however, "Many hopeful young people here." (There is a slight reference to the proposal of William Brown, brother-in-law and companion of John Churchman, at York Q.M., that a Women's Yearly Meeting should be established.)

"A meeting appointed at Birmingham wherein my dear companion had close exercise, but a power attended so that opposite spirits were chained and it was told them that the Scent of divers Evils was amongst them and wanted judgement passed upon the heads of such—Drunkenness or private Tipling, Fornication, and other Evils, for which the Lord was displeased, and friends were exhorted to bestir themselves that the Camp might be purged—pride and highmindedness likewise too much spread and prevailed."

The Diary was copied by favour of Mrs. Henry Pemberton, Jr., of Chestnut Hill, Pa., early in 1929.

Supplement No. 14—Sufferings of Quakers in Cornwall

PROBABLY few Friends are aware of an old brown folio volume, measuring $12\frac{1}{2}$ by $17\frac{1}{2}$ inches with a beautifully embossed leather cover, which is occasionally shown to visitors to Friends House. The writing, though clear to the student accustomed to such caligraphy, is not such as would induce the ordinary reader to spend much time on it ; there are many insertions between the lines, and some pages appear to have undergone considerable revision. This old volume contains a full account of the persecution and sufferings endured by Friends in Cornwall in the years 1655 to 1792. Though it has been most painstakingly and skilfully repaired, it is not suitable for general handling, and Dr. Norman Penney, F.S.A., has conferred a benefit on all students of this period of English history by editing the text and arranging for it to be printed as a Supplement¹ to *The Journal of the Friends Historical Society*. Strictly, the printed copies contain only a portion of the original, namely the pages written by Thomas Lower, dating from 1655-1686, the remaining pages, dealing with the years 1691-1792, having been omitted as of minor importance.

This book is primarily of interest to historical students, to whom it constitutes a valuable source of raw material. It has a different interest for those of us, of long Quaker ancestry, who may find therein links with our ancestors and collaterals the study of which will pleasantly occupy many an hour. The entries are not without humour—often so subtle as to be lost in brief quotations—yet none the less pleasant because so much of it is unconscious. Romance, too, is there in many a quaint disguise, for love beat as

¹ *Record of the Sufferings of Friends in Cornwall, 1655 to 1686*, with Introduction by L. Violet Holdsworth, pp. xv + 152, 7s. 6d. (\$2.15), post paid. London : Friends Historical Society, Friends House, Euston Road, N.W.1 ; Philadelphia, Pa., Anna W. Hutchinson, 304 Arch Street.

strongly in Quaker hearts in Cornwall as it did and does elsewhere.

Several well-known names flit across the pages of this old record; among them may be mentioned Thomas Lower, M.D., step-son-in-law of George Fox, who appears to have copied the record from various documents; Loveday Hambly, beloved in her own life-time and again during the past few years as a result of Violet Holdsworth's *A Quaker Saint of Cornwall*, George Bewley, Ann Upcott and Thomas Salthouse. One wonders whether Henry Grubb was related to the quondam editor of the *British Friend* and whether the Tregelles now living are closely related to those in the Record; the index contains eighteen columns filled with names in small type and it is impossible in a short review to allude to more than two or three.

The headings to the pages give some interesting clues to their contents: "Opening shop on Christmas Day," "Persecutors stricken with fever," "A horse stolen and sold," "Fined for a preacher fled," "Advice in true love," and "Chief Justice Jeffreys"—all entice the reader to study at least those pages, though these headings have been selected at random and do not by any means reveal all the treasures of this old record.

Friends who have spent a few days at Launceston, either on holiday or business, will remember the thrill they experienced when they visited the Castle and spent a moment or more in "George Fox's prison" therein. Such Friends will probably find an additional interest in the forty or so references to Launceston in this record, for naturally so important a prison played a large part in the sufferings of Cornish Friends.

It would be a pity to spoil the book for some readers by selecting quotations of special interest; the book must be read through quietly to be enjoyed. It is not a volume for hasty reading, but one which gives its sweetest treasures to those who believe in the wisdom of stepping aside for awhile from the rush of life.

It is now many years since Friends suffered imprisonment for the "offences" mentioned in this record, and though the imprisonment of many Conscientious Objectors in the War of 1914-1918 should remind us that such imprisonments may recur unexpectedly at almost any time, we do well to

remember the intensity of sufferings undergone by our ancestors—physical or spiritual—in their endeavours to “stand fast in the faith.”

Can any of us who are Friends read even half-a-dozen entries from this old volume without a sob in our throats and a profound feeling of thankfulness for the simple and sturdy thoroughness with which our spiritual ancestors in a remote part of the country bore their testimonies, did what they believed right regardless of consequences, and in so doing built a foundation and to some extent a structure of great value to us to-day?

In her charming introduction Violet Holdsworth writes: “The story is given here from one point of view only. The reader must imagine for himself the perplexity of these county justices and parish constables when confronted with such stubbornly conscientious law breakers; simple yet unterrified men and women who could be ‘dirted and hurted’ or sent to languish for long months or years in gaol, but could not be prevented from meeting together to find God in the silence in their own homesteads, and who utterly refused to attend divine worship in ‘the old masshouse’ or to do even seemingly trivial actions that their conscience forbade.”

At the end of the volume is an interesting Appendix containing a long letter from Thomas Lower in Launceston Gaol, to George Fox in London, relating the former’s interview with Judge Jeffreys.

ALFRED B. SEARLE.

The Research Fellowship held by Horace Fleming, M.A., now Warden of the Mary Ward Settlement, in Tavistock Place, has resulted in the publication of *The Lighted Mind: The Challenge of Adult Education to Quakerism* (London: Friends’ Book Centre, Euston Road, N.W.1, pp. 72 + x, 1s. 6d. net).

The Friends’ Literature Committee has published, for the Yorkshire Friends’ Service Committee, a pamphlet by Edith J. Wilson—*Church Government in the Society of Friends* (London: Friends’ Book Centre. 2d.).

Friends Historical Society

The Annual Meeting

The annual meeting was held in the Library at Friends House, Euston Road, N.W.1, on the 2nd May, 1929. The President, Herbert George Wood, M.A., delivered an address on "William Penn as a Religious Thinker." Mabel Richmond Brailsford, of Amersham, Bucks, was elected President for 1929, and Norman Penney, LL.D., Vice-President. It was decided to ask the Committee of the Reference Library to act as a committee for the Historical Society.

Statement of Accounts in connection with volume xxv of the Journal, 1928, and Supplements xiv and xv

RECEIPTS.	£	s.	d.	PAYMENTS.	£	s.	d.
Balance in hand, 31st Dec., 1927	31	13	9	Insurance	5	2	
Subscriptions, 1928	88	15	7	Advert. in <i>Friend</i>	1	5	0
Sales	8	7	1	Postage	13	0	0
Supplement xiv. (Cornish Sufferings) :				Meeting for Sufferings (2 "First Publishers of Truth," 2 "State Papers")	1	0	4
Sales	23	9	1	Stationery	4	19	0
Don.	83	0	0	Printing Journal, vol. xxv.	69	0	10
Supplement xv. (Quaker Language)	106	9	1	Binding 38 copies of "First Publishers of Truth"	2	17	0
Supplement xvi. (Richard Cockin)				Supplement xiv. (Cornish Sufferings)	109	18	10
				Supplement xv (Quaker Language)	18	17	6
				Balance in hand, 31st Dec., 1928	22	7	11
				£243	243	11	7

Examined with books and vouchers and found correct,

AUGUSTUS DIAMOND.

21 iii. 1929.

"Last week a thief stole out of the Vestry, of St. Bride's Church, in Fleet Street, a new Beaver Hat of the Rev. Mr. Barnes, while he was reading Prayers there. This is the best Argument for *Quakerism* that I have ever met with."

From the general news column of the *Norwich Gazette*, Saturday, August 15th, 1730.

Copied by Arthur J. Eddington, of Norwich.

Elizabeth Fry—"Public Property"

Upton 6/24 1841.

Dear Friends

I am surprised and really sorry to hear that J. Fletcher has published my text book without my leave I think it was certainly wrong. My brother J. J. Gurney told me that he had given him the stereotype plates he brought from America this surprised me as I understood that they were a present to me & I told him I was in communication with you upon the subject & he must let me have the plates he then said that we must not publish without consulting him because he wanted to make some alteration in placing some of the texts & there we left it.

Therefore I suppose J. Fletcher has published without his knowing it.

I may once more say I am truly sorry for it & think it was a great mistake but I fancy that I am consider'd public property & therefore any book I have to do with is the same.

I am, with regard, your friend,

ELIZTH. FRY.

Written on four sides of a little sheet measuring 3½ by 4½. Original in possession of J. E. Whiting, of Leeds, 1928.

Texts for every day of the year, principally practical and devotional, selected by Elizabeth Fry, first appeared in 1831. There were two editions by Josiah Fletcher, of Norwich. Translations appeared in French, Italian and German.

LONDON Y.M. 1784.—There is a valuable record of the attendance of London Y.M. in 1784 by Mary Shackleton, later Leadbeater, in which is mention of many Friends, English and American, and also a reference to the deputation of Women to the Y.M., begging for the establishment of a Women's Y.M. See *Pennsylvania Magazine*, vol. XL (1916):

"Esther Tuke says it is but the shadow of a women's meeting, but seems to hope that will not always be the case."—"In the Y.M., the women deputation had undergone a kind of cross-examination, and Men friends seemed ready to reject the proposal till John Eliot desired it should be taken into further Consideration"—request granted.

Thomas Crewdson and Co., 1824-1829

In 1824 a distinctly new bank was started in Manchester, this time by a couple of gentlemen belonging to the Society of Friends. The senior partner and capitalist was Mr. Thomas Crewdson, a very enterprising man, originally a silk manufacturer, with a warehouse in Cannon Street; the junior partner and manager was Mr. John Robinson, previously a cashier at Jones Loyds. Mr. Crewdson was one of the long well-known and greatly-respected family whose name has in Manchester always conveyed the idea of manly worth. It belonged by ancestry to Kendal, and in 1824 was represented by five brothers, the eldest of whom, Dilworth Crewdson, was a banker in his native town. The second was the silk manufacturer who afterwards became banker in Manchester; the third, fourth, and fifth, were Isaac, Joseph, and Wilson. The peculiar description of high-priced calico so long known in commerce as "Crewdson's" was manufactured by the two former. It was Isaac who distinguished himself as the author of the celebrated pamphlet, *A Beacon to the Society of Friends*, issued in 1835, the year before he retired from business, consequent upon the publication of which arose the controversy that led eventually to the secession of Mr. Alderman William Neild, Mr. Fowden, Mr. Benjamin Pearson, Mr. Joseph Crompton, the Ransomes, the Simpsons, and many others, including himself. Isaac Crewdson lived in a large house at the eastern extremity of Ardwick Green, where he died May 8th, 1844, aged sixty-four. He had nothing to do with the bank, but with the name of the family before us it is pleasant to secure the opportunity of paying a little tribute to the memory of one of the most actively benevolent men ever known in Manchester. Thomas Crewdson, the banker, resided at 61, Grosvenor Place, Oxford Road. He married, in June, 1808, Margaret, daughter of Isaac Bragg of Whitehaven, and by her had a family of five sons and three daughters, several of whom are still living.

Fifty to sixty years ago the Manchester residents who hailed from the same distant county were, like the Greeks, the Italians, the Germans, of to-day, yea, even like what Cornishmen are still, all pretty-well known by one another, and, to a certain extent, friends and acquaintance, especially if accustomed to meet on Sundays at church or chapel. The select little company of Friends belonging to Cumberland, included not only Dalton and the Crewdsons, but Mr. John Robinson, the bank cashier. Mr. Crewdson probably kept his account at Jones Loyds, and would thus be an observer of Mr. Robinson's ways and aptitudes. Whether or no, Mr. Robinson resigned what was considered a very hopeful position at the bank to become a partner in the new firm of Thomas Crewdson and Co. The premises taken for it were part of the block just behind the King Street Town Hall, tenanted so long and up to quite recently by the gas and water offices. For a time all went well. But an excellent servant does

not always make the best of masters : it is not every gallant soldier that is competent to lead an army, or every clever mariner that is qualified to be a captain. Mr. Robinson seems to have been more adventurous than discreet, forgetting that the highest wisdom is to learn both how " to labour " and how " to wait." In eighteen months or so, the complexion of the larger accounts, three or four of which were a good deal over-drawn, so alarmed Mr. Crewdson that he insisted on winding-up. It was a pity for there was no actual necessity. Affairs would have got rectified in time, and the proposal was contrary to the wish of many of the bank's best customers. But Mr. Crewdson was inflexible. Nothing availed, and he closed the doors. There was no failure or stoppage, no rumour of anything wrong ; the business was simply discontinued ; every demand was met ; every account discharged in full ; the final dividend of 1s. 8d., making 20s., was paid at Christmas, 1827. Mr. Crewdson, though a serious loser, bore up bravely, and had the sympathy and respect of all who knew him.

After giving up the banking business he devoted much of his time and thoughts to the question of the repeal of the Corn Laws, for which object he was one of the early agitators. A copy of one of his many papers on the subject, *An Enquiry into the Effects of the Corn Laws*, published in 1830, twenty-five pages, No. 5987, is preserved in the Free Library.

Mr. Robinson had entered Jones Loyds in or about 1803, and lived for some time at No. 4, Fishpond Street, the pleasant suburban locality already described as bordering the meadows near Garratt Hall, and now known as Leamington Place. So curiously were his talents compounded that about 1814 he began to exercise himself, after bank hours, as a dentist, and in 1818 settled down in St. John Street as a regular practitioner. Even after joining Mr. Crewdson he still clung to the art of his choice, and perhaps would never have given it up save for an incident one day when going to Liverpool outside the coach. Among the passengers was a young man who had been to Manchester, he said, to see if there was an opening for a dentist. He had looked all round, but in vain, and was returning home disappointed. " Perhaps," said Mr. Robinson, who was pleased with the young man's manner, " I may be able to help thee." On reaching Liverpool all particulars were disclosed and the result was the transfer of the business to Mr. Richard Helsby, founder in Manchester of a reputation of a surname that lasted for little less than fifty years. Mr. Helsby established himself in George Street but towards 1857 fell back upon the old quarters near St. John's.

After the bank and the profession were both out of his hands, Mr. Robinson tried alum making, assisted with capital by his friend Miss Byrom. Succeeding indifferently he changed to accountancy, supported in the most generous manner by Mr. Loyd, and in this at last he prospered.

In their early and happy days Thomas Crewdson and Co. undertook the building of premises such as, architecturally, would have no rival among the Manchester banks. Market Street was at that time in course of construction ; a suitable spot was found just above Brown Street, and here they erected the pillared novelty the basement of which is now

Mr. Henry Barton's shop. They themselves, however, never occupied it, nor does anyone of importance appear to have become tenant till 1829, when it was taken for the celebrated "Bank of Manchester," concerning which we shall discourse anon.

[From *Manchester Banks and Bankers, Historical, Biographical and Anecdotal*, by Leo. H. Grindon, pages 124 to 128, published by Palmer and Howe, 1, 3 and 5, Bond Street, Manchester. Simpkin and Marshall, London. 1877.]

Edward Pease

Extracted from *The Larchfield Diary*, by Francis Newburn, see xxv. 31, 67.

"1857. A meeting of a few friends was held, March 9, at my office and subsequently in the Town Hall, to consider of a memorial to this old friend of mine. He was sounded on the project. It was thought it should be responded to by all the railway companies in the Kingdom; but he declined any other honour than that of an address to him from the town and neighbourhood.

"I remember a violent and costly run upon Skinners' Bank in this town. Edward Pease called at the Bank where he found a number of noteholders and depositors. He went behind the counter and wrote the following in the daybook then lying on the table: 'Edward Pease and Co. keep their accounts at this Bank, and are so satisfied of its solvency that they hereby engage to indemnify creditors of the Bank to the extent of ten thousand pounds.' Not a note was changed or deposit asked for by those who were then in the Bank, and the run immediately ceased."

"1858. Edward Pease was buried this morning (Aug. 5). The shops throughout the town were shut during the whole of the day and there was the largest concourse of people in the funeral procession and in the streets ever witnessed in Darlington. It was a proud testimony to the man who had made South Durham. The preaching at the funeral was not to my taste."

Mr. Newburn also describes the action of Friends, and especially Edward Pease, in the promotion of a bill in 1819, for making a Railway from the collieries to Darlington, which was lost by a majority of six or nine. The bill of 1820 was passed without much opposition.

MOLLY STOKES.—"May 17, 1775. Miss Molly Stokes, the last day of the Quakers yearly meeting, bore a public testimony at Bristol."

"June 23, 1797. Conversed with formerly Miss Molly Stokes, now Mary Dudley, with a large family of grown up children. I had not been in her company during many years before."

From the Diary of William Dyer, of Bristol.

John Audland to George Fox, 1654

O THOU fairest among the sons of Men ! My Life, my strength, my joy is in the holy One ; Glory, glory for evermore unto my King who Rules over all.

Who can expresse thy Noble Acts, thou mighty Man of Warre ! who rides on Triumphantly in Battell. Nations shall bow unto thee, Thousands shall call thee Blessed ; Thy Seed is as the sand, and thy Plant puts forth his Branches ; blessed for evermore art thou, & all who follow thee : Blessed is he that blesseth thee for evermore.

My Deare ! My Beloved, thou hast filled my Cup, J am filled with thee, thou art broken in me, never so as now ; Thy breathings is Life, Marrow & fatnesse in me ; Thou Reaches me, thou pierceth me ; Thou knows ; Truly, thou hast doubled my Mease [Mess], & my strength is dayly renewed : Praises, praises for ever unto him who hath visited, & brings Redemption.

Great is y^e worke here the greatest that ever J saw, & our Bow abides in strength & our heads is covered in Battell, & y^e power of y^e Lord is exceedingly made manifest, to the Astonishment of y^e heathen : We labour night & day & gives up to spend & be spent, & we neither faint nor is weary. We boast not, but in y^e Lord God : for evermore over all, doe we rejoyce with trembling. Many receives y^e truth in y^e love of it : & the Lord gives us Wisdome & boldnesse to the confounding of deceite : Our honour is to binde Kings & Nobles in Chains & fetters. Thou sees & knows how it is ; the field is exceeding large here away ; we even pray to y^e Lord of the harvest, to send forth some faithfull Labourers ; Thou art a Prevailer with God, pray for us, & to send Labourers, thou sees & knowes what J say : J am thine, Reach me, & J shall feele thee : Oh, thy kisses are sweet ! what could J say of thee ! the everlasting arme is with thee ; thine J am freely for evermore, Redeemed & washed : praises : glory & honour unto the Lord for evermore.

Thine J am in all that J am,

JOHN AUDLAND.

John Camm is with me, he waits upon him that breaths Life, we are at, or about Bristoll, & knowes nothing of Removeing : a few lines from thee will refresh.

Taken from a contemporary copy included in a bound volume of MS., lettered : " Swarthmore Manuscript," which was purchased in 1919, from Sir George Whitehead, now in D (Box P). The volume has an inside title : " A Booke of Letters which were sent to : G: F: From Iohn Audland & Iohn Camm concerning ancient passages (with some Epistles &c:)." There are thirty-seven pages of legible educated handwriting.

A Visit to the Burial Place of James Nayler

Extract from a letter to the Editor by Mabel R. Brailsford, of Amersham, Bucks., author of a life of Nayler, and President of the F.H.S., dated January 25th, 1929 :

" On Monday morning we went fifteen miles in the car to King's Repton to look for Nayler's grave. I am sorry to say the old burying ground is only a tradition now. Till about ten years ago it was cultivated as a fruit garden, and used to produce great quantities of gooseberries for the market. Since then, however, it has been cut up to make gardens for two cottages which have been built at the end of it, and for the first time has been deep-dug.

" I asked the woman who lives there whether there were any Quakers left in King's Repton, and she said :

" ' Bless you, no, my dear, only Bones ' !

" They moved an apple-tree the other day, which was in the way of their potato-patch, and the roots came up entangled with bones, and every time trenching is done other remains are discovered."

RICHARD CARVER AND THE KING.—Two Quaker Ballads, written by Henry Marriage Wallis appear in *F.Q.E.*, Tenth Month, 1928. One is entitled " A Ballad of King Charles and Richard Carver," recording Carver's assistance to the King in his flight to France. But the lines " Set thee safe on our collier smack " and " Till ye swing us safe to an unseen deck " give a wrong impression, for Carver carried the King from the boat to the shore of France and not from shore to boat. This latter we must " deny."

At Becky's Shop, Amptbill, Bedfordshire

Although I make but little shew,
I sell as cheap as others do,
And various is my little store,
These neighbours call at Becky's door.
In humble verse I mean to tell,
The sort of goods I have to sell.

First yeast from Morris¹ fresh & sweet,
Whether for brewing or to eat,
It makes good bread, ferments your beer,
I'll use you well come buy it here.
No dashing Sign-board I display,
But best of Candles have from *May*.²
Of fruit I've many kinds well sorted,
Yett mostly English, some imported,
Oranges, Figs and Nuts and Spice,
And many sweetmeats very nice.
Gingerbread Toys, both gilt and brown,
Good as any made in Town.
Marbles, Spinning Tops and Balls,
Equal to any at the Stalls ;
And for the little hopeful Student,
Who loves his learning and is prudent,
Here's Books from pence up to a shilling,
For him to read and try his skill in ;
Some plain some gilded very fine,
Who learns them well are shure to shine ;
Coppay Books for larger writers,
Who may soon become Inditers
If go regular to Schools,
And mind their Master and his rules ;
Fine Lacepaper good and stout ;
And matches when your fire is out,
Pincushions of various sorts and sizes,
Some finely knit of different prices ;
Comfits, Sugar-plums, and drops,
Good as sold in finer shops,
Nice Tarts and Trifles made by Self,
And Salve for wounds, upon my shelf,
New laid Eggs, in summer low,
In Winter as the Markets go.

Boxes for Servants when they'er hir'd,
 And of their good old Masters tir'd ;
 Some Masters like a change of faces,
 But prudent Girls will keep their places.
 My Trunks and Boxes paperd well,
 Most useful be where'ere you dwell,
 And when you come my wares to buy
 Good Moral maxems you'll espye,
 Hung round my Shop amongst my Trade,
 Which buy or not my friends may read.

And now kind neighbours thanks to all,
 For former favours great and small
 And hope in future more may stop,
 To buy good things at *Becky's Shop*.

Composed in the year 1809 by TP³

A search through the Bedfordshire Friends' Registers to 1834 produced only one Rebecca—Rebecca Richardson, spinster, died 1809, *æt.* 53, of Ampthill.

¹ There was a Friend, William Morris, of Ampthill, who was a baker, d. 1843, *æt.* 89.

² Samuel May, of Ampthill, d. 1851, *æt.* 78.

³ T.P. was, probably, Thomas Pumphrey, of Ampthill, died 1825 *æt.* 65.

"September 12. On Saturday, 7th inst., died at the house of Mr. John Thomas in Fredk. Co., Joseph Patts, Esq., att'y at law, of Berwick upon Tweed, in his 29th year. Buried in a burial ground of the people called Quakers, at his own request."

From the *Maryland Gazette*, quoted in the *Maryland Historical Magazine*, vol. 18 (1923), p. 281.

"1761. January 15. Last Sunday Evening [Jan. 11] departed this Life, after a week's Illness of a Pleurisy, Mrs. Sarah Hill, one of the People called Quakers, wife of Mr. Joseph Hill, near this Town . . ."

"1761. October 29. Sunday last [Oct. 25], Died at his Plantation, near Town, Mr. Joseph Hill, an eminent Planter, and one of the People called Quakers, who by an honest Industry accumulated a very good Estate."

Taken from the *Maryland Gazette*, reprinted in the *Maryland Historical Magazine*, June, 1923.

Extracts from the Diary of Abiah Darby

In our tenth volume are printed some extracts from the Diary of Abiah Darby (1716-1794) referring more particularly to incidents in her own life. We now give our readers, from her pen, an account of the lives of her parents, Samuel Maude and Rachel Warren. It is printed from a copy, in the hand of William G. Norris, in Norris MSS., vol. ix., p. 126.

Samuel Maude (1667-1730) was a son of Bryan Maude and Jane More and married Rachel Warren in 1694. There is more respecting the Maude family in Norris MSS., v. 90.

J WAS born of religious and honorable Parents who dwelt at Sunderland in the County of Durham. My Father's name was Samuel Maude, whose Parents lived at or near Leeds in Yorkshire who were respectable in their day, and were I believe of the Church of the Presbyterians so called. My Father was brought up in Literature being as I have heard, intended for the Priesthood and was to have gone to the University in order to complete him for that Ministry which is given by the Ordination of Man. But the Lord designed otherwise, as the event manifested: for he coming to Sunderland to visit his Uncle William Maude, who had been convinced of the principals of Truth as held by the People called Quakers, who was faithful in his day and who suffered persecution and the spoiling of his goods for his steady perseverance therein. This Uncle being a single Man took a great liking to my Father and was desirous of his abiding with him which he did. And upon a time some Friends in the Ministry in their travels on Truth's account came to the town and lodged at his Uncle's, as they often times did. In the evening several Friends of the Town came to sit with them, my Father being writing in the Counting House, which was a Room through that in which the Friends were. He writ until it was dusk lest his passing through might disturb them. After some time a Friend spoke and what was delivered reached the Witness of Truth in my Father's mind so effectually that giving way to the powerful operation of the Word of Eternal

Life, Christ Jesus, he was made a choice instrument in the Lord's hand, having a dispensation of the Gospel of Salvation poured forth upon him in a large manner, which being faithful unto he became an able Minister of Christ and a strict practiser of what he taught. He married Rachel, the daughter of William Warren, a faithful Minister and a valiant soldier in and for the cause of Truth, very eminent in his day. My mother was also blessed with a portion of this glorious ministry, and being faithful thereto, had to publish the glad Tidings of the Gospel of Salvation, to the great Comfort and edification of the sincere in heart. Both of them lived beloved and much esteemed by their Friends and others.

My Father's business at times obliged him to be with the chief Men of the Town and Country there away, upon the affairs of trade; but so strict was he, that when he had given his opinion he would leave them. They would press him to stay and drink a glass of wine, but he would courteously refuse: and they would say: "You are too strict, Mr. Maude." Others would say: "You go to the Highway, and we go to the Low way, but we hope to meet at last." He answered them mildly: "There is but one way to Life and Salvation!"

They were diligent in attending meetings, in so much that when the hour was come I have known them leave several Gentlemen in our House to go to Meeting. They brought up their children in the strict profession of the principles of Truth; and they were such lovers of Peace that they gave up part of their right to obtain it. And I have heard that while his Uncle Maude was living, his brother Joseph complained that he had given more to my Father than to him. My Father being by said: "I will say to thee as Abraham said to Lot: 'If thou wilt take the right hand, I will take the left, or if thou wilt take the left hand I will take the right.'" My Father had much trouble with this brother and his Family, as his bitter spirit was a great affliction to him and also to Friends; but he bore all with great meekness and for their Railings returned Blessings. In his illness which he bore with great patience, the Physician who attended him, and who saw him in so Divine a frame of mind, said, with admiration: "Mr. Maude is in heaven already." And the Apothecary was so struck by what my

Father said to him, remarked : “ Oh, that I was in your state ! ” He died the 4th of the 2nd Mo. called March (old style), 1730. A general mourning seemed to be in the town, the people of all ranks lamenting after him who was as the Father of them all.

Several Friends wrote to my dear Mother on the occasion of my Father's decease letters of condolence and consolation, amongst them Robert Jordan : also to shew the great love to the memory of my honoured Father, Thomas Story and John Irwin came from their homes in Cumberland on purpose to pay my Mother a visit. My Mother lived near four years after my Father ; honored by Friends and others ; and finished her course in great peace with the Lord.—My dear Mother was faithful in her day and of good service where her lot was cast. My Father and she both travelled in the service of Truth. My Parents had 13 children whereof I was the youngest. Several died young. One named Jonathan died about the age of 19 ; a youth of great promise for learning and much devoted to a religious life. Another named William lived to marry and have several children. He died about three quarters of a year after my Father. He followed my Father's footsteps and was deeply bowed under the yoke of Christ : promising fair of becoming of great service in the Society : but the Lord ordered otherwise.

“ John, the Travelling Quaker ”

“ June 11, 1757. By Mr. Ames direction sent John, the travelling Quaker, with a letter to Messrs. Arthur & Benj. Heywood [of Liverpool], advising gunpowder was advanced 10/- a barrel, agreeing to pay the said John three guineas, provided he delivered said letter by noon on Monday the 13th inst. He was accustomed to walking, or rather a walk and kind of trot, and thereby conveying a letter with greater expedition than by post. But should he stop by the way to refresh by drinking ale or any spirituous liquor (such was his unhappy failing that he must drink so as to intoxicate) and so retard his proceeding, but, if he kept sober (tho' on foot), performed a journey in less time than one single horse could do.”

Extracted from the Diary of William Dyer, of Bristol, by Edward Gregory, of North Weston, Som., 1929.

An Apprenticeship in "House Wifery"

THIS Indenture witnesseth that Sarah Hulse of Reclesstown in the County of Burlington in the western Division of the province of new Jersey together with the Consent of her Father & Mother doth put and bind her Self an Apprentice unto Joseph Emley and Sarah his wife of Arneys Town of the Same County & Province aforesaid to Live with them after the manner of an Apprentice to learn the art of house wifery Such as Sewing and Spinning &c) and to serve them her said Master & Mistres for and During the Space or Term of Five years Eight Months & fifteen Days During all which time the said Apprentice her said Master & Mistres faithfully shall serve their Secrets keep and all their Lawfull Commands Obey she shall do no Damage to her said Master & mistres nor se it to be done by others without letting or giving notice to her said Master & mistres nor se it to be done by others without letting or giving notice to her s^d Master & mistres she shall not waste her s^d Master & mistres goods nor lend them unlawfully to any she shall not Commit Fornication nor Contract Matrimony during the abovesaid Time she shall not play at Cards or Dice nor any unlawful Game whereby they her said master & mistress may be Damaged with their goods or the goods of others she shall not absent her self day nor night from her master & mistres Service unlawfully nor haunt Taverns but in all things behave her self as a faithfull apprentice ought to do and her said master and mistres shall procure and provide for Sarah Hilsee their Apprentice sufficient Meat washing Lodging & Aparent and all Other Necessaries during the abovesaid time both in Sickness and in health and to give her their Apprentice Six Months Day Schooling before the Expiration of the abovesaid Time

and at the Expiration of the time aboves^d then I the s^d Joseph Emley & Sarah my wife doth hereby Covenant promise & Agree to and with the s^d Sarah Hilsee our Apprentice to give her the following new things viz) one new gound of any sort of Stuff as she shall then Chose being

worth one Dollar¹ pr yard one new pair of Stays one new Quilted petticoat one fine handkerchief one new fine Apron with a new Silk Hatt with Shoes and Stockings new and all other things to compleat a Suit of Clothing for all parts of her Body and also one Good middle aged Cow with a Calf the s^d Joseph Emley and Sarah his wife do promise to give unto Sarah Hilsee) the above mentioned Clothing new besides all her other common waring Aparent and for the true performance of all and every of the Covenants & agreements either of the Parties bindeth himself firmly unto the Other by these Presents in witness whereof they have Interchangeably set their hands and seales this Twenty first Day of May 1767

Signed Sealed & Delivered
in presents of²

Copied from a photostat in **D** presented by Amelia M. Gummere, of Haverford, Pa. The original is deposited in Fennimore House, Burlington, N. J., the home of the Burlington County Historical Society.

¹ There is some alteration here, not now legible.

² The signatures cannot now be read.

GEORGE FOX IN DOOMSDALE.—The time spent by George Fox and his companions in this underground portion of Launceston Gaol has been differently stated. In *Loveday Hambly*, L. V. Holdsworth gives "thirteen days," and this is the length of time given in the contemporary record in the tract *The West Answering to the North*, which reads, p. 37 :

" [The gaoler] powred out his outragious and bruitish Crueltie, and into a low place in the prison called Domesdale, the 9 of the second month [1656] he cast them, where the fellones are secured, out of which he took the fellons before their faces, and put them into a Chamber over their heads, locking these prisoners into this noysome, filthy, stinking hole. . . . "

Again, p. 40 :

" The Justices declared themselves in the behalf of the Prisoners and ordered their removal out of Dooms-dale after they had been kept there for the space of 13 dayes."

The reason for their thrust into Doomsdale was their refusal to pay any longer for their keep, although, previously,

" he had fortie shillings since Sessions for lying in his sheets, though the sheets were such as we never lay in before, they were so torne that our feet went through the holes, and they were so long lane in that I have seen cleener on a stick to sweep an Oven " (p. 61).

The Cambridge "Journal of George Fox"

Continued from vol. xxiv. p. 53

106.—Vol. I. p. 415, note 104.2. Francis Fleming was a son of Edward Fleming and Alice Cockerham, of Priest Hutton. He was baptized in 1622 at Lancaster. He died in 1694. His wife was Mary; see *Swarth. Acct. Book*.

107.—Vol. I. p. 427, note 170.1. On the authority of Sewel's *History of Friends*, Theophilus Green can be added to those Friends who were of the household of O. Cromwell. Sewel states that Mary Saunders became the wife of *John Stout (recte Henry)*.

108.—Vol. II. pp. 125, 164, 411. In the two places where the name of Richard Bax occurs it is associated with the county of Sussex, whereas he lived at Capel in Surrey. It is likely that Thomas Ellwood saw this difficulty when transcribing, and avoided it by writing simply "a Friend's House" (Ell. ed. ii. 97), while in the second reference (*ibid.* ii. 130) he caused it to read: "We went into Sussex by Richard Baxe's" = by way of.

109.—Vol. I. p. 399. William Dewsbury married Alice Meades, of Warwick, 17 iii. 1667. See White's *Friends in Warwickshire*.

110.—Vol. i. pp. 328, 330, 457. For more on this subject, see Collection of Fox's Epistles, 1698, pp. 129-133.

111.—Vol. I. p. 270. "The Seven Stars Inn still stands at the foot of the bridge connecting Exeter with the suburb of St. Thomas. The present bridge was erected in 1770, but that by which George Fox crossed the Exe was a structure of many small arches, some of which sustained houses overhanging the river, as in the similar case of old London Bridge. It was built by Walter Gervys, a mayor of Exeter, in the thirteenth century, at a cost of £10,000, supplied by his own liberality and the contributions of his friends" (ROBERT DYMOND, *Early Records of Friends in Devonshire*, 1873, p. 37 n).

112.—Vol. I. p. 244. It is here stated that George Fox was liberated from Launceston prison "ye 13th day of ye 7th mth [September] 1656." This appears to be an incorrect statement, it being the date of Fox's arrival in Exeter, about fifty miles from Launceston. The contemporary tract, *The West Answering to the North*, has the ninth of the month as the date of release, and contemporary letters agree with this date, which was a Tuesday. Sunday, 14th September, was certainly the day of Fox's meeting held in Exeter prison. See Braithwaite, *Beginnings*, p. 240. Ellwood editions of the *Journal* have followed the original.

113.—Vol. I. p. 424, note 159.2. " During the Civil War a Needham lived at the Manor House, Stanton-on-the-Wolds, Notts. (Hacker's neighbourhood), and only escaped capture by the Royalists by hiding in a gorse near by " (Rev. S. P. Potter, *The Hyme, Woodhall Spa, Lincs.*, 1928).

114.—Vol. II. p. 484, note 345.2,3. This was Nicholas Leverton (Liverton), born about the year 1600. His experiences in Barbados are detailed in Palmer's *Nonconformist Memorial*, 1802, vol. i. pp. 371-376. On his return to England he settled at St. Tudy, under the aegis of Justice Anthony Nichols. " He was molested by the Quakers, but would not be obstructed in his work by them." Ejected from his living he accepted a position in Surinam, where he died. " Priest Liverton " appears in the *Record of Sufferings in Cornwall*, 1928 ; on pages 11 and 16 his " caccocke " is mentioned and described as " Perhaps, an iron-bound stick " In the reference in *Camb. Jnl.* the word appears as " Cassock-Staff."

115.—Vol. II. p. 415, l. 29, read " pt. ii. chap. x. sect. i. par. 6,"

116.—Vol. II. p. 390. See life of Sir Daniel Fleming reviewed in this issue.

The Cambridge " Journal of George Fox " Tercentenary Supplement

Continued from volume xxiii, page 52

19.—Page 333.—In the list of the Governors of the island of Barbados given in the reprint of 1924 of *The First Settlement of Barbados*, written by Richard Hall in 1755, we do not find the name of *William Codrington*. Christopher Codrington was *Deputy* Governor the first time in 1667 and again several times ; in 1670 " he was to hold the first rank, to be president of the Council, and Commander-in-Chief of all His Majesty's officers and soldiers, within this island." In 1673 Codrington was removed from the Council and another Deputy Governor was appointed by Lord Willoughby, Captain-General and Governor. (See *Camb. Jnl.*—George Fox's paper of 1671 was addressed to Codrington and the Assembly. He had welcomed George Fox to the island.) Of his son of the same name (1668-1710) a biography was published in 1928.

20.—Page 372.—Other Friends who retained a military title were Captain (Henry) Ward and Captain (George) Watkinson, mentioned in *Loveday Hambly*, 1927, pp. 195, 199.

21.—Page 342. Samuel and Mary Watson had a daughter named Peace (b. 1678), who married Nathaniel Ashbrooke, of Chester, in 1700. Samuel Watson married Hester Moore, widow, in 1700, a few months after his daughter's marriage. He died at the home in Chester of Nathaniel Ashbrooke, in 1708. He had moved from Settle to Lancaster in 1694, returned to Settle about 1700, before ending his days at Chester.

22.—Page 326.—“ On the south side of what is now Bayswater Road and Notting Hill Gate, and in scattered patches north as well as south of the road, were the famous Kensington Gravel Pits.” *Notes and Queries*, 1927, March 5, April 9, 23.

23.—Page 300.—There is a notice of Dr. Wasse in the *Publications of the Genealogical Society of Pennsylvania*, vol. x. no. 2 (1928), under the caption of Wasse, Conyers, Sansom, Izard, Crouch: “ Martha Izard says that she was the daughter of Samuel and Martha Conyers, which Martha Conyers’ maiden name was Woodward. She was sister to Mary Woodward, who was the wife of JAMES WASSE, chirurgion, the proprietor [of John Fenwick’s colony of New Jersey], by whom he had James Wasse, Jr., who had no other children but that James Wasse, who kept an apothecary shop in Philadelphia and died there.”

“ JOSHUA JOHNSON, the tinman, who lives in Second Street, near the Church, in Philadelphia, his mother’s maiden name was Crouch, and she was half sister to Mary Woodward. WILLIAM CROUCH who was a joint purchaser, was half-brother to Mary Woodward.”

“ JOHN SANSOM married Elizabeth Conyers, the sister of Martha Izard. He was a cooper. His wife kept a milliner’s shop and lived at the Golden Ball, in East Smithfield, London.”

“ EDWARD SHIPPEN, JR., was apprentice to William Crouch, upholsterer in London, the proprietor.”

From a writing, dated 1770, quoted in *Publ. Gene. Soc. Pa.* (as above).

24.—Page 358.—There is a reference to Thomas Rudyard in an article on the Friends’ Burial Ground, Burlington, New Jersey, which appeared in vol. 24 of the *Pennsylvania Magazine of History and Biography*, 1900, p. 53. He is described as “ deceased ” in a document, dated 23 Oct. 1708, and the date of his will is 7 Dec. 1685. It is known that he left Friends and there is a trace of immorality in the late period of his life. Bugg has him in his “ Cage of Unclean Birds,” and Pennyman states that he was “ discovered to be guilty of Whoredom,” and with these statements we may connect the reference in the above document to John Rudyard, “ the natural son ” of Thomas.

“ Benjamin Rudyard deceased ” was the son and heir—the only surviving child was Margaret, wife of George Willcocks, and they “ for the love and affection they bare unto the said John Rudyard,” left to him all their property.

At the dispute with Dr. Galenus Abrahams, in Holland, 1677 :

“ G. Fox now and then spoke also something to the matter ; but he, being somewhat short breathed, went several times away, which some were ready to impute to a passionate temper, but I well know that therein they wronged him.”

Sewel : *History of Quakers*.

A Quaker Newswriter

[For previous extracts from letters written by Richard Cockin to Sylvanus and Mary (Sanderson) Fox, see volumes xxi-xxiii.]

IX

Doncaster 18 9 mo. 1826.

MY DEAR SYLVANUS AND MARY FOX,

. . . A day or two before our last Mo. Meeting REBECCA STURGES called upon us, and under much exercise, communicated the impression her mind was under, that the time was now fully come for her to request being admitted a member, she has appeared to be deepning in the root, and increasing in weightiness of deportment since her first attending our Meetings, and for a considerable time past has in all companies, and on all occasions (for anything that I have heard or seen) supported the character of a consistant Friend ; we feel nearly united to her in the bond of religious fellowship.

I had a letter not long ago from DANIEL WHEELER, he and his family were then well ; he inform'd me with some particulars respecting the death of the late Emporess, who he esteemed to be a very amiable character. He said the present Emporer appeared to be pursuing a line of policy best calculated to engage the esteem of the various parties in Russia ; but after his becoming more firmly established on the Throne, when crowned, it was then expected that he would evince a more decided part ; with respect to the Bible Society at Petersburgh, he has so far countenanced the Clergy in their endeavours to put a stop to the circulation of the Scriptures, as not to direct the printing Presses to be put to work, which have been for some time stoped ; on which account Dr. Patterson, who was engaged by the late Emporer's orders, applied for leave to return to England, when he was informed that it was Emporer's desire he should return in six months, and that both his lodgings and Salary

shd be continued ; and when the Printer applied for his discharge as not now being wanted, a message was sent to him by order of the Emporer, querying whether he would have any objection to remain as Printer to his Imperial Magisty ; and as Prince Galizen appears to be his confidential Friend, the hopes of the most virtuous parts of the Inhabitants are animated with encouraging expectations that he will adopt the practice and sentiments of his worthy Predecessor.

With respect to Daniel Wheeler, he saise that since receiveing an official message from the Emporer, that he wished all the improvements to go on just in the same manner as they were, he knows no further respecting his sentiments towards him—he requested Daniel would send him a plan of what he had under his superentendance, and also an account of the disbursment of last year, with an account of the profits of the Land brought into cultivation, which (Prince Galitzen said) he read with great attention, and seeming interest, but made no observation as to either approveing or disapproveing thereof.

ROBERT and HANNAH WHITAKER were at Doncaster last week, with their Daughter who is now at Sarah Peacock's School—all the Family at Ackworth School are well. I have not seen Robt. and Hannah look better for a long time past. Robt. Whitaker sais LUKE HOWARD has finily recrutud since he came to Ackworth this time ; that he appears quite restored.

With the continued feeling of dear love to yourselves, in which my E.C. would have united had she been at home I remain your affectionate Uncle,

RICHD COCKIN.

(D. Portfolio 39. 116.)

X

Doncaster 7th of 4th Mo. 1828.

MY DEAR FRIENDS AND RELATIVES SYLVANUS & MARY FOX,

. . . As I apprehend you continue to retain an interest in what is passing in this quarter, that affects our Society, I will indeavour to recolect such occurances as will either afford you a pleasureable satisfaction, or, a little agreeable information. I was at ACKWORTH last week attending a

Sub-Committee ; the Family at the School were well ; it has been a remarkable healthy time there for six months past, not one Child has been Ill during that time, and but very few, from any cause, have had occasion to be confined in the Nursery. JAMES HARRISON continues very much of an Invalid, he has only been at Meeting two or three times for the last 6 months—his recovery appears doubtful. ROBERT & HANNAH WHITAKER are very finily.

We have had an unusual number of Ministers recorded within the compass of our Quarterly Meeting, within the last four years. I will endeavour to recollect the names of those who have been recorded in that time : in York Mo. Meeting James Backhouse and Samuel Tuke ; in Balby Thos. Yeardley (brother to John) and Lydia Hargreaves ; in Pontefract James Wetherald, James Harrison, and John Nevins ; in Brighouse Benjamin Seebohm, Thomas Walker of Leeds and Maria Arthington ; in Settle Deborah Wilson ; in Pickering Richd. Foster of Scarbro', and Ann Priestman of Malton ; and in Guisbro' Fransis Dixon ; And what renders it still more extradinary is, so great a proportion should be men.

I apprehend you have been informed that ISAAC STEPHENSON is now engaged in paying a visit to the work people of each Mill, or Factory in Manchester, which is more then one Hundred ; he has paid upwards of sixty of those visits—many of them, has been memorable seasons.

I lately had a long and very interesting letter from DANIEL WHEELER ; he, and Children were well ; his Wife had been Ill but was some better : he has no present prospect of returning—he appears to be preserved alive in the best things. At our last Mo. Meeting we had a very weighty communication from him addressed to the Mo. Meeting, which was also read at our Quarterly Meeting and which produced a solemnizing effect.

I remain, your nearly attached Uncle,

RICHD COCKIN.

(D. Portfolio 39. 114.)

“ Aug. 22. 1799. Died Mrs. [Hester] Frank, wife of Arnee Frank, Ironmonger [Bristol]. Her remains interred 26th Aug. at the Fryers. Poor Arnee Frank fainted away in the burying ground at the time of Interment.”—WILLIAM DYER, *Diary*.



Design by E. Brockbank, R.M.S.

Cut by James Jackson

THE PORCH, YEALAND FRIENDS' MEETING HOUSE, 1692

From E. Brockbank's "Richard Hubberthorne of Yealand"
by kind permission of the artist

Friends and Current Literature

Books of interest to Friends may be purchased at :
Friends' Book Centre, Euston Road, London, N.W.1.
Friends' Book and Tract Committee, 144 East 20th Street, New York City.
Friends' Book Store, 302 Arch Street, Philadelphia, Pa.
Friends' Book and Supply House, 101 South 8th Street, Richmond, Ind.

Many of the books in D may be borrowed by Friends, and other applicants if recommended by a Friend. Apply to the Librarian, Friends House, Euston Road, London, N.W.1.

We have been much indebted to women-writers for recent contributions to Quaker biography. They have placed before us the lives of Loveday Hambly, James Nayler, Nancy Lloyd, Joseph Savory, J. Ernest Grubb, Elizabeth Sturge, Anna Lloyd, Francesca Alexander, Dolly Madison, Lloyd Balderston, Maria Hotham Cadbury, and there are in preparation William Penn, May Drummond, and Henry More and Lady Conway.

Intended originally for a local celebration, Elisabeth Brockbank, R.M.S., of Yealand Conyers, Carnforth, Lancashire, was persuaded by her friends to enlarge and publish her study of the life of Richard Hubberthorne, who was born at Yealand three centuries ago, and there has now appeared *Richard Hubberthorne, Yeoman—Soldier—Quaker, 1628-1662* (London: Friends' Book Centre, Euston Road; Kendal: Titus Wilson & Son, 8½ by 5½, pp. 168, 3s. 6d., or with hand-printed illustrations, signed by the author, 10s. 6d.). The book has a water-colour frontispiece and other illustrations by the author and there is a Foreword by Rufus M. Jones, several appendices, Bibliography and Index. The local colour of the Yealand background has been enriched by many interesting quotations from a hitherto unpublished history of the district by John Lucas, a schoolmaster, who wrote his MS. between 1710 and 1744, and by Richard Hubberthorne's own references to his native Yealand, which he always held dear. The author has throughout had in mind an audience of young people, and her chapter on the message of Fox is a simple account of the essentials of Quakerism which admirably fulfils its purpose. The last two chapters of the book describe the history of Yealand Meeting up to the end of the last century, with brief references to many local families, such as Backhouse, Waithman, Hubberstie, Ford and Hartley.

We doubt whether it is correct to state (p. 46) that Charles "was got to France in a small boat by the help of the mate, Richard Carver, a Friend," for Carver could hardly have been a Friend at that early period of Quakerism. And can we assert that "for nearly three hundred years women have had equal rights with men" (p. 57) when a Women's Yearly Meeting was only granted in 1784? The statement on p. 135

needs revision, for, of the twelve who left with Fox for America in 1671, seven returned before him, two with him, one later, and two died abroad.

Miss Brockbank is to be congratulated on a good piece of biography. She has dedicated her book to her father, the late Ellwood Brockbank, who, himself, followed the tradition of travelling service in the Dales and through Britain.

* *The Penn Country and the Chilterns*, by Ralph M. Robinson (London: John Lane, the Bodley Head, Ltd., 15s. net). Mr. Ralph M. Robinson, who, to quote from the publisher's note, "has tramped the country for more than twenty years," has added a handsome volume to the already large number of historical guides to the Penn Country. The book is planned in a series of walks beginning near Jordans and extending into Hertfordshire in one direction and over the Oxfordshire border in another. The title of the book indicates that the author recognises the importance of William Penn's association with the district. He writes very sympathetically of Quakers generally and quotes freely from Ellwood's "History," W. H. Summers's "Memories of Jordans and the Chalfonts," and Rebekah Butterfield's "Diary." It was hardly to be expected that much fresh information on Penn and his friends would be forthcoming in such a book. Mr. Robinson traverses well trod paths and all the way he proves an interesting guide. American visitors should specially value the book, for, in addition to the wealth of information that it contains, it is embellished with twenty-five charming drawings by Charles J. Bathurst, including one of Old Jordans Hostel and another of Stone Dean.

SAMUEL GRAVESON.

Following R. L. Hine's first volume of "The History of Hitchin" and preceding the second volume and his chapter on Friends (to be published separately) comes the two-volume, *The History of Luton and its Hamlets*, by the late William Austin, F.S.A., F.R.Hist.S. (Newport, Isle of Wight: County Press, 10 by 6½, pp. xxxi+280 and xv+369, with illustrations. 30s.). There are, in volume two, slight references to George Fox and John Crook and in chapter three of this volume extended notices of the Brown family, with genealogical chart:

"About the year 1700 there came to Luton from the pretty village of Poddington, situate in the extreme north-west corner of Bedfordshire, one Daniel Brown . . . the founder of a numerous and prosperous family, who, for upwards of two hundred years, have occupied prominent positions in the town and been leaders in the Society of Friends."

The frontispiece to these fine volumes is a reproduction of Samuel Lucas's painting of Earith Monthly Meeting.¹ Presented by Edward Brown and G. Henry Latchmore.

* Not in D.

¹ The original painting has recently been presented to the Society of Friends.

We have been privileged to read a typed copy of *Friends of East Devon and their Meetings*, 1654-1928, prepared by William J. M. Thomasson, of Matford Avenue, Exeter. It is divided into three parts: "The Breaking Out of Truth" in Devon; Settled Meetings for Discipline; Particular Meetings and Groups of Friends. The subject has been worked up with zeal according to knowledge—coloured maps and plans appear; and a list of about forty "Meetings and Groups" is given among the Appendixes, followed by minutes *re* First Publishers, lists of burials in Spiceland and Exeter, etc. Use has been made of Robert Dymond's "Early Records," 1873, and Francis Williams Dymond's book of "Trust Properties," 1899, to the latter of which corrections and additions to date appear. Preparation by study, and personal investigation over a considerable period, have produced a most valuable record.

Following the commendable lead of other members of the family, Elizabeth Sturge, of 2, Durdham Park, Bristol, has had printed for private circulation a volume of reminiscences and family history.² William Sturge (1820-1905), and his wife, Charlotte Allen (1817-1891), were the parents of eleven children, of whom five died in infancy. The *Reminiscences* occupy the first portion of the volume and disclose matters of general interest as well as of the personal life and public service of the author. Then follow sketches of the five members of the family to grow up, whose life-history has closed—Emily, a member of the Bristol School Board; William Allen, and Caroline, doctors; Clement Young, author; John Player, who died in early manhood, giving promise of usefulness. The student of family characteristics will find useful materials in these sketches—"most of us inherited from our long line of Quaker yeoman ancestry various solid qualities which made for strength of character, also some artistic and musical proclivities difficult to account for." The third section opens with a reference to John Player (1724-1808), founder of the present famous Bristol firm of J. P. Sturge and Sons, land-surveyors and estate agents. Miss Sturge writes:

"It seems strange that I can remember (1928) the daughter of this great-great-great uncle who was born 200 years ago. He married late in life and two of his daughters lived to a great age. He records that in his youth he had met an old man who had heard George Fox preach."

Descendants of John Player receive notice, of the names of Sturge, Player, Cotterell, Stephens, Clark and others. There are portraits and casual references to the surviving daughters (in addition to the author), Helen Maria and Mary Charlotte (Carta) Sturge.³ There is a sketch of

² *Reminiscences of my Life, and Some Account of the Children of William and Charlotte Sturge, and of the Sturge Family of Bristol*, 9 by 6, pp. 202, portraits and charts. From the author, 5s. 6d. post paid.

³ Mary Charlotte Sturge died shortly after the publication of *Reminiscences*, and an addendum has been added to the book, giving a sketch of her life (1852-1929).

William Stephens⁴ (1756-1837), by Amelia Opie. Book presented by the author.

The General Magazine and Historical Chronicle of the University of Pennsylvania, vol. xxxi., no. ii. (Jan., 1929), has an article on General Jacob Brown (1775-1821), who was reared a Quaker and became a general in the United States Army. "His mother was the daughter of Joseph Wright, a noted Quaker preacher . . . His training in the faith of the Society of Friends instilled in him a love of peace. . . . The peaceful surroundings and aspect of his home [at Brownville, New York State] are evidence that he was not anxious for military service." (For more respecting him see "Jnl." xiv.-xvi. ; "Bulletin F.H.S.," viii. ix.) The same *Magazine* contains articles by our Friends, W. W. Comfort and R. M. Gummere,

Christabel Cadbury, of Tudor Hill House, Sutton Coldfield, Warwickshire, has written a delightful sketch of her mother, *Maria Hotham Cadbury* (1841-1928), widow of Joel Cadbury (d. 1916), of Sutton Coldfield. (London: Headley, pp. 34, four portraits.) Copy presented by the author.

Solomon B. Woodard, a stalwart of the Middle West, has written a *Story of a Life of Ninety Years*, which has been printed by the Nicholson Printing Company, of Richmond, Indiana, in a book of 115 pages, dated 1928. Our friend was born in 1838 in Indiana, his maternal grandfather, Solomon Allen, having immigrated from North Carolina. "They pitched their tent in the wilderness on the spot where Solomon Allen died in 1891, aged nine-five years, without having once left the home-farm he established." Solomon was educated at Bloomingdale Academy under Barnabas C. Hobbs. He and his wife, Mary Stanley, had eight sons who are pictured in one of the illustrations to the book. Solomon and Mary Woodard were useful Friends in various sections. He was a relative of Luke Woodard, the well-known Minister. With a copy of the book came a letter from the author with the address: 226 E. Oakwood Boulevard, Royal Oak, Michigan, U.S.A.

In the series—Handbooks of Citizenship (Haverford, Penna.: Pennsylvania History Press) has appeared *Farm Relief and its Antecedents*, by Rayner W. Kelsey, Ph.D., pp. 36, price 75 cents per copy, post paid.

We are glad to record the publication of a memoir of *J. Ernest Grubb, of Carrick-on-Suir*, written by his daughter, Isabel Grubb (Dublin and Cork: The Talbot Press, 7½ by 4½, pp. 94, five illustrations, 3s. 6d. net), and we anticipate a wide circulation and an inspirational service.

"Those who knew J. Ernest Grubb (1843-1927) chiefly through his practical efforts for peace during the recent troubles in Ireland will gain from this short account by his daughter some knowledge of the main

⁴ For William Stephens, see "Jnl." xxiii. xxiv.

part of his life. He was for many years in business in a small market town in the south of Ireland, and was an expert in matters relating to the navigation of the Suir. In addition to being an active member of the Society of Friends he engaged in a considerable amount of public work in connection with the local councils, and as a magistrate. His peace work was but the crowning phase of a long life of varied interests lived in a spirit of friendliness towards all, and of active service both in public and in private for his neighbours."

The *Publications of the Genealogical Society of Pennsylvania*, vol. x., no. 2, contains further extracts from the early minutes of Philadelphia Monthly Meeting, 1750-1753, in which we notice the names of Jonah Thompson, Esther White and Michael Lightfoot, on religious service, and the liberation for marriage of Daniel Offley and Rachel Davis and James Pemberton and Hannah Lloyd; there are also numerous notices of disownment for marrying "out of Meeting."

The Spring Number (vol. 17, no. 1, 1928) of the *Bulletin of Friends' Historical Association* (Philadelphia) records many matters for present and future use. The presidential address—entitled "Perspective"—comes first, and then we have another insight into "When the Friends Came to Burlington," opened up by Amelia M. Gummere. "The Disownment of John Bartram" (1699-1777) follows. A principal feature of this ever welcome source of historical assistance is "Items from Periodicals," which preserves for time to come data which would probably be lost in the files of the papers where they first appeared. There are also Book Notices.

The Autumn Number of the *Bulletin of Friends' Historical Association* (vol. 17, no. 2, 1928) contains much matter for the Quaker student, as well as matter of general interest. It opens with an article by Howard E. Yarnall, Jr., on the Longwood Meeting of Progressive Friends—"not associated upon any theological or ecclesiastical basis, but attracts by a common desire for the promotion among mankind of whatever things are just, beneficent and pure." Annual meetings have been held regularly from 1853 to date, save in the year 1861. (See "Bulletin," 1921, for an article by A. C. Thomas, and also "Jnl. F.H.S.," vols. xiv. xvii. xix; "The Friend" (Phila.), 1849.) Then follows an article by Henry J. Cadbury on "Heathen Names for Days of the Week and Months"; and, under the caption of "Documents," references to Anthony Benezet in the journal of François, Marquis de Barbé-Marbois, 1779, with important notes. Items from Periodicals, Notes and Queries, and Book Reviews occupy twenty-eight pages. There is an illustration representing Longwood Meeting in 1865 and of the bronze bust of John G. Whittier in the Hall of Fame of New York University.

* A little volume of verse—*Sonnets and Other Poems*—has been issued by Joseph Burt, of Crich in Derbyshire. (London: Oliphants, pp 48, with portrait.)

It is very satisfactory that a new and considerably enlarged edition of *The Story of Quakerism*, by Elizabeth B. Emmott, has been published (London: Friends' Book Centre, Euston Road, N.W.1, 7½ by 5, pp. xii. + 313, 2s. 6d. and 3s. 6d.).

* *The Memoirs of Sir Daniel Fleming*, transcribed by R. E. Porter, and edited by W. G. Collingwood. (T. Wilson & Son, Kendal. pp. x. + 131, with portrait; 7s. 6d., or post free 8s.)

By "Memoirs" the author meant an account of his family and connexions from the twelfth century to his own time; he died in 1701; and the book is valuable to local antiquaries. He said nothing about his dealings as a magistrate, and that is what many would like to read. But the volume includes a curious paper of Advice to his Son, which serves as a self-revelation. Notable in this paper is his pacifism; no one could express more strongly disapproval of war and the military career; but how he reconciled this attitude with persecution of neighbours whose beliefs were so nearly his own is a question for the student of biography. His animosity to Friends cannot have been to their doctrines; it was political and official, the ancient cause in most cases of man's inhumanity to man.

A well-illustrated pamphlet has been issued in connection with the one and a half-century celebration at *Ackworth School* (York: Sessions, pp. 48). We notice a statement that "Joseph Pease was the first Quaker returned to Parliament"—the first Friend *returned* was John Archdale, in 1698, who was not allowed to enter Parliament as he refused to take the necessary oath, the first to *take his seat* was Joseph Pease in 1833.

(For Archdale, see "Jnl." viii., and for Pease, see "Jnl." xxv.)

Following closely other records of Quaker life and work by women writers, we have received and read with deep interest *Anna Lloyd, 1837-1925, A Memoir, with Extracts from Her Letters*, written by her niece, Edyth M. Lloyd (London: The Cayme Press, Ltd., 21, Soho Square, 8½ by 6½, pp. 233). Anna Lloyd was the youngest daughter and ninth child of the second Samuel Lloyd (1795-1862) and his wife Mary Honeychurch, whom he married in 1823. The record of her life is portioned according to the houses with which she was associated—Farm, Wood Green, Hall Green, and in Birmingham (illustrated with drawings of the first three homes). We are introduced to the family "in the family carriage and pair every Sunday and every Wednesday, year after year for fifty years, pacing along from Wood Green Hall door to Quaker Meeting House door, laden inside and out with Quaker father, mother and children . . . then back again to evening meeting . . . a Sabbath day's journey of twenty-two miles." The parents were strict Friends, the mother a travelling minister. Of her mother Anna records:

" I have a regret about this part of my life ; it is that I was so little with my mother or under her watchful eye. It was during these years that she laboured publicly in the ministry, leaving home for many weeks at a time ; and when at home her mind was often heavy with conflict and removed from her children's sphere of thought."⁵

Later :

" In our family lively discussions often took place though our parents did not join much. Pure and genuine Quakerism never stood high among the juvenile portion of our family. . . . Although Papa was so strong and thorough a Friend, he could not keep his sons in the same old path ; and Mama's daughters soon found excellent reasons for leaving off first the prim net caps which they wore in the house and then the testifying bonnet. Mama did not say we sinned, and was in very truth more anxious for inward holiness than for outward conformity."

But nevertheless the Friendly spirit was active—of one sister it is recorded that her " labours among the poor were vast and various." Anna's interest in her surrounding at Hall Green, coupled with the suggestion of her brother Henry, caused an iron room to be erected for the use of the day school and Sunday services, to the great displeasure of the vicar, who called to " reprobate " that which was being done, but with whom Anna had a discussion " lasting nearly an hour, both standing all the time." In other directions also Anna Lloyd was busily occupied for the good of her less fortunate neighbours, and a chapter is given to her " guardian work " in connection with the workhouse infirmary and school at West Bromwich, in which she not only thought of outward necessity but " felt strongly the need of some room to be set aside for Divine worship."

Anna Lloyd was a pioneer in women's education, being one of the first group of women students at Hitchin, the nucleus of Girton College, Cambridge.

The chapter headed " Francesca " will be referred to elsewhere.

There is a valuable appendix giving outlines of the families of Lloyd, Lort, Honychurch and Trefry, and a pedigree which would have been more helpful to the general reader if the line of Anna Lloyd had been completed.

Copy presented by John Henry Lloyd, J.P., Edgbaston Grove, Birmingham.

The Pennsylvania Magazine dated October, 1928 (vol. 51, no. 208), has several articles of interest to Friendly readers. The first is: " Pennsylvania Literature of the Colonial Period," in which there are notices of Penn, Logan, Keith, William Bradford, Pusey, Daniel Leeds, Samuel Keimer, Pastorius, Kelpius, Thomas Budd, Gabriel Thomas, Jonathan Dickinson, Thomas Chalkley, John Woolman (" whose Journal is full of sweet exhortations to Christianity"), Richard Frame (author of " A Short Description of Pennsylvania," in verse, 1692). The writer is Nancy H. McCreary. The next article deals with " The English Settlers in Colonial Pennsylvania," written by W. F. Dunaway, Ph.D. Richard Wade, of Upland appears (" at whose house in 1675 was held the first

⁵ We have read of other instances of a lack of family care on the part of mothers engaged in itinerant preaching.

meeting of Quakers on Pennsylvania soil"), Samuel Carpenter ("by 1701 the richest man in the province") and many others.

In the first article the common error is repeated that the colony was "named for" William Penn, whereas Penn himself, writing to Robert Turner, states: "A name the King would give in honour of my father."

Quakers in Action, by Lester M. Jones, Ph.D., of Greencastle, Indiana, professor of Sociology, De-Pauw University, in Indiana, records "Recent Humanitarian and Reform Activities of the American Quakers" (New York: Macmillan, 7½ by 5, pp. ix. + 226, British price, 8s. 6d., with illustrations).

The Pa. Magazine of History and Biography, vol. 53, no. 2, contains a valuable and well-illustrated record of the life of Captain William Crispin (1627-1681 /2—see "Jnl. F.H.S." v. xx.; "Bulletin F.H.A." xiv.), a relation of William Penn and one of his Commissioners, including the reproduction of a letter of Penn to Colonel Markham, dated 18.8.1681. There is also a mention of William Haig, another Commissioner and a Friend (see "Jnl. F.H.S." xvi.) and a query respecting the Say family (see "Jnl. F.H.S." xv.).

Another article gives extracts from "Ways and Means for the Inhabitants of Delaware to become Rich," printed by Samuel Keimer, in 1725, said to have been written by Francis Rawle, a Cornish Quaker, who reached America in 1686, under the pen-name of "Delaware." (At that time the name implied the territory on both sides of the Delaware River, now the States of Pennsylvania and Delaware.)

The Maryland Historical Magazine, vol. 24, no. 1, March, 1929, contains several Quaker letters, written by members of a Hopkins family to a Maryland medical student of that name in Philadelphia, 1784-1787, including one from Thomas Chalkley James, son of Rebecca, only surviving child of Thomas Chalkley, and Abel James, of Philadelphia. He was a noted physician, and a founder of the Pennsylvania Historical Society. Previous letters appeared in volume 23.

We have received, through the Friends Prayer League and Evangelistic Council, a copy of *The Bolivian Friend*, dated March, 1929, and edited at Sorata, Bolivia, by Walter E. and Emma M. Langston. It is the organ of the Bolivian Friends Holiness Mission, of Sorata. Ralph Earle, Somerset, Mass., U.S.A. "receives and forwards offerings."

Wilhelm Hubben, the editor of "Monatshefte" (the monthly magazine of the German Friends) has assembled the results of his years of study of Quakerism in Germany in his book *Die Quaker in der Deutschen Vergangenheit* (Leipzig C1: Quäker-Verlag, 9¼ by 6¼, pp. 202; consult Friends Service Council, Friends House, Euston Road, London, N.W. 1). He begins by connecting English and American Quakers with earlier

German religious sects, and then follows the history of the German Quakers from the seventeenth century to the present time. A review of this valuable addition to Quaker literature appeared in "The Friend" (Lond.), August 16th.

Following his book—"Finding the Trail of Life"—we have now, from the pen of Rufus M. Jones, *The Trail of Life in College* (London: Macmillan, pp. 201, 7s. 6d. net).

A life of *James Nayler* has been written in Swedish by Emilia Fogelklou (Stockholm: Albert Bonnier, pp. 320). A review appeared in "The Friend" (Lond.). August 16.

Zora Klein's volume on the *Educational Activities of New England Quakers*, mentioned in the last volume, is now published.

Edward Thomas, of New York, has collected into a volume—*Quaker Adventures—Experiences of Twenty-three Adventurers in International Understanding* (New York and London: Revell, pp. 221)—the addresses given over the Radio in New York City, of the work of Modern Quakerism in various regions of the world.

A new edition of the Eastern story of "Hayy ibn Yokdhan" has appeared, based on the translation from the Arabic by Simon Ockley (1708), and edited by A. S. Fulton, of the British Museum, under the title: *The History of Hayy Ibn Yaqzan, by Abu Bakr Ibn Tufail* (London: Chapman and Hall, pp. 179, 21s.). The interest to Friends consists in the use of the story by Robert Barclay in his "Apology."

"My crowning recollection is of that great little gentleman Cornelius Hanbury of Plough Court. He was well on in his eighties when I was dispenser at Plough Court. I can picture his well-tailored, precise presence and saintly face as if it were but yesterday, though it is a quarter of a century ago. In his frock coat and silk hat he came punctually to his office each day, bowing courteously to any employee he met—one of those delightful Victorian types that have passed for ever. We assistants were engaged by a manager, but, on our first day at Plough Court, Cornelius Hanbury would give us his blessing. 'I hope you will be happy here and hereafter,' he said to me in his quaint Quaker way, which everyone felt was sincere. Dear old 'Corny,' as we affectionately dubbed him, would come round to swill his hands in the dispensary before leaving for home, and usually he found one or other of us on the stool by the sink having the customary cup of tea. 'Pray don't move,' he would say, lifting a restraining hand if we attempted to rise. 'You need a little rest, sir.' His farewell to me was characteristic—my health forced me to leave London. In his intimate Quaker fashion, he touched on spiritual things; he had just lost a favourite daughter, he told me.

'All that the world gives is but dust and ashes—dust and ashes,' he said; then, like the keen, kindly chemist he was, added: 'You're taking a post on the Riviera, I hear. I'll give you an introduction to my cousin at La Mortola.' And thereafter I spent a most delightful day in what was then the most beautiful private botanical garden in the world; but my thoughts would keep wandering back to the kindly Christian chemist and gentleman who had made the visit possible." From *The Pharmaceutical Journal*, June 15th, 1929.

Dr. Edward Mansfield Brockbank, of the Manchester and Salford British Medical Association, has issued a pamphlet on *John Dalton, Experimental Physiologist and would-be Physician* (Manchester: Falkner, p. 20).

We have received a copy of a new edition of *Some Little Quakers in their Nursery*, written by the late M. Carta Sturge, M.A., and first published in 1906 (Clifton, Bristol: J. Baker and Son, pp. 112, with illustrations by the author, 3s. 6d. net), now edited by Elizabeth Sturge, of Durdham Park, Bristol. The "little Quakers" were the children of William and Charlotte (Allen) Sturge, of Bristol, and the period about the middle of the nineteenth century. (The exclusiveness of the Quaker upbringing was then, surely, beginning to loosen its hold.) The lack of appreciation of the child mind, especially that of one so mentally alert as the writer, is graphically portrayed—"the atmosphere of a Quaker household in those old days was so simple, so severe, so dignified, so entirely lacking in luxury, and yet so comfortable." The cogitations of the child regarding "those out of the Society"; "that terrible 'no-object-in-life' feeling"; an attempt at four years old, "to realize nothingness"; the trying question of dress—"hating one of my frocks, I ran through the thickest brambles in the vain hope of tearing it, but our clothes were not only so ugly but so detestably strong that nothing would destroy them"; the attendance at meeting; the meaning and location of Heaven and Hell; prayer; fear of the dark; and other complexes of childhood. Brothers and sisters appear in this record of child-life. It is a relief to read: "But this [feeling peculiar] is a small matter, and counts for little in comparison with all that one gains in being born a Quaker. We have since learnt to be thankful for our Quaker inheritance, and would not wish it otherwise for anything, although most of us have left the fold."

The energy developed by an education at Ackworth School has carried the scholars of that famous Quaker academy into many and varied walks and ways in life, but Albert G. Linney, old Ackworth scholar, and son of Ackworth teachers and himself a teacher, has travelled a special path of study and service in his connection with the Port of London Authority. This has resulted in a remarkable volume, *Peepshow of the Port of London* (London: Sampson Low and Co., pp. xii + 244, illustrated, 7s. 6d. net). A. G. Linney, as historian and topographer

and editor of "The P.L.A. Monthly" takes his reader along the course of old Father Thames for some seventy miles from the sea, a trip of surprising novelty and absorbing interest, with a multitude of scenes made real by fifty reproductions of the author's beautiful photographs. "The Port of London encloses 700 acres of dock water; the tonnage of vessels coming and going reaches in a year the enormous total of more than fifty-five million tons; a port where the value of incoming and outgoing goods in a year surpasses seven hundred million pounds."

Recent Accessions to D

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

Francis S. Hare, of Darlington, has presented a hand-drawn "Plan of Jordans Meeting House and Burial Ground, 1798," also an accompanying sheet headed: "Memorandums of the late R. Anderson of Penn," obtained from "my old Schoolfellow Ady Bellamy." The watermark dates the sheet 1825. Ady Bellamy died in 1810.

A typed copy of the *Roake Family* has been received from Charles Edgar Roake, of Fleischmann Laboratory, Charles Point, Peekskill, N.Y. The family has been traced back to Horsell, co. Surrey, at the close of the sixteenth century. In 1774, Joseph and Mary Roake crossed the sea to the island of St. John (now named Prince Edward Island), and in about 1789 the family settled in New York State.

[More respecting Quakerism on Prince Edward Island and the Roake Family may be read in "Bulletin of F.H.A." xii. 75 (1923).]

In 1892 there appeared in the "Pennsylvania Magazine" a sketch of Owen Biddle (1737-1799), of Philadelphia, and this was reprinted with additions in 1892 and again, with much fresh material, in 1927, under the care of James Garrett Biddle, of Wallingford, Pa.¹

Owen was a birthright Friend. At 23 he married Sarah Parke (1742-1794), of Pa. With his brother Clement (1740-1814), who entered the army at the time of the Revolution, he engaged in military pursuits and was disowned by Friends in 1775. About 1783 "he became melancholy and despondent" (writes his biographer). "He viewed his past conduct as blameworthy and culpable, and offered a paper of 'acknowledgement' to the Monthly Meeting of Philadelphia. For the remainder of his life he was in close unanimity with Friends."

¹ *A Sketch of Owen Biddle, to which is added a Short Account of the Parke Family, together with a List of his Descendants*, second edition, privately printed in Philadelphia, 1927, with portrait.

From the seven children have come a fine race of men and women. John Biddle (1763-1815) had a drug-store in Philadelphia, next door to Philip Garrett's watchmaking shop, resulting in a marriage-connection between Biddles and Garretts. Clement Biddle (1778-1856) was active in founding the Friends' Asylum at Frankford. Henry Drinker Biddle (1831-1898) was the genealogist of the family. William Biddle (1806-1887) was a prominent Philadelphian. Robert Biddle (1814-1902) was actively helpful in the founding and maintenance of Swarthmore College, as was also his brother, William Canby Biddle (1816-1887). Another brother, Clement Biddle (of Chadd's Ford, 1819-1895), was a Minister among Friends. Philip Cope Garrett (1834-1905) was a prominent Friend, followed by his son, Alfred Cope Garrett (1867—) now well-known. John Biddle Garrett (1836-1924) was a prominent Minister. Lastly, we come to Clement Miller Biddle (1838-1902)—"a man four-square—of home, of business, of religion, and of the community, and a tower of strength in the Society of Friends," and his son of the same name (1876—), who has recently presented a building to house the Friends' Library at Swarthmore College, in memory of his father. The families of Griscom, Rhoads, and Wood also appear in the Biddle book, a copy of which was presented by James G. Biddle, of Wallingford, Pa.

Mrs. Dora Harvey Develin, of Bala, Pa, has presented a copy of her book *Historic Lower Merion and Blockley*, 1927, 146 pp. many illustrations and four maps. There is much of Friendly interest in this attractive book relating to a portion of the "Welsh Tract" in Pennsylvania. Lower Merion Friends' Meeting House is "the oldest house of worship in Pennsylvania," built 1695.

Two letters of Margaret Fox have been presented by the children of Joshua Wheeler Robson, *per* Julia R. Glaisyer:

M. F. to Rachel Abraham, from London, 7 xii. 1684/5, with p.s. and address by Sarah Meade, not in the handwriting of M. Fox.

M. F. to William III, 25 iv. 1698, copy by Sarah Meade. (See *Jnl.* vi. 79-81.)

Photostat copy of agreement between John Borton and certain Indians, *circa* 1680, with Indian signatures. Presented by C. Walter Borton, Moorestown, N.J., owner of the original.

Letter of Daniel Wheeler to Thomas Shillitoe, 28 ii. 1826, referring to the death of the Emperor Alexander I, presented in the name of Mary Ann Warner, of Brighton, and the other great grandchildren of Thomas Shillitoe, *per* J. Edmund Whiting, and printed in this issue.

An edition de luxe of the *Travels of Richard Davies* (1635-1708) has been printed by the Gregynog Press, Newtown, Montgomeryshire (8¼ by 5¾, pp. xxi + 162, 42s. net). The text is that of the second edition, printed in 1765, and follows it in spelling, punctuation and use of italics. The

book is beautifully printed on hand-made paper and bound in dark blue canvas. We are informed that the edition (175 copies) has been taken up. The printer, Robert A. Maynard, writes: "You will be interested to know that a fair number of my friends, having bought the book as collectors, have been very delighted with the reading of it. This is rather interesting in view of the fact that the majority of private press books are never read." The book is dated 7 February, 1928.

In a double number of the *Journal of the Illinois State Historical Society*, April-July, 1926, is printed the "Autobiography of Abel Mills," of McNabb, Illinois (1829-1919), occupying nearly 150 pages and with portraits and illustrations. Abel was a pioneer of Illinois, and his writing is replete with the history of his early settlement in a new country, including what may be termed technical details. The natal home was in Washington County, Pa.; the family went west in 1840 and settled in Putnam County, Ills. Abel Mills was three times married. He was a prominent worker in local affairs. He attended the first session of Illinois Y.M., 13 ix. 1875. Copy received *per* R. W. Kelsey.

A longer review of this autobiography may be read in "Bulletin of F.H.A." Autumn, 1928.

Photostat copy of order of release for those in Cumberland who refused the oath of allegiance, if they or their parents or nearest relations had been sufferers in the late Rebellion. 27 February, 1684/5. Presented by Reginald L. Hine, F.S.A., of Hitchin.

An Atlas for the Use of Schools, designed for the Younger Students in Geography. By Isaac Payne, London, 1808. Presented by Ellen M. Dawes, of London and Bournemouth. Isaac Payne (d. 1845) was a school-master, of Epping, Essex. There are geographical Exercises and Questions, and twenty maps—a very interesting addition to D.

Marian Ellis, of West Walk, Leicester, has presented a copy of *Letters and Memorials of Eliza Ellis* (499 pages, printed for private circulation in 1883), compiled by Margaret Ellis, sister of the author. Eliza Ellis (1825-1879) was the second daughter of John and Priscilla Ellis, of Beaumont Leys, near Leicester. The letters refer mainly to subjects of family interest, but here and there we have gleaned information respecting Friends of note. We read regarding William Tanner, of Somerset: "It does me good to see and listen to a man so cultivated and devoid of sectarian narrowness, confessing his entire and heartfelt belief in the 'glad tidings of the Gospel,'" and respecting Edward Brewin (d. 1870): "The influence of his self-denying example, and of his cheerful, happy godliness was felt by us all."

Sarah Pennock Sellers, of 60 South State Road, Upper Darby, Pa., has presented a copy of her book—*David Sellers, Mary Pennock Sellers*. We hope to refer to this volume again.

In Preparation or Awaiting Publication

The Quaker portion of the second volume of Reginald L. Hine's "History of Hitchin" is to be published apart from the book, under the title: *A Mirror for the Society of Friends being the Story of the Hitchin Quakers*. The price will be six shillings.

The Abingdon Press (U.S.A.) promise a new work shortly by Rufus M. Jones, entitled *Some Experiments in Mystical Religion*. It will consist of seven lectures originally delivered at the University of Southern California, prefaced by an introductory chapter on Mysticism. The subjects include Plotinus, Eckhart, the influence of the fourteenth century mystics on Luther, the mystical element in the poetry of both Browning and Walt Whitman, and, finally, present-day mystical interpreters.

By the courtesy of Harold Waring Atkinson (1868-), M.B.E., M.A., of 10, Eastbury Avenue, Northwood, Middlesex, we have inspected his wonderful piece of genealogical research, presented on 375 large folio pages of typing. Some twenty-four families receive considerable notice, more particularly the families of Atkinson of Roxby (Lincs.) and Thorne, c. 1620; Barnes of Great Sankey, c. 1590; Beavington of Shipston and Campden, c. 1590; Birchall of Rainford, c. 1620; Dearman of Braithwaite, c. 1470; and Waring of Stanton Lacy and Leominster, c. 1615. Of families connected with one or other of these, there are pedigrees of varying length of Aldam, Atkinson of Coniston, Atkinson of Crake Hall, Kendal, Bancks, Beesley, Belch, Bowly, Broadhead, Busfield, Charleton, Cookes, Dent, Dickinson, Edwards, Foord, Ford, Fripp, Hill, Impey, Middlebrooke, Miller, Neave, Newman, Osborne, Ransome, Rooke, Sessions, Simpson, Sinclair, Somerford, Stanley, Steele, Weaver, Womersley, Wykeham.

The pedigrees occupy about a third of the work. The remainder contains abstracts from documents at the Public Record Office, Abstracts of seventy Wills or Administrations, Biographical notes from a variety of sources, Extracts from the Minutes of Monthly Meetings of Balby, Campden and Stow, Warwickshire South, Gainsborough, Leominster, Manchester, Pontefract and Ross, Facsimile signatures from Quaker Marriage Certificates and other sources, ending with an extensive Bibliography, and an Index of some 15,000 entries.

Quakerism and Industry before 1800, by Isabel Grubb, is announced for publication in January.

Robert Muschamp, of Spout Bank, Heap Bridge, Bury, Lancs., is continuing his work of preparing for publication records of Friends in the County Palatine of Lancaster.

Mabel R. Brailsford, author of "Quaker Women" and "James Nayler," is preparing a work on the early life of William Penn.

George Savage Brookes, of the University of Maine and Hartford Theological Seminary, is preparing a thesis for the degree of Ph.D. on *John Woolman and His Bible*. A careful analysis of the "Journal" and "Essays" of the Mount Holly prophet has disclosed Woolman's marvellous knowledge of the Scriptures, in whose language he wrote the diary which, according to the great Dr. Channing, is "the sweetest and purest autobiography in the language." The thesis will be published next year.

The following announcements are taken from the "Bulletin of Friends' Historical Association," Autumn, 1928, of works then in hand:

Warren C. Middleton, Greencastle, Ind. : *The Element of Denunciation in George Fox*.

Richmond P. Miller, Swarthmore, Pa. : *Quaker Social Policy and Practice in Pa. from 1681 to 1756*.

Edgar H. Stranahan, Oskaloosa, Iowa : *A Program of Education, Coherent with the Educational Values in Quaker Mysticism*.

Edward N. Wright, of Philadelphia, Pa. : *Conscientious Objectors in the Civil War (Pennsylvania)*.

Luella M. Wright, Iowa City, Iowa : *The Literary Life of the Early Friends, 1650-1725*.

Edith Philips, Baltimore : *Quaker Ideas in French Literature*.

Elnith Griffiths, Bryn Mawr, Pa. : *Settlement of Welsh Quakers in Pa.*

George P. Hayes, Decatur, Georgia : *Robert Barclay : His Life, Works, and Position in the History of Quaker Thought*.

Francis C. Anscombe, Winston-Salem, N.C. : *The Contribution of the Quakers to the Reconstruction of the Southern States*.

Alfred T. Child, Jr., Columbia University : *Gentle Benezet—Schoolmaster, Abolitionist, and Friend*.

Cecil E. Pearson, Hartford Theological Seminary : *Unity of Friends following the Separation of 1828*.

Walter J. Howan, Whittier, Calif. : *Silence in Quaker Worship*.

Most of the above writers have been in consultation with D regarding their work.

Middlesex Meeting Houses Registered

Calendar of Sessions Books, 1689-1709, by W. J. Hardy, F.S.A. :

Sessions Book, 484, April 1691 :

" Meeting house for Quakers at TOTTENHAM HIGH CROSS, recorded."

Sessions Book, 501, December 1692 :

" A meeting of Quakers is certified to be at MILL HILL in Hendon Parish and is registered accordingly."

Sessions Book, 557, December 1698 :

" A meeting house for Quakers in TOTTENHAM HIGH CROSS in Francis Clare's house."

" Another in STOKES NEWINGTON for the same in the house of Robert Walburton."

Sessions Book, 597, July 1702 :

" A meeting of persons called Quakers for religious worship is certified and permitted to be held in the house of Thomas Prentice at EDGEWARE in this county."

Calendar of Sessions Books, 1638-1738.

Sessions Book, 467. Sessions held at Hicks Hall, July, 1689 :

" William Brice discharged from being constable of ' the Ward commonly called the Forest Leete Ward, in the parish of Edmonton,' as he is a Quaker and cannot take the oath ; moreover he is a very poor man and unable to supply a deputy."

Extracted by William A. Caffall, 1924.

" 1844. William Backhouse, the elder, rose at meeting in Darlington on Sunday night, the 9th (June) to take leave of his friends on his leaving for a mission to Norway, but as he rose he rubbed his forehead and dropped down dead at the feet of Edward Pease. The scene was an awful one ; his wife and some of his children were present. On the 14th he was buried at the Friends' Burial Ground. As a mark of respect to his virtuous life, all the shops in the principal streets in the town were shut in the morning." *Larchfield Diary*, p. 65.

" Oct. 27, 1833. Mrs. Edward Pease was buried at the Friends' Meeting-house in Darlington. Several thousands of people attended her funeral to testify of her. She was kind and benevolent to the poor and of a sweet disposition."—*Larchfield Diary*, p. 34.

For Rachel Pease see *Jnl.* vol. xxiv.

“Fifteen” and “Forty-five”

“At the time of the Scotch Rebellion in the year 1715 it happened to be meeting day at Wyersdale, and Timothy Cragg was preaching, when his Servant Man (being alarmed by hearing the firing of guns at a distance) came into the meeting and told his master that the Scots were coming, but Timothy went on with his discourse and took no notice of him.”

Timothy Cragg (1658-1724) was a son of Thomas and Jennet Cragg, and akin to the Jennet Cragg, afterward Thompson, who carried the brothers John and Joseph Kelsall from London in panniers across a donkey to their northern home in Lancashire, about 1687. This episode is illustrated in *Jennet Cragg, the Quakeress*, by Maria Wright, published in 1877. In Norris MSS. in D (vol. 1, p. 1) is “The Life of Timothy Cragg, written by himself.”

“Joseph Kelsall and his wife Margaret Winder resided at Rowten Brook in Quernmore at the time of the Scotch Rebellion in the year 1745, when a party of Scots went up there in quest of baggage carts and horses. But Joseph Kelsall, being very likely aware of their coming, took his horses off to an outhouse some distance from the house, and left his wife and children to take their chance with the Scots. They behaved civilly but wanted something to eat, and were in a great hurry to get it cooked; but there was a bad fire, so the officer who commanded the party ordered one of his men ‘to help the woman to blow.’ It is said they took a horse and cart and servantman with them.”

Joseph Kelsall was one of the pannier-babies. The above incidents are taken from Norris MSS., vol. 1.

MEHETABEL JENKINS (*Jnl.* ix. xii. xv. xvi. xx.). John Comly writes, under date of 1815:

“Dear old Mehetabel Jenkins is in her eighty-fifth year and possessing her natural faculties with much clearness. She has been a woman of affliction. Her husband [Elijah Jenkins] died while she was from home on a religious visit to the Southern States, and of eight children, she had only two left.” (*Journal*, 1853, p. 197.)

Ross by Fire—A Brotherly Appeal

DEAR FRIENDS AND BRETHREN,

JN the tendering love of God & living fellowship of y^e gospel of our Lord Jesus X^t, we dearly salute yow, & herby give yow to understand, That an Epistle bearing date y^e 25th of y^e 7th mo: last from the Quarterly Meeting of friends in Berkshire was presented to, & now read in this meeting, setting forth y^e great loss w^{ch} two friends viz Rich^d Brown y^e older & Richard Brown the younger his son (living in distinct families, but near together, in y^e parish of Thetcham near Newberry in Berkshire) have sustained by a violent fire w^{ch} brake forth on y^e 29th of the 3^d mo: last past, & tho it was in y^e day time, & much help came in, yet hapning in y^e time of y^e great drowth when things were extream dry, it burnt down to y^e ground all their dwelling housing & outhousing wth two malthouses ffour hundr quarters of Mault ten quarters of barly, some wheat, three thousand wood faggots & much other wood for fuel, as also Dealboards, laths & much timber (the s^d Richard Brown senr being by trade a wheelwright) so y^t little was Saved, but some houshold goods, & tho some of y^e grain was not quite consumed to ashes, yet was it good for little or nothing. The whole loss being computed was found to amount to nine hundred & twenty pounds & upwards, whereby they, who before, through y^e blessing of God on their Jndustry, were capable to exercise hospitality & charity themselves, as occasion affored, & were serviceable in their places, have now little left to support themselves & their families. The consideration of whose distressed condition having deeply affected y^e friends of y^t County, they have by their s^d Epistle recomēded their suffering case to this Quarterly meeting, wth desire y^t this meeting will recomēd y^e same to all y^e faithfull friends belonging to this County, y^t such as desire to be rich in good works, & are ready to distribute, may not miss of so inviting an Occasion to do good & to communicate, wth w^{ch} kind of sacrifices God is well pleased.

Which matter this meeting taking into weighty consideration, in a compassionate sense of the great losses, & thereby low condition of those our suffering brethren, do hereby recomend y^e same to y^e several Monthly Meetings belonging to this County, y^t friends may be stirred up in Christian charity & brotherly kindnes, to contribute freely to y^e help & relief of those our suffering brethren, accordingly as the Lord hath enabled them & shall open their hearts therunto. And w^t shall be so contributed, let it be brought to y^e next Quarterly meeting, that from thence it may be returned to those friends in Barkshire in y^e s^d Epistle named & appointed to receive it. So comitting yow to y^e guidance of y^e good Spirit, w^{ch} leads into & preserves in y^e way of truth

We therin remain Your friends & Brethren met together at our Quarterly meeting held at Weston Turfield for y^e service of y^e Church of X^t in y^e County of Bucks this 27th day of y^e tenth mo. 1699.

THO: ELLWOOD
 JOSEPH STEEVENS
 THO. OLLIFF
 IN^o PENINGTON
 RICHARD MARKES
 WILLIAM MARKS
 NICHOLAS LARCUM
 ALEX. MERRICK
 JOHN COOKE
 JOSEPH ROSE
 DANIEL WHARLEY
 JOHN COSTARD
 JAMES SMITH
 THO. REDMAN
 JOHN PUDDIVATT

JOHN BIGGES
 JAMES ALBRIGHT
 DANIEL DANCER
 JOHN WEEDON
 JOSEPH WELCH
 HENRY TREADWAY
 WILL: GRIMSDALL
 THOMAS CUBBIDG
 ZACK THORNTON
 JOHN WHITE
 THOMAS WHITE
 JOSEPH ALBRIGHT
 JOSEPH GRAVENY
 THO: EDMONDS

[Endorsement]

(top line torn)

at Weston Turfeild Bucks for a Collection through the meetings of ffrds of this County for ffrds relief y^t suffered by fire near Newberry in Berkshire. 10th mo: 1699.

Copied from the original in possession of J. Albert Bright, 1915.

“The First Publishers of Truth”

In the volume with the above title, published in 1907, the only account for Devonshire concerned the Plymouth district. By the kindness of William J. M. Thomasson, of Exeter, we are able to supplement above by extracts from the minutes of Topsham Monthly Meeting, dated *circa* 1681. The extracts were printed in Robert Dymond's *Early Records of the Society of Friends in Devonshire*, 1873; they have been checked with the original entry by John K. Absalom, of Plymouth, custodian of records, 1929. This account of First Publishers was apparently never completed and hence never sent up to London.

“TOPSHAM. The first y^t came to this place in y^t testimony of truth was Geo: ffox and Edward Pyett about y^t year 1655, and y^t first y^t received them was Ann Mories, who had a meeting at y^t time at one Marks Parsons', who for a time made a profession of truth, but hath since walked disorderly to y^t dishonour of it, and after them came Margaret Killeem and Barbary Padison, Miles Halwood and Tho Salthouse, and others in y^t same testimony. The greatest opposition y^t truth and friends meet in this place in y^t time of its breking forth was from one Mathew Hall, a Baptise Preacher who often reviled ffriends wth bad language, and many times stured up y^t rabble to doe wickedly; who afterwards gro loose, soe y^t his hearers left him, and his profession came to nothing, and he became as y^t offscouring of y^t Earth, and soe dyed.”

“EXON.¹ The first y^t came in y^t testimony of truth to this place was Geo: Fox, who had a meeting at one Morgin's at y^t sine of y^t seven Starres neare Ex Bridge, where were several of Plymouth and Kingsbridge friends. About which time Tho: Salthouse and Miles Halwood ware sent hither to prission, whare they remained Prissoners about a yeare, and after them came severall friends, y^t first y^t received them was John Ganecliffe.”²

¹ The information given with regard to Exeter is not accurate; John Audland and Thomas Ayrey came to Exeter in 1654, Miles Halhead and Thomas Salthouse came in May, 1655, and George Fox himself came to Exeter and held a meeting in the prison, where more than 20 Friends were then confined, on 14th Sept. 1656. The General Meeting at the Seven Stars was held in 1st mo. (March), 1657. (W. J. M. T.)

² “John Gannicliffe was of St. Thomas, a suburb of Exeter, then inhabited by many of the chief men of that city. He received George Fox on his first visit to the West, was a frequent sufferer for adherence to the principles of Friends, and a very constant attender of meetings for discipline till his death in 1701, *æt.* 80. It does not appear that his children retained their membership, but the family is still extant in Exeter, and its living members preserve traditions of their ancient connection with our Society.” (Robert Dymond, *Early Records of the Society of Friends in Devonshire*, 1873.)

“WOODBEARY. GRINDLE.”³ [A blank is left here as if the particulars were not forthcoming.]

“CRISTOW.⁴ The first y^t came in y^e testimony of truth to this place about y^e year 74 was Richard Samble, who had then a meeting at Elies Tockett’s at a place called Clampiett, whare he was received and his testimony.”

As respects “adversaries,” the following appears in a minute of Plymouth Monthly Meeting, 14 ii. 1680: “One is called by his surname Champernowne of Modbery, and the other is called by surname Bare, dwelling near Kingsbridge. These are both very wicked to friends and meeteings in these westarne parts, and, indeed, also to other professers both priestbiterjans and baptists. The one of the two espetially, named Champernown, he doth glory greatly in his acts of wickedness, who said to a baptist at whose house the said Champernown was inquiring his name, I am one Champernown who persecuteth the Saintes. This is as farr as wee can say in the matter at the p̄sent.” Above resulted from an inquiry made by William Penn of Arthur Cotton.

Robert Dymond (*loc. cit.*) refers several times to John Bear, of Bearscombe, near Kingsbridge as “notorious for his rigid enforcement of the laws against nonconformists,” and adds: “The Champernownes had been settled from the reign of Edward II at Modbury Castle, the site of which was sold in 1705, and the family seat is now at Dartington Hall, near Totnes.”

Other addenda to *F.P.T.* appear in vols. v (Staffordshire), xiii (Middlesex), xviii. (Norwich), xxv. (Lancashire).

³ “Grindle is a farm in the parish of Colaton Raleigh, where Friends possessed a small burial-ground within living memory. It lies about seven miles from Exeter, and a quarter of a mile off the turnpike road leading from that place to Sidmouth. The site is marked on the parish Tithe map with the number 84 and is described in the apportionment as the Quakers’ Burying Ground. On visiting the spot a few months since, I found that the hedge which once surrounded it had long since been levelled, and it is only to be distinguished from the field of which it now forms a part by a slight elevation of the ground. John Hook, an old man who has spent his life close by, well remembers playing at leap-frog over the tomb stones when a boy. No trace of these stones is now to be found above ground.” (*ibid.*)

[Note: The correct number on the Tithe Map is 48, not 84. This error of reversion occurs also in F. W. Dymond’s book of 1899. I have traced it from the original Tithe map of 1845. W.J.M.T. 1928.]

⁴ “Christow is a village on the river Teign, about seven miles southwest of Exeter, . . . The Tuckett family, now of Frenchay, then followed agricultural pursuits at Clampitt, in this parish, and at Abbotskerswell, near Newton Abbot.” (Dymond, *ut supra.*)

[Note: Clampitt is situated on the edge of the Torquay reservoirs, west of Christow. The present owners are the Corporation of Torquay Borough. W.J.M.T. 1928.]

“Every Tub must stand upon its own Bottom”

From *Pilgrim's Progress*, John Bunyan. 1st complete edit. 1679 :

At foot of the Hill Difficulty. “And Presumption said, ‘Every vat must stand upon its own bottom.’ And so they laid down to sleep again, and Christian went on his way.”

From *The Norfolk Chronicle and Norwich Gazette*, July 31st, 1756 :

“Admiral Osborne went off to put Mr. Byng under an Arrest ; so that we shall soon see how matters will turn out, and what can be said for the Loss of that inestimable Jewel in our Crown, MINORCA. May we come at the Truth ! and as a Quaker said, when he tumbled his Tubs over one another, ‘Now let evry Tub stand upon its own Bottom’.”

From *Life and Letters of Elizabeth L. Comstock*, 1895 :

About 1825, School Life, pp. 12-18.

“ . . . An aged minister, concerning whom, a tradition was current amongst us that he generally spoke from the text ‘Every tub must stand upon its own bottom’ We had sat for some time in silence when the minister mentioned before rose, and with his peculiar manner, . . . gave out his text, ‘Every tub must stand upon its own bottom’.”

Can any reader throw light upon the ascription of the above phrase to a Quaker, or give any further particulars regarding it ?

Quaker Bill-brokers

“1849. The first bill-brokers were Thomas Richardson, whose father and mother lived in Houndgate in this town, and John Overend, a clerk in Esdaile and Co.'s, bankers, in London ; they were both Quakers. The former was a clerk with Smith, a Quaker merchant in London, and married his cook. Smith recommended him and Overend to commence a new business, that of bill-brokers—the lending out of money for bankers and others on security of bills of exchange. They commenced in 1806, and in a few years were joined by Samuel Gurney.”—*Larchfield Diary*, p. 97, written by Francis Mewburn, of Darlington.

“Our history begins long before we are born. We represent the hereditary influences of our race, and our ancestors virtually live in us. The sentiment of ancestry seems to be inherent in human nature. . . . At all events we cannot help having a due regard for our forefathers. Our curiosity is stimulated by their immediate or indirect influence upon ourselves. . . .”

JAMES NASMITH, *Autobiography*, 1808-1890.

Notes and Queries

KEY TO ABBREVIATIONS

D—Reference Library of the Society of Friends, Friends House, Euston Road, London, N.W.1.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 2 vols., 1911.

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

F.P.T.—" *The First Publishers of Truth*," original documents relating the establishment of Quakerism in England and Wales, 1907.

F.Q.E.—*Friends' Quarterly Examiner*.

Smith, Cata.—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.

"IT WAS MY FOOTE" (xxv. 80).
—W. C. Braithwaite, in his *Second Period of Quakerism*, quoting Robert Rich, *Hidden Things brought to Light*, 1678, states: "It seems clear that the phrase means 'it was my foot he should kiss.'"

ERRATUM.—In the Tercentenary edition of *The Journal of George Fox*, 1924, p. 281, the Governor of Jamaica is named Sir Thomas Finch, this should be Sir Thomas Lynch, see Camb. "Jnl." ii. 433. Please correct.

GILDERSOME SCHOOL (x. xvi. xxi).—Harry R. Hodgson writes, 20 iii. 1929, from Eccleshill, Bradford, Yorks.: "After much search I have at last located the site of the Gildersome School of 1772. It is particularly interesting as Dr. Fothergill made considerable enquiry as to the management of the School before he bought the Ackworth property."

JOHN WARREN (iv. 92, xv. 144).
—"Before this reaches thee, thou

wilt probably have heard of the arrival of John Warren from New England Y.M., State of Maine. He is a plain, simple, illiterate man, but one whose ministry bears the true evidence of being in the authority of *Him* who called the fishermen of Galilee from their Boats. J. Warren was called from the fishing Boat and commissioned to preach the same Gospel of glad tidings to a guilty world" (ANN JONES to James Backhouse, from Stockport, 12 mo. 18th, 1834. Crosfield MS. Collection).

The 131st Report of the Retreat, York, contains a rapid summary of the history of the Institution, and lists of Treasurers, Superintendents, and Visiting Medical Officers. The following is the list of Superintendents, which may be useful for reference:

Timothy Maud	1796-1797.
George Jepson	1797-1823.
Thomas Allis	1823-1841.
John Candler	1841-1846.
Dr. John Thurnam	1846-1849.
Dr. John Kitching	1849-1874.
Dr. Robert Baker	1874-1892.

Dr. Bedford Pierce 1892-1922.
 Dr. Hy. Yellowlees 1922-1929.
 Dr. Neil Macleod 1929-

WHARTON, OF PA.—In *Friends' Intelligencer*, Tenth Month 6, 1928, there is a memorial notice of Susanna Parrish Wharton (compiler of *The Parrish Family*, see *Jnl.* xxiii. 45), who died on September 21st—"a truly noble woman, one whose long life was spent in making the lives of others both happier and worthier."

A couple of months previously the death took place of Anne Hollingsworth Wharton, Litt.D., a well-known author—"full of years, young of soul, unafraid, Miss Wharton heard that 'one clear call' in the firm hope of a glorious resurrection" (*Publ. Gene. Soc. Pa.*, March, 1928.)

ELIZABETH ASHBRIDGE (i. ii. iv. vii. x. xi.)—

There have been numerous editions of the life of Elizabeth Ashbridge (1713-1755), giving some account of her marriages, her passage to America as a redemptioner and her religious visit and death in Ireland. The first appeared in 1774, and there were at least five reprints before the Astolat edition appeared in 1904. The latest edition entitled: *Remarkable Experiences in the Life of Elizabeth Ashbridge*, is dated 1927. It can be obtained from David Mort, bookseller, 53, Market Hall, Birmingham, price 6d., by post 7½d.

DICKER, OF DEVONSHIRE.—"Michael Lee Dicker, son of Philip and Sarah Dicker, was born in 1693. After a year spent in the

study of medicine under the famous Boerhaave, at Leyden, he returned to Exeter, where he attained eminence in his profession and on the establishment of the County Hospital in 1741, he was elected one of its first physicians. He resided in a large and handsome house erected by himself and still standing in Magdalen Street. Dr. Dicker evidently exercised great influence in the meetings of the Society. In 1727 he married Alice, daughter of Thomas Finne- more, of Collumpton, and dying in 1752, was interred in Friends' Burial-ground at Exeter. . . ."

ROBERT DYMOND, *Early Records of Friends in Devonshire*, 1873.

This is an early example of a double fore-name among Friends.

There was an earlier Friend named Michael Lee, living at Totnes.

DOROTHY RIPLEY (xxii. xxiii.)—

In the Fourth Month of 1825, Richard Cockin attended the First-day meeting at Bristol and records: "Ann Grace and Arnee Frank were engaged in Testimony, both in the forenoon and afternoon. Dorothy Ripley addressed the Meeting at considerable length, which appeared to have a scattering effect there on."

In the above we have a glimpse of D. Ripley, in England, presumably prior to her fifth visit to the United States (xxiii. 77).

FRANCESCA ALEXANDER (xxv. 76).—Amelia M. Gummere writes from Haverford, Pennsylvania, 1929:

"My husband and I met Francesca Alexander in Florence in 1898, and she sang folk-songs to

us when we were there. She corresponded with my husband until the end of his life. I have a presentation copy of her poems."

In the recently published volume—*Anna Lloyd* (1837-1925), *A Memoir*, there is a chapter headed "Francesca," from which we obtain more knowledge of the Alexander family. Her father (1800-1880) was born in the state of Connecticut, of Scotch Quaker ancestry. In 1835 he married Lucia Grey Swett, and Francesca was their only child, born 1837. "Her parents were religious and of a narrow Puritan sect. . . . She read no books that had not first been read by her mother, who pinned together all the pages that she considered unsuitable for her daughter's innocent eyes." The family settled in Italy, while the daughter was in her teens. Anna Lloyd in 1883 describes Francesca: "A tall lady with beautiful brown eyes, a pleasant smile, dressed very simply in rather an old violet silk dress, her hair drawn back plainly into a net." Her principal interests were art and friendship with the working people. Mrs. Alexander died in 1916, at the age of 102, and her daughter, in 1917, at the age of eighty.

AUTHOR WANTED (xxii. 95, xxiii. 62).—Referring to the sentence: "Fruitful in the field of offering and joyful in the house of prayer" we find the sentence quoted by Martha Routh, in a letter dated in 1810; and it is cited by James Jenkins in his *Records* thus: "In the 7th Mo. 1821 (being at Gracechurch Street Meeting in London) I heard preach that wonderful American black-

smith, Nathan Hunt, and say: 'The Lord, by the mouth of His servant, hath promised that His truly devoted children He will make fruitful in His fields of offering, and joyful in His house of prayer.' With all the assistance which Alexander Cruden can give me, I have not been able to find these texts—if texts they be." J.J. adds, as a note: "I have heard that Samuel Spavold: (who was himself a great quoter of texts when preaching) used to blame Ministers for misquoting Scripture, saying: 'They are only *Quaker* texts'."

MARTYRED QUAKER (v. 62).—Autos-da-fé were first held in the thirteenth century, reached their maximum under the inquisitor Torquemada (1420-1498), and were common till 1745. The Inquisition was abolished in Spain in 1834. There were two martyrdoms as late as 1836.

The first was that of a Jew, burnt alive. The second was that of a schoolmaster of Busafa, a village in the neighbourhood of Valencia, whom people considered to be a Quaker. He was accused, condemned, thrown into the prisons of St. Narcissus, and there detained for some time, together with the vilest felons. Information was derived from a priest of Valencia, and an eye-witness of his martyrdom. The "lords of the tribunal" endeavoured to get him to make a solemn recantation of his belief as a Quaker; but he said he could do nothing against his conscience, nor could he lie to God. They condemned him to be hanged and he was transferred to the condemned cell, and resigned himself fully to the will of God.

On the 31st of Seventh Month he was taken from the prison to the scaffold, displaying the most perfect serenity. The crosses were removed from the scaffold. He was not clothed in the black dress usually put on culprits when brought out to execution, but appeared in a brown jacket and pantaloons. With a serious countenance and unfaltering mien, he ascended the scaffold, conducted by Father Felix, a bare-footed Carmelite friar, who exhorted him to change his views. But he only replied: "Shall one who has endeavoured to observe God's commandments be condemned?" When the rope was put around his neck, he asked the hangman to wait a moment, and raising his eyes towards heaven, prayed. There is no doubt of the accuracy of the report. In 1838 a visitor to Valencia was taken to the very spot where the gallows were erected, and there received ample confirmation of the fact, with many circumstantial details, from persons who had stood around the victim as he died.

From *The Friend* (Phila.), 1 mo. and 2 mo. 1929.

ROBERT WILLIS, OF NEW JERSEY (xx. 49, 86).—An additional note on the character of Robert Willis may be given—based on the extract from a letter of Mary Forster, of Philadelphia, to her cousins in England, dated 28 xi. 1770: "Robert Willis is on a visit to your Island. . . . He's an innocent, sound Frd., tho' not very excellent in the Ministry." See also *Jnl.* xiii-xvi.

ELIZA—ELIZABETH (xxiv. 73.) William Forster, in writing to his

sister Elizabeth, *circa* 1775, begins "Dear Eliza:" thus showing that the name *Eliza* first appeared as a contraction for *Elizabeth*. Was it pronounced as written?

BREAKING-UP MEETINGS (xiii. 84).—In A. M. Wakefield's *Cartmel Priory*, 1909, there is a quotation from another book descriptive of this district, in which there is a picture of a Friends' meeting at Height, in Cumberland, closing with the words: "After half an hours solemn silence [prayer having been offered] the friends in the raised seat shook hands, next those below did the same, my neighbour offered her hand to me, and the meeting broke up." The quotation occurred in the section of the book dealing with "A Quaker Stronghold"; there are five views of Height meeting house, built in 1677, 600 feet above sea-level.

H. R. HODGSON.
Eccleshill, Bradford.

ANTHONY PURVER (xxiii. xxiv. xxv.).—James Jenkins, in his *Records* (ms. in D), writes of this Friend:

"I recollect seeing Joseph Phipps, of Norwich, at our house at Woodbridge, and, knowing that he was an author, viewed him with veneration, and I remember that a large group of Friends got round him whilst he turned over the leaves and verbally delivered his criticism on Purver's Bible, then recently published."

Purver, in his *Counsel to Friends' Children*, refers to the martyrdom of James Parnel, and narrates that Elizabeth Winkfield, who was convinced by his preaching, proclaimed the same truth when

upwards of one hundred years old at the town where he died, being carried eighteen miles for that purpose at her own desire.

JOSEPH DE GRELLET (xxiv. 45).—A letter from Stephen Grellet to John Hall, of Cumberland, his recent travelling companion in America, dated New York, 8th mo. 19th, 1802, gives further data respecting his brother Joseph :

"Have received several letters from Joseph. The last is dated Paris, 6th month, 19th; he was then at our sisters, proposed soon to proceed to Limoges at our father's."

John Hall appears to have had business dealings with Stephen and Joseph Grellet. Hall was "a weaver of linen checks," and exported somewhat largely to America, the Grellets acting as agents. But trade was dull—S. Grellet writes: "The season for the sale of Isaac's checks is very dull, indeed we sell none; it is a pity these last were sent, though hope the Fall may be more lively. Will do what we can. G. and B." Do "G. and B." stand for "Grellet and Brother"? Isaac was the son of John Hall.

When in England in 9th mo. 1821, J. Grellet, frequently supped at the home of Peter Bedford.

In volume xxiv, page 50, it is written: "In 1829 Joseph Grellet was again in England, as noted in Rachel Reed's pocketbook." This is confirmed by the letter written by Stephen Grellet to Anna Carroll, from Burlington, 5th of 3rd mo. 1829:

"Thy account of my brother Joseph was very grateful—he wrote me that your visit cheered

and comforted him. His health has since been still more impaired, so that as the only probable means of his recovery, he has been advised to return for a while to his native country, where I expect he is now. As his last letter left him very feeble, I can but feel solicitous on his account.

"If he goes as proposed many trials must be his portion, yet I hope that he has so learned at Christ's school by what he has so deeply suffered that none of these things may be suffered to move him from his foundation, Christ the Lord, our only hope and sure refuge."

From the original letter in the collection of mss. belonging to Albert J. Crossfield, of Cambridge, 1929.

In the first letter S. Grellet adds:

"My brother Peter is yet in America; he is likely to be married with one of our (as he says) Quaker girls, a niece to James Pemberton. She has been disowned [? writing not clear] several years ago as all the rest of the family; it may be a step to bring him a little nearer to Friends."

In Benjamin Seebohm's *Memoirs of Stephen Grellet*, Pierre is stated to have married "Grace, daughter of Judge Ingersoll, of New Haven, U.S.A."

PAUL FARTHING, EMIGRANT.—On the first of Second Month, 1686, at Topsham, "Paul Farthing desired advice in y^e transporting himself for Pennsylvania, as also in y^e taking a journey for London to speak wth W^m Pen." (quoted in *Early Friends in Devonshire*, by Robert Dymond, F.S.A., 1873.

Notices of Frances Dodshon in the Diary of Samuel Dyer, of Bristol

Frances (Henshaw, Paxton) Dodshon (*Jnl.* xxv. 88) spent some years in Bristol on two occasions and while in that city exercised her ministry in the meetings in Bristol and the neighbourhood. Samuel Dyer notes her presence in the years 1766 to 1773.

"1771. 6 mo. 12. I went to take leave of F. Dodshon and family, who are going to morrow to their new intended residence at Leek. It was an affecting season. She will be much missed; she hath been much favoured since she hath been in this place, especially towards the latter part of her time."

"1772. 12 mo. 31. Our dear friend Frances Dodshon was at the funeral of Jacob Player at Frenchay and was much favoured in her Testimony since she came here to this City, her coming was to try the Hotwell water for her youngest son, but he reaped no benefit, but died soon after he came."

"1793. 8 mo. 11. I heard to-day of the decease of my old friend and valuable acquaintance, Frances Dodshon, whose memory is sweet. She was a considerable preacher, and frequently exercised in her gift, being well qualified for publick service. Her way has been much tried, and many and great afflictions have fallen to her lott, some of a peculiar kind."

"1771. 5 mo. 12. I would not forget Wm. Dodshon, the husband of Frances Dodshon, for he was a loving-spirited man and an Elder of good esteem: I have often heard him relate the gracious dealings of the Lord with him in his youth, which used so to humble him that it caused him to shed many tears."

The Bristol Registers record the death of Ralph Paxton in the year 1772.

In 1785 died at Kingsdown, Bristol, Ann Dodshon, of Leek, aged 45.

ROCHESTER SEPARATION. "A Separation took place at Rochester [New England] among Friends under Timothy Davis and Benjamin Bumfus. Timothy returned to Friends, but B. Bumfus continued to hold his principles and the meeting house at Rochester, in which he held meetings till near his close, about two years since. In his last illness it is said he advised his hearers to return to Friends, and most of them have since been received at New Bedford, and the meeting house is again in possession of Friends, and a meeting held there."

(*Journal of John Comly*, 1853, p. 260; *Comly, Miscellany*, 1837, vol. x. p. 50 (*Journal of Joshua Evans, sub anno 1793.*)

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