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Journals and Supplements Wanted

F.H.S. would be glad to receive, and in some cases to buy unwanted copies of the following. Address to F.H.S., The Library, Friends House, London, N.W.1.

Journal: Vol. 37 (1940); Vol. 46, No. 1 (1954).

The London (Quaker) Lead Co. By Arthur Raistrick. 1938.

Psychical Experiences of Quaker Ministers. By John W. Graham. 1933.

Appeal to Members

During the last two or three years the Committee has made repeated efforts to gain new members for the Friends' Historical Society. The Society needs also the help of members in getting new subscribers.

You are invited to do one of these things:

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THE JOURNAL
OF THE
FRIENDS' HISTORICAL SOCIETY

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Editorial

THIS number of the *Journal* contains a paper on James Nayler's "Last Words" by Ormerod Greenwood, a note by Roger Thomas, librarian of Dr. Williams's library, on some letters which passed between William Penn and Richard Baxter, and one by Isabel Ross entitled "A Quaker Friend of Wordsworth" from her continuing researches in Lake District history. There is a brief description by Emily Blomfield of the Bevan-Naish Library at Selly Oak, Birmingham, one of the major collections of Quaker literature in this country. A further portion of the Barclay manuscripts, reports on archive deposits, brief reviews and the usual Notes and Queries complete the issue.

Among the Barclay MSS. Friends may notice particularly the laboured six-lined letter from the Leicestershire and Warwickshire women's meeting established at Baddesley Ensor in 1674 (No. CXXXIII, p. 216 below). This will bring to mind similar documents produced by early women's meetings up and down the country and still preserved among Friends' local archives. Women's meeting records often reveal that girls did not generally receive so good an education as boys even among Friends, and this may also account for the comparative scarcity of women's records as compared with men's meeting documents in many districts: the archive repositories which contain full runs of women's minutes and accounts from the first settlement of meetings for discipline must be rare indeed. There will be few who will read the letter (No. CXXXIV) from Gilbert Molleson to George Fox in October, 1690, without sensing the personal

loss which the family in Aberdeen and the whole group of Scottish Friends suffered by the death of Robert Barclay in the prime of life.

* * * *

The subscription for life membership of the Society has been raised by the committee to £10. In spite of rising costs, the minimum annual subscription remains at 10s.

James Nayler's "Last Words"

THE revision of the Book of Discipline of London Yearly Meeting, at present in progress, raises once more the long-discussed question of the authenticity and accuracy of the last Testimony of James Nayler (or Naylor, or Nailer, or Nailor—all spellings being equally correct). As printed in *Christian Life, Faith and Thought* (p. 16, reprint of 1942 or later) the passage has a composite source. The first paragraph is taken from Nayler's *Works*, 1716 (p. 696) with the omission of the initials J.N. which there complete it. The second paragraph: "Thou wast with me when I fled from the face of mine enemies. . . . Let this be written for those that come after. Praise the Lord. J.N." comes from a tract issued by Robert Rich, the merchant who supported Nayler through the ordeal of his branding and other punishments, the dog that licked the sores of Lazarus, "that poor Ass . . . reproving and withstanding this wrathful, bitter, persecuting Spirit" as he called himself. Rich's version also contains the first paragraph exactly as in the *Works*. So far as we know, it was first published in *Hidden Things brought to Light, or the Discord of the Grand Quakers among themselves discovered &c.* in 1678. Rich was then in Barbados; he had been there since 1659. Consequently he was out of England in October, 1660 when Nayler died; and perhaps that is why he headed the Testimony: "A Letter from James Nayler by which the then present state of his soul is represented." He was disowned, although he did not accept the disownment, and continued to attend Meeting and moved among Friends in the West Indies and in London, when he returned in 1679 and died in the same year. He would have been pleased with his eventual rehabilitation by London Yearly Meeting, by the acceptance of his text in the 1922 edition of our *Discipline*.

But suspicion has rested on more than Rich's accuracy; it was long questioned whether James Nayler spoke *any* of these words; whether they were not rather "a traditional speech handed down for use on pious deathbeds" (Mabel Brailsford). The late date of publication of Nayler's *Works*, fifty-six years after his death, due to the scandals associated

with his name, helped doubt to grow. When Robert Bridges, for instance, spread the fame of the passage by quoting it in his anthology *The Spirit of Man* (1916), he added a note saying "It seems to rely on oral tradition." Mabel Brailsford, in defending the authenticity of the passage in an appendix to her book *A Quaker from Cromwell's Army* (1927, p. 196) could point to a garbled variation by John Pennyman in 1703 and relied on the authority of George Whitehead (who edited the *Works*) and William Sewel. But in 1660 Whitehead was only 21, and Sewel 6 years old, and in Holland.

The discussion has been continued in the pages of this *Journal*, notably by L. Hugh Doncaster (1949, pp. 3-4, with additional notes from Geoffrey Nuttall, 1950, p. 91, and 1953, p. 46). The discussion has, however, been hampered by the absence (which William Charles Braithwaite long ago lamented) of any complete census or accurate text of Nayler's tracts. Geoffrey Nuttall's last note carried the printing of the passage almost within hailing distance of Nayler's deathbed by pointing to a version printed in 1664. But in Friends House Library there are at least 17 copies (and probably more) of the shorter version of the "Last Words," printed in 1660, within months and perhaps weeks of Nayler's death. It is now time to set out systematically what we know; more may yet be added. All the copies found, with the two exceptions noted below (items 4 and 9), contain the shorter, single paragraph version; and throughout there are no significant variations in its text, except for the accidental dropping of a phrase noted by Hugh Doncaster in 1949. But there are several new points of interest.

1. 1660 Printed on the last page of an 8-page tract:

To all the Dearly Beloved People of God, Mercy and Peace.

COLLATION: The title-paper, beginning "There is nothing dear and precious to me in this World, but God's truth" occupies pp. 1-3: p. 4 "A Testimony to Christ Jesus"; pp. 5-7 "J.N.s Answer to the Fanatick History In Relation to himself"; and p. 8 (text substantially as in *Works*, 1716) followed by the imprint: *London, Printed in the Year 1660.*

SURVEY OF COPIES AT FRIENDS HOUSE: Of this paper (Smith II, 227) one loose copy is in the Thompson Tracts (Box 50) and 15 others lie in a single volume (Tracts XVIII) which is made up entirely of substantial

numbers of 5 Nayler tracts (as many as 24 in one instance) interleaved with copies of a "ghost" title page: *Several Papers of Confessions, Prayer and Praise: by James Naylor: Concerning his Fall and Restoration. London, Printed in the Year 1659.* It seems that Friends had the intention (apparently not carried out, as no perfect copy of such a collection is known) of publishing a volume of Nayler's papers; the project was delayed until the *Works* of 1716. I surmise that the remaining stock of these tracts lay in the Clerk's office until at last they were bound together; a stern note on the fly-leaf: "This volume to be broken up" has fortunately gone unheeded.

In 10 of these 16 copies, the *Last Words* are headed simply: "Another Paper added" the word *added* suggests that the tract was already in preparation; indeed I believe that copies may exist in which p. 8 is *blank*. It may be that having set up and begun the run, it occurred to those concerned that a more explanatory heading would add extra weight; and they stopped the press to insert (in 6 of these existing copies) the familiar rubric: "The following words were deliver'd by James Naylor, about Two Hours before his departure out of this Life; several Friends being present." It is possible, though I think much less likely, that their rubric was questioned and the innocuous heading substituted. It is certain, at least, that all the copies are of the same printing, for example in the sentence "In God alone it can rejoice" the G of God is broken in the same way throughout. In whatever order, or for whatever reason, these changes were made, they imply haste.

2. 1660 Printed on the last page of a 4-page tract: *J.N.s Answer to the Fanatick History &c.* which is (in fact) the second half of the tract above, issued with separate pagination, 1-4; the *Last Words* identical, with the same broken G. The only copy of this I have seen has the heading "Another paper added".
3. 1664 (Noted by Nuttall) printed at the end of *What the Possession of the Living Faith is &c.* This tract was originally issued in 1659 (of course without the "Last Words"). In 1664 they appear on the last, unnumbered, page (following 84) without heading of any kind, "There is a spirit that I feel . . ." the page being completed by an errata list referring to the pamphlet. (Smith II 231. Copies in Thompson Tracts Box 50; Tract Vol. 44.) Again the unnumbered page, absence of heading, and errata suggest an afterthought or "fill-up".
4. 1678 (First appearance of the longer version, discussed above) in Robert Rich, *Hidden Things brought to Light.*

5. Broadside, undated; a quarto page, verso blank.
The shorter version nicely printed in large type, without heading, comment, or imprint; authorship only to be identified by the initials J.N. (Copies in Thompson Tracts Box 50; Tract Vol. 44.)
6. 1703 Garbled version (Nayler not referred to by name) in John Pennyman's *Short Account of his Life* (2nd edn., p. 68), cited by Brailsford and Doncaster, neither of whom notes that Pennyman is *intentionally* parodying, and not merely misquoting (he was a disgruntled and dis-owned Friend). Unless the passage were already famous, the parody would be pointless.
7. 1716 *A Collection of Sundry Books, Epistles, and Papers, &c.* (The authorized collected *Works*) p. 696. Headed: "His Last Testimony, said to be delivered by him about two Hours before his Departure out of this Life; several Friends being present" adapted from 1, and not (as Brailsford supposed) inserted editorially by George Whitehead.
8. 1717 In Dutch, in the first edition of Sewel's *History*. This edition contains an appendix on Nayler, and the passage (pp. 12-13; how beautiful it looks in Dutch!) is described as his last pronouncement made "an hour or two" before his death: "en een uur of twee zynen dood sprak hy in't byzyn van verscheydene getuygen deeze woorden. . . . Dit was Naylors laaste reede." Sewel's treatment of Nayler was considered too lenient, and Friends would not sanction an English translation until it was modified; hence in the English we get: "This was J. Nayler's last testimony, or dying words; and thus he gave proof, that though he had erred, yet with great confidence he hoped for a happy resurrection."
9. 1719 (Second known appearance of the longer version, as in Rich, in) *Memoirs of the Life, Ministry, Trial and Sufferings of that very eminent person James Nailor &c.* (Smith II, 232). The anonymous author describes himself as not a Quaker, but he is strongly "Naylerite" and his heading follows that of Rich: "A Letter from James Nailor, by which the blessed State of his Soul, is represented.'
10. 1728 Shorter version, in *How sin is Strengthened, and how it may be overcome*. (Smith II, 231.)

To this list it is perhaps worth adding the seventeenth-century manuscript copy at Friends House (Dimsdale 1) which is of the single paragraph, and agrees with the text in the *Works*.

Points worth noting are these:

(a) Whereas the 1716 edition cautiously heads "His Last Testimony, *said to be* delivered . . ." the 1660 text says specifically "The following words *were deliver'd* . . ." and surely we may take this as authentic.

(b) Rich's copy ends "let this be written for those that come after. Praise the Lord." If authentic, the instruction was presumably taken literally and the testimony written down; possibly in time to be read over to the dying man, or even initialled by him.

(c) Reasons for omitting the second paragraph might be accidental—e.g. the two statements might have been made at different times during his last hours, and recorded by different Friends at his bedside. But they might also be theological. Orthodox Friends might smell a whiff of Nayler's old pride, particularly in the sentence: "God hid me and took care of me until he brought me forth a rock which cannot be moved" especially if the word *rock* had for them a sinister smack of the papal claims for Peter.

(d) Robert Rich must have been dependent on a written account of Nayler's end. But there are two reasons to trust him: the first, his persistent loyalty; the second, the *shape* of the statement as he gives it. The doubters who spoke of a "traditional deathbed speech" were not entirely wrong. Such a speech was expected to turn at the end from the *creature* to the *creator* (compare William Dewsbury's end: ". . . so concluded in Prayers to the Lord. . . .") Rich's version does this; the shorter version, though more unified, does not. I hope Friends may conclude to give Rich his due, and keep the whole.

ORMEROD GREENWOOD

Letters of William Penn and Richard Baxter

AN encounter between the great Quaker, William Penn, and the equally prominent Puritan, Richard Baxter, is of sufficient importance to make it worth while to clear up some of the mystery surrounding it.

It appears that in 1675 Baxter visited Rickmansworth for a few weeks, and his spirit was provoked within him, as he beheld the countryside full of Quakers, foremost amongst them being Penn. So he challenged Penn to a debate which took place on 5th October. Then followed a number of letters, on the strength of which Thomas Clarkson in his *Memoirs of . . . Penn*, 1849, alludes to one conference only, F. J. Powicke, in his book on *Baxter under the Cross*, 1927, reports two, of which that on 5th October was the first.

In the *Collection of the Works of William Penn*, 1726, five letters are printed, all of them from Penn to Baxter. In the *Monthly Repository* for 1823 (xviii, pp. 137 ff. and pp. 193 ff.) five letters are printed from the Baxter letters in Dr. Williams's Library, one of them being a letter from Baxter to Penn.

A recent effort at re-cataloguing the Baxter MSS. in Dr. Williams's Library has brought to light another letter from Baxter to Penn, which has not been previously printed or used. There is in the collection also yet another letter (from Baxter to Penn) not hitherto printed, without name or date, which was identified by W. H. Black (who prepared the nineteenth-century catalogue of MSS. in the Library).

Reviewing all this material it is possible to establish the true sequence of the letters, as follows:

	Writer	Dr. Williams's Library MS. Letters	<i>Monthly Repository</i> Vol. xviii	<i>Penn's Works</i> Vol. I
(1) October 6th	Penn ..	ii. 299	Letter I (p. 138)	Third letter (p. 171-2)
(2) October 6th	Baxter..	ii. 113	Suppt. Letter (p. 193-5)	—
(3) [October 8th]	Penn ..	ii. 111	Suppt. Letter (p. 195-8)	Fifth letter (p. 173-6)

(4) October 11th	Penn ..	—	—	First letter (p. 170-1)
(5) [October 10th] ¹	Baxter	vi. 185	—	—
(6) October 11th	Penn ..	ii. 303	Letter II (p. 139-40)	Second letter (p. 171)
(7) []	Baxter..	"Treatises" Nos. 215 & 192		—

Letter (1) challenges Baxter to a further debate on 7th October. In Letter (2) Baxter does not refuse a conference but says "not at your appointed time nor at your rates." He then runs off into a long and querulous argumentation. In Letter (3) Penn calls letter (2) "an evasion of meeting" and "a repetition of thy old refuted clamours, and both wrapped up in terms fit for the devil." He has a great many other stinging rejoinders to make. In Letter (4) Penn says "I have waited for an answer, but find none" and runs on to add "what I omitted in my last." Letter (5), which is, of course, only Baxter's copy of what he sent, is without date as we have it, but Penn speaks of it in Letter (6) as dated 10th October, though he did not receive it until late on 11th October. In it Baxter tells Penn that "some change in my affairs" enables him to offer a conference on Tuesday. Letter (6) from Penn Begins "I have received a letter from thee of the 10th inst. just now, being the 11th, and about six at night" and says that the late delivery "looks like a design". He cannot accept Tuesday but offers "the next 6th day at soonest, vulgarly Friday." If there was a design on Baxter's part and he sent off Letter (5) belatedly on 11th October (with the wrong date 10th October) the reason may have been that since receiving Letter (3), for an answer to which Penn was so impatient, Baxter had been engaged in writing the enormous epistle (7), which runs to some 13 foolscap sheets closely written on both side. Was it ever sent? Only its re-discovery amongst letters received by Penn could prove that it was. Or was Baxter content to let the letter, dated "10th", a very cross and ungracious letter, be his last contribution to the correspondence? We do not know.

There is yet one more letter, from Penn to Baxter, preserved in the Baxter letters in Dr. Williams's Library as ii. 301 (printed in *Monthly Repository* as Letter III (p. 139-40) and in the *Works* as the fourth Letter (p. 172-3). It is this letter that has caused most confusion. It has been taken for the last of

¹ The sequence is that of delivery.

the series, and, on the strength of it, the transcriber in the *Monthly Repository* and Powicke have assumed that a second conference (projected in the other letters) took place soon after 11th October, for in it Penn, after speaking of a paper put into his hands at parting, says "the civility and kindness I received from thee at our conference have prevailed with me to overlook the asperity of it [the paper]. This inspired Powicke to rejoice in a happy ending. While the first conference had, he says "been marked by much violent speech on both sides, the second was marked by restraint, and ended in peace. From what Penn wrote, this happy change was due to Baxter who, instead of scorn and bitterness exhibited 'civility and kindness.' " He adds somewhat obscurely "There were reasons for the change in Baxter, which did him honour." What these reasons were he does not say and he does not say because he did not know; all he knew was that they must have been honourable to his hero. But he could not have known of any such reasons because unfortunately there was no such "happy ending"; and, so far as the evidence goes, no second conference. The letter on which so much was built was not written sometime after 11th October but at some date before the previous March.

The approximate date of the letter can be fixed by an allusion at the latter end of it in which Penn writes: "if the civility and kindness of our late meeting had not been with some more than ordinary satisfaction remembered by me, I had made more use of thy name . . . in my late Answer to the Epistle." The allusion here is to Penn's *A just rebuke to one and twenty learned . . . divines . . . being an answer to an abusive epistle*, 1674. From the *Term Catalogue* we may conclude that this pamphlet appeared in January, 1675, at latest. The conference alluded to must have been at a still earlier date.

Penn also alludes to a paper "it pleased thee to put into my hands at parting." If this letter had really been the last of the series of October, 1675, it would have been natural to suppose that the lengthy epistle (Letter (7), above) was the "paper" alluded to. But the subjects in the letter and the "paper" (or epistle) do not correspond. But there is another paper amongst the Baxter "Treatises" in Dr. Williams's Library (No. 85) which so closely corresponds to the answers in Penn's letter that we may fairly assume that it was the

paper which Baxter handed to Penn. Incidentally it permits us to identify an anonymous "Socinian", mentioned in Penn's letter, as Henry Hedworth.

Little more needs to be said except that Penn was involved in two conferences in 1674 mentioned in pamphlets of that year of which particulars will be found in Joseph Smith's Quaker and Anti-Quaker bibliographies under William Penn and John Faldo. The letter just considered may be evidence of yet a third conference in that series in which Baxter played some part. But the development of that piece of history must be left to others. It may also be worth adding that amongst the Baxter "Treatises" (No. 41) in Dr. Williams's Library is a report of a debate between Baxter and Penn, but this debate is presumably that held on 5th October, 1675.

ROGER THOMAS

Exhibitions of Records, 1957

GLAMORGAN

Glamorgan County Record Office issued a guide to an exhibition celebrating the silver jubilee of the British Records Association, held at County Hall, Cardiff, 8th October-8th November, 1957. The guide is entitled "The record's not for burning" and gives a sober account of the scope of the Record Office and its development since its inception in 1939. A display case in the exhibition was occupied by a selection of the records of Friends in South Wales now deposited at the Record Office.

GLOUCESTERSHIRE

We have the following report from the local Monthly Meeting of an exhibition at the Shire Hall, Gloucester.

The display included a copy of George Fox's Advices, "Friends fellowship must be in the Spirit . . ." sent down to Gloucestershire about 1669. The varied social duties were noted, and the reference to meetings for worship transcribed: "Keep your meetings . . . between ye 10th and 11th hour when the priest is in the harte of his worshipp, and so you all to be in your meetings feeding on the bread of Life."

The first Men's Monthly Meeting book was opened at a minute of 1682 granting certificates to Friends going over sea, among them John Woolman of Painswick. The same page had liberations for marriage, and an early marriage certificate of a Cotswold clothier was placed nearby.

In their first Women's Monthly Meeting book, Tewkesbury Friends had copied George Fox's declaration from Worcester jail pleading for the full spiritual rights of women in the church, and giving a justification for women's meetings: "for many things women may doe and speake of among women which is not men's business." Adjoining are the laborious signatures of the eight women Friends who began the meeting in 1677.

The exhibit was on view in the Shire Hall during the November Assizes, and the earliest Quarterly Meeting book was opened at a minute of 1684 "Agreed that the Sufferings of friends . . . be layd before the Judges of the next Assizes by Mary Edwards and Esther Townsend."

The interest aroused and the local publicity achieved by these displays show the value of documents which are available to a wide public, and at the same time having local Friends who can give to archivists the benefit of their inside knowledge of the working and organization of the Society.

A Newly-Found Quaker Friend of Wordsworth: William Bennett (1804-73)

IT has long been known that William Wordsworth had a number of Quaker friends, but it is only in the last few years that it has become known that when he was a schoolboy at Hawkshead Grammar School, he used "on a very hot or a very wet Sunday" to attend the Meeting House at Colthouse, as being nearer to Ann Tyson's cottage, where he lodged, than the parish church across the valley. The "traditional" Ann Tyson cottage is in the village of Hawkshead, but we know that the Tysons moved from there to Colthouse after William Wordsworth had been lodging with them for probably two years.

Considerable research has been done by Mrs. Mary Moorman who found the statement quoted above among the Dove Cottage MSS., and the present writer, to discover at which cottage in Colthouse he lived. From the descriptions in "The Prelude" of both cottage and the views from it, there can be little doubt that it was Greenend Cottage within a very few minutes' walk of the Meeting House.

The fact of his living in Colthouse for the greater and most formative part of his schooldays, has lately been confirmed by statements in a MS. recently acquired by the Dove Cottage Trustees, which records conversations between the poet and William Bennett, a Quaker, at Rydal Mount, in September and November, 1846, four years before his death. The manuscript is entitled "Three Reminiscences of the Poet and Dorothy Wordsworth, during the last three months' visit to Dove Cottage, in 1846, of Mr. William Bennett and Family. They were accustomed to do this each Spring or Autumn for a series of years to be near the Poet." The records are dated "9th mo. 18th 1846," "11/11/1846" and "11 month, 24, 1846."

They were written on the same day as the visit was made. The first one describes how, after repeated invitations to visit Rydal Mount, William Bennett and his family went there with a friend who was sketching the house and garden and the view from them. They were shown round the garden

by James Dixon who had been with the Wordsworths for 27 years, and "reflected in some degree the character and influence of his master." Soon they met Wordsworth himself, and later his wife, Mary, of whom William Bennett wrote: "There is a peculiar calm and stillness about this lady, that cannot be conveyed; and her salutation is all benignity."

While Mrs. Wordsworth prepared to go out for a drive, the poet took the Bennetts round the garden, pointing out specially beautiful views of lake and mountain and tree.

"This is the man who has been represented by some as austere and unapproachable, the cold and haughty aristocrat; and keeping his own distance far above them, having abandoned the sympathies his writings appeal to. With us he remains enshrined as the poet of calm life, of duty and of our best affections."

"One of the brightest jewels of Wordsworth's life and character," Bennett adds, "is his care of an aged sister, Dorothy Wordsworth . . . who has always resided with him . . . and was an effectual assistant to him in the preparation of his literary labours." Dorothy had for "long been a deplorable sufferer" and was not only broken in body but in mind also. Sometimes she was calm and collected, but at other times she had paroxysms of waywardness and imbecility. Wordsworth, however, would never allow her to be removed from their home, and he of all the household could calm her most effectively. In fine weather she was wheeled about in the garden by a servant, and when the Bennetts were there she talked with them and quoted some of her own verses.

The second conversation to be recorded occurred about two months later when Wordsworth came to have tea with William Bennett and his family at Dove Cottage. Although he was 76 years old, he had walked from Rydal Mount to Grasmere, and alone, as his wife did not like to leave a servant who was ill. Nearly the whole evening was spent in the discussion of the art of poetry and the merits or demerits of poets both contemporary and of the past. "Wordsworth's idea of poetry is that of its being a perfect art to be mastered only by a regular course of diligent study, like any other branch of learning or science, with the adaptation of genius of course, only much more rare and difficult of attainment on account of its dealing with the whole of our being and relationships, the

appearances as well as the realities of nature, with all our powers, feelings and faculties. . . .”

Later Wordsworth said that “his writings must stand by their own character. It was not likely he should have written any ‘nonsense’ as some said, with his education, for no man in England had been more regularly educated. Nine years, from 9 to 18, had been spent at Hawkshead, then a celebrated school; during a great part of which time he lodged at Colthouse.”

As William Bennett and his young sons walked back to Rydal Mount with Wordsworth, on this November evening, they talked of the Society of Friends. “He inquired if they were increasing or diminishing in number. I could not but reply the latter, which he was sorry to hear, for he generally admired them, and did not wish to see their character and influence lost to society. They were a fact; and the theory of what they had always held forth, was certainly of an unworldly character. But he thought it behoved the Society to look to the causes of their young people leaving; whether there was not something in drawing the cord too tight, and denying some things which were innocent or useful in themselves, and therefore violating nature, which was certain to occasion a re-action. Or as Mrs. Barbauld used to say of Dissenters, that she never knew a family keep their carriage and remain so for three generations.”

A few days later another visit was paid to the Wordsworths to obtain the poet’s signature on some sketches of the house made by the Bennett children, to be sold at a bazaar in Belfast to alleviate the distress in Ireland due to the potato famine. Wordsworth disapproved of bazaars for religious purposes, and always refused his signature for sale, but he signed these sketches.

The Bennetts had brought the *Life of Thomas Ellwood* for him to read and they noticed that the *Life of William Allen* was open on the table in the parlour “which W.W. spoke of in highest terms and said the perusal of his active zeal and unwearied exertions in the cause of philanthropy made him ashamed of his own life and opportunities.”

Of William Bennett and his family, not much is recorded. Born in 1804, he died a member of Westminster Meeting in 1873. He married Elizabeth Trusted (1798 to 1891) and they had two sons, Alfred who became lecturer in Botany, Univer-

sity College, London, and Edward who became an artist, and one daughter Mary Elizabeth who lived as her mother did to the age of 93. Their father retired from business in early middle age to educate his children himself. His daughter was a good Greek scholar—she was the only Friend at the Summer School of 1897 who could read her Greek Testament at sight, as recorded by John William Graham in *The Friend* after her death. She remembered that as a child she sat on a hassock at Yearly Meeting and listened to Elizabeth Fry.

The Bennetts were close friends and neighbours of William and Mary Howitt in Park Village, Regents Park; later they lived at Betchworth, near Reigate, where the Howitts stayed with them and praised their delightful house and garden—“lovely objects and plants, a new fern-house and a ‘wilder-ness.’ ”

Both parents wrote pamphlets and he wrote two booklets, on a variety of subjects, chiefly Quaker and philanthropic. One of these described a journey in Ireland in 1847 when William Bennett took personally collections of small seeds to some of the remoter districts in Connaught in the hope of improving the social conditions there.

The manuscript recording the visits to and of William Wordsworth, was left to the daughter Mary Elizabeth, and on her death to her cousin Mrs. Ethel Lean Jones who then was living a widow near Banbury. She and her husband had founded the Downs School, Colwall, near Malvern. She sold the MS. in 1934 to one of the Professors at St. John's Cambridge (Wordsworth's college). Hence in 1957 it was sold at Sotheby's and afterwards presented to the Dove Cottage Trustees, and so was returned to the very place where it was originally written.

ISABEL ROSS

I am indebted to the Dove Cottage Trustees for permission to use this MS. and to their Librarian, Miss Phoebe Johnson, for information, and to John Nickalls for further information about the Bennetts themselves.

The Bevan-Naish Library

THE Bevan-Naish Library was a private collection of books originally begun by Joseph Gurney Bevan (1753-1814) at the end of the eighteenth century. The collection was developed by his relative Paul Bevan (1783-1868), and virtually completed by Arthur John Naish (1816-1889). A few books and pamphlets have been added since, but the principal part of the collection was made before 1890.

These Friends over a period of about ninety years collected all the early works concerning Quaker thought and history that they could obtain, and the collection is most valuable for the study of Quakerism. Few books were added after 1890. There are about 4,000 pamphlets, which far outnumber longer works. There is also a most valuable collection of Broadsides made by Paul Bevan, some of great rarity, and probably unique.

Among the more valuable works may be mentioned first editions of Pastorius's *Primer* with an autograph dedication to William Penn¹, and *An Historical and Geographical Account of the Province and Country of Pensilvania* by Gabriel Thomas, 1698. These two are deposited in the custody of the Library at Friends House, London.

On the death of Arthur John Naish in 1889, Birmingham Preparative Meeting, realizing that a most valuable collection of early Quaker literature was in danger of being dispersed, bought the collection in 1890. The Naish family most generously let it go for a sum (£225) far below its estimated value. A subscription was opened and nearly £300 was raised; the surplus above the purchase was spent on book-cases and compiling a catalogue. The Library was then placed in a small room adjoining the Friends' Reading Society, 8 Dr. Johnson's Passage, and there it remained for forty-eight years, and was largely overlooked and unused.

In 1937 Henry T. and Lucy Cadbury, at that time Wardens of Woodbrooke (the Quaker College in Selly Oak), realized the value of the collection for research, and to make it more accessible to students they suggested its

¹ For this inscription see an earlier account of the Library in this *Journal*, ii, 91 (1905).

transfer and generously offered to build an extension to the existing Woodbrooke library to house the Bevan-Naish collection and to create a special Quaker Library. This was completed and the transfer was made in 1938, including the original Victorian, glass-fronted book-cases which still house the collection.

At the same time a new and more detailed catalogue was felt to be necessary, as the original catalogue was very brief and not too accurate. This work was undertaken after World War II by Leonard Jolley, then librarian of the Central Library of the Selly Oak Colleges. Unfortunately for the catalogue he left Selly Oak before the work was completed, and to finish the work the cataloguing of the pamphlets was undertaken by a former librarian of the Woodbrooke Library. It was not till then that the vast number of pamphlets and the complex nature of some of the cataloguing problems they raise was realized. Work which was originally expected to be completed in six months in fact took two years.

A sheaf catalogue according to subjects has been provided. Each entry gives a complete transcript of the title-page of the work catalogued; sometimes these entries run to as much as three pages. All bibliographical details and editions are noted. Copies not entered in Joseph Smith's *Descriptive Catalogue of Friends' Books* (2 vols. 1867) are specially noted, as also are known locations of other copies in libraries in this country and in America. There is a brief author catalogue arranged in alphabetical order.

There remain some items that have not yet been sorted or catalogued, including several volumes of manuscripts, some volumes of photographs and a curious collection of memorial cards.

EMILY BLOMFIELD

A. R. Barclay MSS.

Extracts. Continued from vol. xlviij, p. 139

Notes are not supplied to Friends respecting whom notes appear in "The Journal of George Fox," Cambridge edition, 1911, or "The Short and Itinerary Journals," 1925. The use of capital letters has been reduced and the punctuation and paragraphing adapted where necessary in the interest of clarity. The A.R.B. MSS. are in the Library at Friends House, and also available on microfilm.

CXXXII

THOMAS SALTHOUSE to GEORGE FOX. Austle in Cornwall the 25 of 7ber 1687

Deare G.F.

Thou hast beene unto mee as an orackle From^f the Begining and thy words have beine as goads and as nayls fastned by the Masters of Asemblys. And that I write soe seldem to thee is more for want of confidence then for any other reason, for I have honered thee as a father and esteemed thee as the First borne amonge many faithfull brethren that have labered in the word and doctrine from the begining . . .

Dearly beloved in the lord, after I received thy blesing at my departur from thee at Edward Mans house, I had a comfortable jurney in to Lancashire, where I visited our good Friends and had many presious opertunitys amongst them to exersise spirituall gifts in a liveing testimony in their generall and pertucler Meetings, and I was often at Swarthmore and Marshgrainge, and there I found both famalys as well as ever, and the Lords powerfull presence is manifested frequently amonge them by a heavenly hermony accompanied with a voyce of joy and salvation, and many liveing testimonys in their assemblys. I frequented all their Meetings and ended my intended outward afairs in Fornis in a months time, and from Lancaster I traveled as fare as Banbury southward with deare G. Whithead, who can give thee an account of our servis and travels together.

From Banbury I traveled west to Bristoll, where I stayd one full weeke and had 4 good meetings in the City, and I spent about a month in Somerset and Devonshire where I had many presious peaceable and large Meetings, as I had in citys and contrys this last jurney which I began the 29 of the

2 mo. and traveled 951 mils, and came home to this place the 20th of this month. Soe in all it is 22 weeks; and now I purpes to visit the meetings in this County as the lord maks way. And this with the rememberance of mine and my wifs¹ deare love to thee is from thy loveing Friend in the Truth

Tho. Salthouse

pray send the inclosed to the post house

[addressed] To George Fox

these

att Beniman Andrewbus
his house Lining draper
att the Plow and Harrow
Cheapside
London

CXXXIII

LEICESTERSHIRE & WARWICKSHIRE WOMEN'S MEETING to GEORGE FOX. 10.xi.1674

Dere frind Georg Fox, her hath bene som frinds with ous to setell a wommans meting amongst ous at Badgly [Baddesley Ensor], and wee do acknoleg thy love and have thee in esteme for thy work sake, as a fathfull labraer amongst ous, soe desiering the Lord to givf an increas. Wee rest in much love to thee

Mary Salsbury³

Mary Silvester

Rebecka Silvester

Isabell Dixon

Shusan Harris

Jane Halle⁶

Sarah Harris²

Joane Balle

Margrett Swinfield

Hanah Barfutt⁴

Ann Baker

Elizabeth Sidens⁵

Elizabeth Marshall⁷

¹ Anne Salthouse, died 5.v.1695 at St. Austell.

² The names of Sarah Harris, Margret Barfoote, Ann Moore, Mary Falkner and Mary Holmes are not in the same hand as the rest of the document.

³ Mary (Brian) Salisbury, wife of Richard Salisbury of Badgley Ensor.

⁴ Perhaps the Hannah Barford of Bageley Ensor, who married John More of Griff, Chilvers Coton (1674), and died a widow in 1700; or the Hannah Barfoote of Griff who married Thomas Page of Badgley Ensor (1684).

⁵ Elizabeth, wife of Henry Siddon of Badgley Ensor, died 1681.

⁶ Jane (Elton) Hall, wife of Henry Hall of Atherstone (married 1668). There is a letter from her to Daniel and Rachel Abraham, dated Broughton, 19.vi.1686, in Spence MSS. III, 189-90.

⁷ Probably Elizabeth (Smith) Marshall, wife of Thomas Marshall, of Sileby.

Anne Harris¹
Sarah Taylor²

Ann Asbery
Elizabeth Holmes
Margret Barfoote
Ann Moore³
Mary Falkner
Mary Holmes

The 10th of ye 11th
month 1674
Warcksheire

[endorsed] From ye womens
Meetinges in leistershere
Warwiksheere to
G.F.
1674

this is copied in a bok

CXXXIV

GILBERT MOLLESON to GEORGE FOX. Urie ye 4 of
8 mo. 1690

Dear Friend G.F.

to whome is my deare love, and in the same doe much respect thee, who art for thy faithfull labour in Gods vinyard blessed with ye best of blesseings and worthy of tru honor from thoss who has heard of thy constant and faithfull service therein.

It hath pleased God to take my dear Brother Robert Barclay (after eight dayes sickeness in a feaver) into ye full fruition of that which ye earnest of hee found cause to prefer beyond all ye world, and (as thee knoweth) has been thereby made to declare unto ye world ye pretiusness of it, ye inward sence and enjoyment of which does now in this time of greatest neede consolate his most affectionat Wife to ye joy of ye senceable and ye admiration of others.

Her eldest sonn with three more of her children are now sick of the feaver, they are as hopefull plants (by ye observation of many) as is in this nation, or elcewhere; ye travell of ther dear mother is that they may in the truth and liveing sense thereof prosper cheifly.⁴ O lett thy acceptable prayers

¹ Anne (Nicholls) Harris, wife of George Harris of Warwick; b. 1645, married 1672, d. 1717, aged 72 years, 4 months, 12 days.

² Sarah, wife of Ralph Taylor of Wastehill, parish of Grindon?

³ Perhaps Ann Moore of Griff, Chilvers Coton who married Thomas Barfoote (or Barford) of Baddesley Ensor in 1674.

⁴ Christian (Molleson) Barclay (d. 1723, aged 76) survived her husband over thirty years. The children alive at Robert Barclay's death (with dates of birth) were: Robert, 1672; Patience, 1676; Katherine, 1678; Christian, 1680; David, 1682; Jean, 1684; John, 1687.

goe up to ye Liveing God for her and them, that they may more & more prosper therein soe as to bear a faithfull testimony thereof in this contrey and finish ye same with joy.

Last first day wee had here a large Meeting which is once in ye six weeke, where was honest James Dickeson.¹ Hee has been further North, visiteing friends here; other friends here are generally well. This with ye remembrance of dear love to thee from thy reall Friend

Gilbert Molleson²

My dear sister his widow desaires to have her dear love minded to thee and earnestly also desaires thee will as often as God shall encline thy mynde, travell in spirite for her and her seaven fatherless & lovely children.

[address] For/George Fox
[endorsed] For ye Meeting for
Sufferings & the
Morning Meeting

Read at Meeting for Sufferings 24th 8 mo. 1690
& at Morning Meeting 27th ditto.

CXXXV

JOHN RAUNCE to GEORGE FOX. *Wickham*, 30.iii.1680.

George Fox

As to a Friend & brother are these, to let thee know (as from me) that which I hope thou hast heard from som other brethren before this time, viz. How that William Rogers a Friend & brother (who is no stranger to thee) hath many thinges against thee, to charge thee with, as thinges acted by thee, reproachfull to trueth; even such thinges as thou thy own selfe hast condemned in others, etc. And for which (as he sayeth) thou hast beene dealt with in a Gospell method; & as yet thou hast refused to give that satisfaction which trueth requireth; which hath occasioned him to prepare a manuscript; to manifest the trueth of what he doth assert of thinges acted by thee, as thinges contrary to trueth, or

¹ James Dickinson (1659-1741). Perhaps this visit to Scotland in 1690 witnessed the events recorded in the "Account of an extraordinary occurrence by James Dickinson and Jane Fearon showing divine guidance and protection" (MS. copies at Friends House) and printed in L. V. Holdsworth, *Romance of the Inward Light*, 1932, pp. 160-79.

² Gilbert Molleson (1659-1730); married in 1692, Margery Watt (d. 1698); in 1715, Sarah Curtis, widow (d. 1728). See W. F. Miller's "Dictionary of Scotch Friends" (MS. at Friends House), pp. 206-7.

out off trueth. The which he hath signified to many brethren, by telling ye Church (because thou hast hitherto refused to answeere) that so the church may call ye matter to tryall, by which he will abide before an equall choyce of Friends, as members of the church, such as you two shall equally choose; thee one halfe and hee the other, of men feareing God to heare the matters betwen you. That thinges being thus heard whereon the controversie doth depende, a finall end may be made, of all bad businesses, wherein thou art conserved, before thou go to thy grave, which is not farr from thee.

And now I shall conclude with the words of William Rogers concerning thee George Fox. viz. That since I charge him to be guilty of thinges reproachfull to the trueth, it is but just and resonable that he should submitt to a heareing thereoff before Friends in trueth; to the end if guilty he may condemn the same, if not, he may be justified; and I condemned for accuseing wrongfully.¹ This being that he so much desireth, I hope thou wilt not refuse a heareing with him before Friends in trueth as is mentioned; which the ages to com will say is equall, honest, just and according to trueth, which shall prevaile; in which my love is to thee as thy Friend and brother from Wickham the 30. of the 3d month 1680.

John Raunce

[address]

For

George Fox

[endorsed]

john ronse vel rons to G F

& severall other papers answerd

John Raunses false prophecy

CXXXVI

JOHN RAUNCE to GEORGE FOX. *Wickham*, 29.iv.1680.

G. Fox.

As being contentiously conserved that peace may be in the Church and that it may be well with thee now and here-

¹ By this time William Rogers was becoming less interested in a meeting with George Fox, the 1676 Drawwell meetings and the 1678 Bristol meetings having failed to end the Wilkinson-Story controversy. He began to print *The Christian Quaker* a couple of months later (George Whitehead, *The Accuser of our Brethren*, 23). See W. C. Braithwaite, *Second Period*, 319.

after was ye cause of those Conferrances about persons and things betwene thee and me formerly, which need not now be mentioned but as in these to let thee know that on the 30th of the month before this I sent thee a few lines (by Thomas Hill of Winterburne to be delivered to thee by his own hand) aboute matters of conscern etc.

What use thou hast or doest intend to make there off is mostly known to thy own selfe. Yet let me tell thee in a few plaine honest words (what ever thou may thinke or others flatter thee or themselves), it will be thy best way to make that good use as is therin desired. And I do herein once more beseech thee for the Lords sake (which is with me infinitely more to be vallued than many greate words or a slighting and scornfull carriage) to submitt to a heareing with William Rogers before Friends in trueth to that honourable end, if thou be guilty of doeing anything contrary to the trueth thou may condemn the same, but if thou be not guilty thou may be justified. And if W: Rogers hath wrongfully accused thee, then he to bare his own condemnation according to his own words. Thus considering the present state of thinges amongst us, what can be more reasonable than what has beene so conscientiously layed before thee.

And I pray thee for the sake of the ever blessed trueth, which shall in ye end prevaile over all: Let it have such place with thee as may answer Gods wittness in all his people, amongst whom I am, with my love to thee, thy Friend and brother in the trueth as it is in the holy Jesus our Lord
J. Raunce

Wickham 19th of
the 4th month 1680.

[address]

For George Fox.

[endorsed]

John Raunce to G:F:

CXXXVII

JOHN ROUS to GEORGE FOX. Sunderland ye 27th of
ye 4th month 1689.

Dear Father

Whom I dearly love & honour in the truth, because of that great worke the Lord hath called thee to, & wherin he hath made thee an instrument of his glorie; wherfore

ages to come shall blesse thee. I have by two letters given my wife an account of my service in my journey to Yorke, & that I had 8 meetings in 8 daies in my going thither, which through the Lords assistance I was carried throw with great satisfaction both to freinds & my selfe. . .

I came to Yorke the evening before the yearly meeting. & next day after I had cleared my selfe among men freinds, I had something upon me to the women; among ym there was a very heavenly & blessed appearance of the Lord, it being taken notice of by some of the elder women, that divers young women were getting into new fangled fashions, concerning which they spoake to severall, who received their reproofe in love & altered their dresse before they went out of towne. There were two very large meetings the first day, one of men & the other of women & they very much follow the method of the yearly meeting at London in calling over their severall monthly meetings, & enquiring into all things that concerne truth. & if there be any difficult case or difference between one freind & another which cannot be easily determined it is brought to that meeting, & persons most likely are appointed to hear & determine such things. About the 6th hour in the morning the second day of the meeting, freinds in the ministry had a meeting, where were present about 30 yt have testimonies, where were many living testimonies borne to the Everlasting truth. & I having something upon my spirit to propound to the meeting which there was not time then to determine, by reason the meetin for busines had not finished what they had to doe, & the great meeting for worship was to be that day, soe I desired freinds to appoint another meeting, which they did next morning at the 5th hour. The generall meeting for worship was a very blessed & heavenly meeting, wherin neer 20 freinds spoake & freinds generally were very much comforted & refreshed one in another, and Freinds said they thought it was the best meeting they ever had.

The next morning when freinds in the ministry were gathered together, I laid before them what was upon me, which was to desire that there might be a settlement of that meeting, & that such as went forth to minister to others & had not a living testimonie, or were not in unitie with freinds might be spoken to from yt meeting; if they would harken to freinds, it was well, if not, that freinds might

be advised not to receive them nor their testimonie. & I told them they ought to have Gospell order as well as others, & it might please the Lord they might be gained & brought into the unitie of freinds. Soe they have settled a meeting of freinds in the ministry every quarterly meeting, & have put downe the names of severall that goe abroad & are not in unitie with freinds, & appointed severall to speake to them to come to the next meeting. John Taylour & his wife are very servicable. John is very ready on all accounts to serve the truth, & ye Lord is with him in his service.

I was last 3d day¹ at the quarterly meeting at Durham, wher was a very good meeting. & having been at Darlington on first day I observed a great disorder in divers going out & in many times, & having taken notice of the like when I was here before at Durham & Stockton, it lay upon me to lay it before the quarterly meeting & desired them that something might goe forth from them to ye monthly meetings & from ym to the particuler meetings, wherby such disorders & hurts to meetings might be prevented; which divers freinds were glad of, having been much burdened therewith, & after made an order accordingly. & when I had cleared myselfe at the mens meeting, I went to the womens, where divers were going out & in disorderly, & would rise up & goe out of the meeting iust as a freind began to speake; soe I could not be clear without speaking to them of it, & in love laying before ym the disturbance & inconvenience that came thereby.

Yesterday I came to this place, where a meeting is to be this day, & tomorrow I am to be at a meeting at Sheilds, & on first day at Newcastle, & on 3d day at Durham, & on 4th day at Bishop Aukland, & on 6th day at Stockton & on first day at Gisborough in Cleaveland, & soe as the Lord makes way along the sea coast to Hull.

Many freinds enquire how thou dost & desire to have their dear love remembred to thee. I was very glad to hear by my wives letter that thou was something better as to thy health, which I desire the lord to encrease & continue, that thy daies may be multiplied among us to ye glorie of God & the comfort of his people. & with my dear love to thee, my wife & children & freinds, I rest

¹ 25.iv.1689.

Thy dear son in the truth
 [address] For George Fox
 at John Rous's
 This
 To be left with George
 Rowles at the Rose
 & crowne at Queen
 hive
 in
 London
 [endorsed] Read at ye Mo. Meeting
 ye 8. 5 mo. 1689
 John Rouses Letter
 of His Travills &c.

CXXXVIII

ROBERT BARROW to GEORGE FOX. *Kendal*, 6.viii.
 1682.

G.F.

beloved in the lord & in his blessed truth which is most
 pretious & for ever to be prysed. . . .

The 13th daye of the 7th month I was arreasted by
 a writt of qui tam for 120*l*, for not comeing to the steple-
 house, & since that time they have alsoe taken William Grave
 & Bryan Lancaster¹ upon the like account. Wee are yett att
 the bayliffs house in Kendall, but tomorrow itt is reported
 wee must goe to Apleby Goale. There is some more freinds
 in the same writt, as John Pearson & who else we know not.
 They have severall of the presbyterians in the same writt &
 it is served upon 3 of them, but they doe forwith put in
 appearance & then conforms with all speed & goes to the
 steplehouse.

Freinds in Apleby Goale unto whom wee must goe, they
 are all well, not onely in bodily health but alsoe in heavenly
 unitye & blessed fellowship in the light & life of righteous,
 which is matter of greate comfort to us all. . . .

And deare George pray for us that we may endure to
 the end & soe become a good savour to all. & our prayers
 to god is for thy health and long life, for gods children

¹ Perhaps Brian Lancaster, Stramongate, Kendal, d.1719.

& peoples sake . . . thou hath beene & still is a liveing blessed & faithfull instrument in the hand of the lord for the confirming & establishing his people under the government of Christ. . . . And though all maner of evill have beene spoaken of thee or against thee for gods names sake, yet thou arte blessed of the lord because thou arte of Abrahams faith & of Jacobs seed & Israells offspring, in whose princely power & liveing dominion the seed reignes over the power of darkenesse, glory to god on high for ever.

Well blessed be the Lord, our meetings is as large as ever & truth prospers hitherto because of which the adversaryes thereof begins to be angrye, swell & breake forth now of late in our countye more then of late years.

Edward Wilson¹ called Justice hath of late sent his owne man servant with severall others to Preston [Patrick] meeting to become informers, & he hath made convictions thereof & given for warrants, & this last weeke they have destreaned goods on the 4th daye of the weeke & sould them on the 5th daye & brought in the kings part the 6th daye to the quarter sessions, 20 l. for the house & 20 l. for an unknowne preacher, which was laid upon the hearers besides there[their] perticular fines. Thomas Dockerye was him they called an unknowne preacher, & he hath beene severall times since with the said Justice to make himselfe knowne, telling him he had an estate of his owne & that none should suffer for him. And Thomas hath beene very nouble & cleared himselfe well & borne a good testimony or truth before him, telling him he was the first Justice he knew on in all England that had put this act a second time in execution.

Wee found severall errors and illegall proceedings in there warrant, which might have occasioned & appeale upon good ground, but that the face of things looks very frowningly & our persecutors Judges in the matter, soe wee ly under itt.

The parish preist of Kendall² & the deputye shereffe hath beene & is the onely men for the stirring up these quitams & they have gott a simple ignorant man to be an informer.

William Grave hath an informer for his owne perticular,

¹ For an account of sufferings under Edward Wilson see Besse's *Collection* (1753) ii, 18-29.

² Michael Stanford, vicar of Kendal, d.1683; Venn, *Alumni Cantabrigienses*; J. Peile, *Biographical register of Christ's College*, i.557-8.

as wee perceive itt is the same Shereffe Bayliffe that arreasted him, he hath kept him prisoner already eleven dayes now. What law this is that an informer may aprehend a man of 50^l land in the year & keepe him prisoner in the informers owne house & hitherto would never lett us see his warrant or mittimus. Wee perceive itt is because he himselfe is informer, for he shewed me my warrant when I was aprehended.

Our deare Friend being now in the towne & wee telling him thes passages, he hath tould us of an habeas corpus statute in which there is greate penaltyes against the goaler for such doeings, & wee have sent for the statute, wee shall have itt this daye.

Yesterdaye wee had a verry large & pretious quarterly meeting both of men & women. The lord is with us of a truth to our, his power & presence is still mighty, knowne & plentifully enioyed, because of which our heads is borne up, glory to god forever.

Fare the well my deare Freind & Faithfull Nursseing father in the truth, with whom my soule is knitt in the unitye of his heavenly spiritt & covenant of life, in which I desire to be knowne of thee whiles I have a beeing

Robert Barrowe

From our prison house in Kendall the 6th daye of the 8th month 1682

[endorsed by G.F.] robard barow of Kendel/ther sueferings
to g F/8 mo 6 day 1682

CXXXIX

JOHN BLAYKLING¹ to GEORGE FOX. Draw-well,
29 11 m. 1687/8.

Deare George:

With endeared love & very honorable best respectes doth my heart & soule most tenderly reach thee in a deare & heavenly remembrance, wherein I am often comforted & my heart mad glad. I received thyne yeasterday at Kendall which did me good in ye lord, whom I blesse in yt he is pleased yet to continue thee in ye body for his honorable truths sake & ye advantadge of his deare people. I have been lately (came home 4 dayes since) in ye county of Durham

¹ Some of the points raised in this letter are discussed by W. C. Braithwaite, *Second Period*, 409-10, where a considerable portion of the text of this manuscript is printed.

& in ye edge of Northumberland. & Friends are generally well, and a good care upon them in ye concernes of ye Monthly & Q. Meetings. I was at severall of ym and I was comforted therein, onely R.W.s¹ break is Freinds great exercyse & greife. All he hath any way I doubt will not pay halfe he owes; divers honest Freinds like to be almost ruined by him.

I was in Cumberland this summer & things are well there, blessed be lord. At Swarthmore & Marsh I was before I went to Durham, & very well sweet & comfortable they are; there I was reffreshed amongst ym finding all things well & amicable. . . . I am truely glad to heare of ye prosperity of truth everywhere, for which god shall have ye prayse: ye account whereof thou hast given mee. I am sorry for ye exercyse ocasioned through ye death of our Friends in Pensilvania, T[homas] L[anghorne]:² J. Ha: [James Harrison] yet they were men of corrupt foule bodyes. T. Lang[horne] looked upon here likely to be a man of a short life. I was something sorry to heare yt you should soe often beare upon the matter of Freinds death there, saying yt that Province had been a grave for many of ye lords servants, & in this instanceing such as have been taken away there in 5 or 6 yeares time, & telling Ro: Barrow under that consideration that it is was [sic] well or yt he may be glad he stayed at home. Deare George thou may beare me, its yt honourable respect I have for deare W. Pen: whom god hath honoured with ye knowledge of his blessed truth, & hath preserved him in: & yt tender liveing exercyse with many teares yt T. Langhorne was exercysed in, touching his goeing thither, which occasions me to think thou beares too hard up[on] those & other good men who have lived to god & are laid downe in peace. I am exercysed under ye thoughts of ye many worthy men in England, gods able ministers, in a few yeares yt were taken away in ye prime of their age: E[dward] B[urrough] R. Hubb[erthorne], W. Ca[ton], J. Aud[land], Jo. Camm, Jos. Coale, G. Harison, F. H[owgill]. And how these [?] bretheren were taken away in ye time of ye great plage in London in a shortt time. Great is ye wisdom of god, & secret his counsell & submission to him in all thinges is ye best state.

¹ For Richard Watson's bankruptcy see also A. R. Barclay MS. lxxx, printed in *Journal F.H.S.*, xlv (1952), 22.

² Thomas Langhorne of Westmorland, emigrated to Pennsylvania, 1684; died 1687. See James Bowden, *History of the Society of Friends in America* (1854), ii, 109-110.

With respect to Amerika & Freinds removing from their native countryes and any way, wee are taught by ye various dealings of ye lord to be serious weighty & in abundance of feare to ye lord, that where ever our lott may fall our dayes may be comfortable to us & ye reffreshing of gods heritage, our latter end peace, & ye possession of life & glory our portion for ever.

I saw thy letter to Tho: Robertson, & touching T: Lawson whom in that thou mentions, hee is not a good man. He hath been ye weakening of Friends hands in every ex[ercise] these 20 yeares, & never any helpe to them yt any account can be given by [torn] meeting he belongs to, a great ocasioner of evell to be spoken of ye truth. . . . If thou write to him againe, I pray hurt not me in any mistak, yet certainly ye whole Meeting will awow what I say & more. I pittie ym, they are honest & true, & he is their exercyse & sorrow: I desyre he may see & repent.

Deare G: I am plaine & true, God, he knows, & those respects which in bowldness I ow to thee & ye lord on thy account, doth abundantly melt my heart at this time: in ye endeared love which comforts me. With ye remembrance of deare love from my wife & children to thee, letting thee know yt my Brother Francis Blaykling & two of oure Meeting more are gone to prisson for tythes & I am like to goe after this terme, unlesse ye lord beyound probabity prevent. I am in true subjection to god & best love to thee, wherein I rest

Thy tender & [*word illegible*] younger Bro:

Jo: Blaykling

[address]

To

Benjam Antrobus Linnin

Draper at the Harrow

In Cheapside these

For G.F.

London

[endorsed]

Jno Blaiklins Letter to G.F.

ye 29^o of 11^o mo. 1687

CXL

PETER HENDRICKS¹ to GEORGE FOX. Amst[erdam]
the 26 of this 5/mo 1690.

¹ There is a great deal of printed material on Pieter Hendricks in the volumes by W. I. Hull in the Swarthmore College monographs on Quaker history.

G. Fox

Dearly beloved Friend

Lately I did advise thee that the Burgemaster Constatin Faber hath begun to persecute Friends at Dantzic. Since my last he hath sent the 7. instance one of his elderst messingers in the meeting; saying to them that they must appear the nex day before the Bourgemaster, or otherwise he presently must take them with him. The other day then, when they did appear befor him, he did sent them away beneath the Stadhouse in Prison; amongst the evill-doeers; namely Nicolas Rust, Christian Puttel, Michiel Mugge, and Philip Philips de Veer. And the Burgemaster having understood that Nicolas Rust, before the persecution begun, his intention was to visit his mother, living about Frederickstad, and to visit also Friends here; after his being 4 days in prison and a Papist man, without his N. Rust knoledg having payed the fees, he is set at liberty, the other three Friends were still in Prison. Soe his intention was to go on in his journy. This I was willing to notifie thee. The Lord keepe them deare Friends faithfull to himself, to the honour of his ouwn great Name, and to the salvation of their immortal souls. Amen.

I did understand of dear S. Crisp that thy dear and beloved wife was come to thee, in and about London, remember my dear love to her; for I loved her severall years as a Mother in Israel, and I should be hartly glad to see her. Remember alsoe my love to her and thy children. My unfeigned love doth salute thee in thee [*sic*] in the Truth. I long to have thy bookes by G. Hyam, to doe with them according to thy orders. The love of my wife and Friends here is to thee and thy wife and children. Friends at Dantzic have desired that their love be remembred unto thee and the other Friends in England. Remember alsoe my and our love to Friends & according to thy freedom. Farewell from thy very loving Friend

Pieter Hendrickes

[address]

For G.F.

[endorsed]

Peter Hendricks

ye 26: of ye 5 mo: 1690

to G: F:

Recent Publications

The Welsh Saints, 1640-1660. Walter Cradock, Vavasor Powell, Morgan Llwyd. By Geoffrey F. Nuttall, D.D. University of Wales Press, Cardiff, 1957, pp. 90. 10s. 6d.

The publication of these four fascinating lectures, delivered at the University College of North Wales in March, 1957, will be welcomed by English as well as Welsh students. Since much of the material concerning these men has hitherto only been available in the Welsh language, English readers can now enter more fully into the significant piety of three great men and recognize their widespread influence. Since also much of the material used by Geoffrey Nuttall is scattered in not easily accessible sources, some in unpublished manuscripts, Welsh readers will find much that is fresh.

The four lectures are entitled "A Study in Background," "The Faith of Walter Cradock," "Vavasor Powell and Morgan Llwyd: the Millenarian Impulse," and "The Impact of Quakerism." The first shows an intricate pattern of relationship linking the three men together—a pattern characteristically uncovered and carefully documented by Geoffrey Nuttall, in which the neighbourhood of Brampton Bryan forms background to a network of friendship, church affiliation, spiritual and blood relationship, in which the three men figure.

The two following lectures sketch the personality and piety of the three saints (the word being used in its biblical meaning of "Christians.") "Cradock was *par excellence* the preacher and helper of men's joy; Powell was the evangelist and director of their actions; Llwyd was the student and thinker—philosopher rather than theologian—whose rare power in the use of his native language gave him sway over men's minds. Together, the three men provided the leadership for a revival of Christianity at once free, expectant and spiritual." The tolerance, joy and tender understanding of Walter Cradock, and his fear of legalism in religion (which led Richard Baxter to think of him as antinomian), are somewhat reproduced in his two friends, but in them it is joined to the strong millenarian impulse which found expression politically in the Nominated Parliament of 1653 and (by a few fanatics) in the rising of Fifth Monarchy Men in January, 1661. The description and discussion of mid-17th-century millenarianism is most valuable.

The final lecture gives a full account of the coming of Quakerism to Wales as a direct outcome of the piety propagated by the three saints, showing that the areas in which Quaker convincements were most numerous were those in which the influence of Cradock, Powell and Llwyd was strongest. After discussing the controversy in which the Puritan preachers were said by Quakers to be "pleading for sin" while the Quakers were "pleading for perfection", Geoffrey Nuttall concludes by analysing the features of their piety which provided prepared ground for the Quaker preaching.

The book is characteristically scholarly involving detailed research (there are 386 notes to 73 pages of text) and yet not lost in detail, illuminating great trends in the religious life of the time such as the revolt from Puritan legalism, the deep joy and release of this form of piety, and the intimate link between religious conviction and political aspiration in the millenarian impulse. For the Quaker reader there is the further interest in the way in which the ground was prepared and the time exactly ripe for the sowing of seed by travelling Quakers in and after 1653.

L. HUGH DONCASTER.

Irish Manuscripts Commission. *Quaker Records, Dublin. Abstract of Wills*. Edited by P. Beryl Eustace and Olive C. Goodbody. Dublin, *Stationery Office*, 1957. pp. vi, 136. 20s.

After two hundred years or so the main interest of a file of wills is genealogical and local. Irish Friends are fortunate to have collections of wills in their archives at Eustace Street, Dublin, and these have an enhanced value because of the destruction of the Record Office collection of Irish wills in 1922. The Friends' wills preserved at Eustace Street and abstracted in this book number over 220 and are well spread over a century from 1675 to 1772. More than half come from the years 1700 to 1740. The abstracts are sufficiently full for most purposes, although the economic historian may still want to consult the inventories in detail. Of the testators who stated their occupations 24 were merchants, 18 clothiers and a like number farmers, then after a long gap come 6 linen-draper, 6 tallowchandlers and 6 weavers, 5 tanners and 4 carpenters, 4 linenweavers and 3 grocers and 3 yeomen, and then a broad spread of one or two in various callings from that of gentleman to that of bricklayer.

The wills themselves are in alphabetical order of testator and there is a full index of names of persons. It is a pity that the index of place names is not likewise complete for places outside Ireland. This, however will detract little from the value of a work of which the editors have a right to be proud and which is a further handsome contribution to the publications of the Irish Manuscripts Commission in the field of 17th and 18th-century history.

R. S. MORTIMER.

The Baptist Quarterly for July, 1956 (vol. 16, no. 7) includes an article "Early Religious Influences in Sierra Leone." In the course of this paper (p. 319) it is stated that the Society of Friends was represented in the colony about 1821 "by a Mr. Singleton of London." He "became conspicuous by, Quaker fashion, entering places of worship without removing his hat; this causing loud remonstrance until the congregations understood it was part of his creed." It seems likely that this was William Singleton, described in Joseph Smith's *Catalogue of Friends' Books* (1867, ii. 577) as of Owlerton, near Sheffield, one of whose publications issued in 1823, had on the title-page: "The Profits (if any) will be devoted to the cause of Africa."

The Witness of William Penn. Edited, with an introduction by Frederick B. Tolles and E. Gordon Alderfer. New York and London, Macmillan, 1957. pp. xxx, 205. 26s.

For an introduction to a study of William Penn, Quaker and statesman, this little book can be thoroughly recommended. The mainstay of the volume is, of course, the selections and complete texts of works produced here to illustrate the thought and outlook of the Founder, but they are enhanced and illuminated by the general historical and critical introduction to the collection and to each individual portion. He will be a rare bird who today will read through the 1800 or so pages of the great collected edition made by Joseph Besse in 1726 in folio, but Penn can live again as Friend, as Pennsylvanian and as scholar, as he would be pleased to do in these pages.

The book is divided into three sections. First, the Apostolic Christian, revealed in *The Rise and Progress of the People called Quakers* (1694), and *No Cross, No Crown*; second, the Christian statesman, with papers ranging from *The Great Case of Liberty of Conscience* (1670) to the *Essay Towards the . . . Peace of Europe* (1693) and including economic and political papers about Pennsylvania and the American colonies—altogether a most valuable selection; third, “the final distillation”, the *Fruits of Solitude* and *Fruits of a Father's Love*.

The work is rounded off with bibliographical notes and is in all ways a competent piece of book production.

R. S. MORTIMER

Yardley Warner: the Freedman's Friend. His life and times with his Journal and letters reproduced in an Appendix. By Stafford Allen Warner. With an Introduction by Janet Whitney. Didcot, The Wessex Press, 1957. pp. xvi, 331 (11), 13 plates. 25s.

On any count, Yardley Warner (1815-1885) was a man of unusual ability and strength of purpose, and this wide-ranging book traces his life and times with many details. Yardley Warner was born in Pennsylvania and went to school at Westtown; he became a barrister in his home state but did not practise. For a time he taught at Westtown and then at various other schools. From 1858-1861 he was at the Ohio Y.M. boarding school at Mount Pleasant. But with the emancipation of the slaves came opportunity to serve the great need and latent possibilities among the Negroes. An experienced educator, he helped to raise money for and to found schools and training colleges (there is a contemporary sketch of a Freedmen's normal school at Maryville, Tenn.) and he lived and worked with the Negroes in a community (Warnersville, Tenn.) which owned its own land.

He came to this country for some years prior to 1881, raising money for Negro schools, and he undertook school and mission work at the Pales in Radnorshire. As a Friend Yardley Warner was not

rigidly orthodox. He was a member of Philadelphia Orthodox Y.M. but he came to encourage hymn singing and evangelical activities.

The book has caught the spirit of a good man, and the author takes one quite engagingly along on his search for surviving documents and relics testifying to his father's work, but as a biography *Yardley Warner* would command a wider public if the material were pruned and better organized.

R. S. MORTIMER

The Mennonite Quarterly Review for October, 1957 (vol. 31, no. 4) includes an article entitled "Non-resistance in the early Brethren in Christ Church in Ontario" by E. Morris Sider. It has several passing references to Quakers and members of other churches who enjoyed a certain statutory exemption from military duties.

The Pennsylvania Magazine of History and Biography, vol. 80 (1956) includes articles on "The First Purchasers of Pennsylvania, 1681-1700," by John E. Pomfret, "The Missing Evidence: Penn v. Baltimore," by Nicholas B. Wainwright, and "William Penn on public and private affairs, 1686: an important new letter," by Frederick B. Tolles.

In vol. 81 (1957), no. 1, there are three short notes by Henry J. Cadbury on Hannah Callowhill and Penn's second marriage, and no. 2 opens with an article on "The Culture of early Pennsylvania," by F. B. Tolles. The October, 1957, issue no. 4 opens with an account of "The New Penn portraits" by R. N. Williams, dealing with the portraits by Francis Place, said to be likenesses of William and Hannah (Callowhill) Penn, which were purchased at Sotheby's by the Historical Society of Pennsylvania.

The William and Mary Quarterly, 3rd series, vol. 13, no. 2 (April, 1956), includes a reprinted letter from *The Maryland Journal and the Baltimore Advertiser* of 20th August, 1773, "On the Simplicity of Dress" called forth by the "Neatness of a daughter of that religious sect called Quakers, in one of the public walks," which had caught the writer's eye. There is a 2-page review by Frederick Tolles of Henry J. Cadbury's new edition of William Charles Braithwaite: *The Beginnings of Quakerism*.

In the July, 1956, issue, Edwin Wolf, of the Library Company of Philadelphia, contributes "The Romance of James Logan's Books" based on Logan's own annotations.

"The Heart of New England Rent," an article by James Fulton Maclear on the mystical element in early Puritan history, which contains many references to Friends, offprinted from *The Mississippi Valley Historical Review*, vol. 42, no. 4 (March, 1956), pp. 621-52, has been presented to the Library at Friends House.

Also received: an illustrated account of Race Street Meeting House, Philadelphia, *A Century of Race Street Meeting House, 1856-1956*, by Frances Williams Brown. With a foreword by Jane P. Rushmore. Published by Central Philadelphia Monthly Meeting of Friends, 1515 Cherry Street, Philadelphia 2 (36 pp.).

Notes and Queries

EDMUND HICKERINGILL

In *The Protestant Bishop: being the life of Henry Compton, 1632-1713*, by Edward Carpenter (Longmans, 1956, 35s.), there are several references to Bishop Compton's difficulties with his eccentric vicar of All Saints, Colchester, Edmund Hickeringill "who earlier in life had been a Baptist, Quaker, free-thinker, and soldier of fortune." [For Hickeringill see *Dictionary of National Biography*.]

WILLIAM PENN

Report on the manuscripts of the late Allan George Finch, Esq., of Burley-on-the-Hill, Rutland. Volume III, A.D. 1691, with addenda, A.D. 1667-90. Edited by Francis Bickley. Historical Manuscripts Commission. (71) *H.M. Stationery Office*, 1957, calendars, documents concerning William Penn during the period when he was suspected of conspiracy with the Jacobites, with the evidence collected in the early part of 1691 from Richard Graham, Viscount Preston and Matthew Crone.

The Minutes of the Committee advising Queen Mary during the King's absence report (15th July, 1690) "Wm Pen at Hogsden at a Quaker's schoolmaster" (p. 383).

BIRMINGHAM SCIENTISTS

Annals of Science, vol. 12, no. 2 (June, 1956), contains (pp. 118-36) an article by Robert E. Schofield of the University of Kansas on "Membership of the Lunar Society of Birmingham." Among his sources Dr. Schofield mentions the *Life of Mary Anne*

Schimmelpenninck; daughter of Samuel Galton, jr.—"more a source of confusion than of information."

PONTEFRACT QUAKERS AND THE 1714 ELECTION

Pontefract Corporation archives listed by the National Register of Archives, Historical Manuscripts Commission, include (no. 142) under date 1714:

"COPY PETITION of Sir William Lowther and Mr. Bethell to the House of Parliament, declaring that in 1714 by the instigation of the mayor, Robert Lowther, a false return to Parliament was made by means of illegal votes and that many legal votes were rejected, amongst them those of the Quakers," (E.38)

Items no. 143 and 144 are directions for counsel at Sir William Lowther's election (post 1714), and Observations on the 1714 poll (1729). (E.44, 45)

ANN FRY AND PRISONERS OF WAR

The *Transactions of the Bristol and Gloucestershire Archaeological Society*, 1956, vol. 75, includes (pp. 134-170) an article "Prisoners of war in Stapleton Jail, near Bristol" by Dorothy Vinter, which notices the tract by Ann Fry *A Christian exhortation to French prisoners* (1811) and the refusal of Stephen Grellet's request to speak with the prisoners. There is a silhouette of Ann Fry (*née* Allen, wife of Joseph Storrs Fry) of Frenchay Meeting, and the author notices the part taken by one "Mr. Andrewes, a Quaker cabinet-maker" in bringing the

pitiful condition of the prisoners to public notice in 1800.

BRISTOL MERCHANTS

The Trade of Bristol in the Eighteenth Century, edited by W. E. Minchinton (Bristol Record Society's Publications, vol. 20, 1957), includes material concerning the Quaker merchant families of Champion, Fry, Goldney, Harford, Rogers and Scandrett. The editor prints a series of letters from Graffin Prankard illustrating in detail the course of the voyage of his ship the *Parham* to Carolina and Stockholm, 1730-31.

SWARTHMORE COLLEGE

Charles B. Shaw, librarian at Swarthmore College, Pennsylvania, has an article on "Special Collections in the College Library," in the November, 1957, number of *College and Research Libraries* (vol. 18, no. 6, pp. 479 ff.) and describes briefly the Friends Historical Library at the College.

SHEFFIELD FRIENDS

Church and People in an Industrial City, by E. R. Wickham (Lutterworth Press, 1957) is a study of organized religion in Sheffield from the beginning of the nineteenth century to the present. Friends, with the Hartshead meeting house dating from 1705, play a small part in the story. Graphs, tables and census figures give this book a sound basis often lacking in discussions of local religious development.

BENJAMIN SEEBOHM AND BRADFORD MECHANICS' INSTITUTE

In Dr. Mabel Tylecote's *The Mechanics' Institutes of Lancashire and Yorkshire before 1851* (Manchester University Press, 1957) occasional mention is made of Cobden, Bright and John Dalton. The author notes that in the foundation of the Bradford Mechanics' Institute in 1832 it was Benjamin Seebohm who put forward the formula of non-denominational yet not anti-religious purpose which should guide the association. This proposal secured general consent and assured the Institute of the support of influential local families and members of different churches. The statement of purpose was printed in the constitution of the institute, and read:

"The designation of this institution shall be the Bradford Mechanics' Institute, or Society for the Acquisition of Useful Knowledge, and although this institution does not profess to assume the character of a religious society, yet it fully recognizes the divine authority of the Holy Scriptures and the important truths of Christianity as recorded therein: and it is understood that everything calculated to throw discredit on these, or to encourage irreligion, immorality, or scepticism, shall be entirely excluded from its discussions and proceedings; and further, that all subjects immediately connected with controversial theology, or party politics, shall also be wholly inadmissible."

Reports on Archives

THE National Register of Archives (Historical Manuscripts Commission) *List of accessions to repositories*, 1957, reports the following additions to the manuscript collections in various institutions which may interest workers on Quaker history:

Bodleian Library, Oxford.

Howard family: papers and deeds, 1723-1800, including papers of John Howard.

Aberdeen University Library.

Letters, accounts, and other papers of Quaker fraternity in Aberdeenshire, 1686-1899.

Berkshire Record Office, Shire Hall, Reading.

Society of Friends, Vale of the White Horse Monthly Meeting, minute books, 1676-1789.

Cornwall County Record Office, "Gwendroc", Barrack Lane, Truro.

Society of Friends: quarterly and monthly meeting minute books, sufferings records, registers of births, deaths and marriages, 17th-20th cent.

Essex Record Office, County Hall, Chelmsford.

Chapman family: diaries, 1842-45, of Elizabeth (Fry) Chapman (grand-daughter of Elizabeth Fry).

Glamorgan County Record Office, County Hall, Cardiff.

Society of Friends: South Wales, Shropshire and Montgomery: yearly, half-yearly, quarterly meetings, minutes, 1693-1817.

Lancashire Record Office, County Hall, Preston.

Society of Friends: Todmorden women's meeting, minute book, 1707-69.

Worcestershire County Record Office, Shirehall, Worcester.

Society of Friends: Worcestershire and Shropshire monthly meeting, minute books, accounts, epistles, 1660-1859: Old Meeting House, Kidderminster, deeds and papers, 1627-1860.

Lancaster Central Public Library, Market Square, Lancaster.

Society of Friends: book of meetings (place unstated), 1820-7.

London—Guildhall Library, Basinghall Street, E.C.2.

Society of Friends; records of the Devonshire House (Bishopsgate), Gracechurch Street, and Peel Street (St. John Street, Clerkenwell) monthly meetings, 1821-1926.

London—National Maritime Museum, Greenwich, S.E.10.

Pay book of the *Quaker* ketch (c.1685-97).

Supplements to the Journal of Friends' Historical Society

- 1-7. FIRST PUBLISHERS OF TRUTH. Ed. Norman Penney. 1907. 410 pp. with binding case, unbound. 15s., post 1s. 5d.
14. Record of the SUFFERINGS OF FRIENDS IN CORNWALL, 1655-1686. 1928. 152 pp., 7s. 6d., post 5d.
15. QUAKER LANGUAGE. F.H.S. Presidential address by T. Edmund Harvey, 1928. 30 pp., 1s. 6d., post 2d.
- 16-17. PEN PICTURES OF LONDON YEARLY MEETING, 1789-1833. Ed. Norman Penney. 1930. 227 pp., 10s., post 10d.
21. AN ORATOR'S LIBRARY. John Bright's books. Presidential address 1936 by J. Travis Mills. 1946. 24 pp., 2s., post 2d.
22. LETTERS TO WILLIAM DEWSBURY AND OTHERS. Edited by Henry J. Cadbury. 1948. 68 pp., 5s., post 3d.
23. SLAVERY AND "THE WOMAN QUESTION." Lucretia Mott's Diary, 1840. By F. B. Tolles. 1952. 5s., cloth 7s. 6d., post 3d.
24. THE ATLANTIC COMMUNITY OF THE EARLY FRIENDS. Presidential address by Frederick B. Tolles, 1952. 2s. 6d., post 2d.
25. JOHN GREENLEAF WHITTIER, The Quaker. By C. Marshall Taylor. 1954. 2s. 6d. post 2d.
26. JAMES NAYLER, A FRESH APPROACH. By Geoffrey F. Nuttall, D.D. 1954. 1s. 6d., post 2d.
27. THOMAS RUDYARD, EARLY FRIENDS' "ORACLE OF LAW." By Alfred W. Braithwaite. 1956. 1s. 6d., post 2d.
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