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THE JOURNAL
OF THE
FRIENDS' HISTORICAL
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THE JOURNAL
OF THE
FRIENDS' HISTORICAL SOCIETY.

VOLUME 1, 1903-1904,

CONTAINS :

Foreword.

Notes and Queries.

The Handwriting of George Fox. *Illustrated.*

Our Recording Clerks :

(1.) Ellis Hookes. (2.) Richard Richardson.

The Case of William Gibson, 1723. *Illustrated.*

The Quaker Family of Owen.

Letters of William Dewsbury and John Whitehead.

Cotemporary Account of Illness and Death of George Fox.

Friends' Library, Sixteenth Street, Philadelphia.

Book Notes.

Daniel Quare.

The Wilkinson and Story Controversy in Reading.

Early Records of Friends in the South of Scotland.

An Appeal from Ireland, 1687.

Edmund Peckover's Travels in North America.

Gleanings from Friends' Registers at Somerset House.

County Tipperary Friends' Records.

Awbrey, of Breconshire.

Inscriptions in Friends' Burial Ground, Bowcroft.

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THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

The third annual meeting of the Friends' Historical Society will be held (subject to alteration by London Yearly Meeting) in the Library at Devonshire House, on Fifth Day, the 24th of Fifth Month, at 2 p.m. All members and others interested are cordially invited to attend.

The Logan-Story Correspondence is in type. Particulars as to form of issue, members' subscription price, etc., will appear in the next issue.

Volume one (three numbers) and volume two (four numbers) may be obtained from the English or American offices of THE JOURNAL for five shillings (\$1.25) per volume.

Notes and Queries.

G. F.'s "JOURNAL" QUERIES.—

5. While at Swarthmore, in 1676, George Fox spent some time in collecting and sorting various papers. He tells us he "made two books of collections; one was a list or catalogue of the names of those Friends who went out of the North of England, when truth first broke forth there; to proclaim the day of the Lord through this nation; the other was of the names of those Friends that went first to preach the gospel in other nations, countries; and places, in what years, and to what parts they went." (*Journal*, ii. 245.) Is it known whether these "collections" are still extant?

=====

THE WILL OF WILLIAM MEADE.

—I William Meade of Gooses in the Liberty of Havering at Bower in the County of Essex do hereby revoke all former Wills by me made or published and do make and declare this my last Will and Testament in manner following being all written with my own handwriting

Imprimis my body I desire may be buried in such manner as my dear Wife shall think fitt

Item whereas I have by Indentures of Lease and Release bearing date respectively the twenty-sixth and and twenty-seventh days of the month called April last past conveyed and settled all the freehold mannors Messuages farms lands rents tenements woods woodlands and hereditaments whatsoever in the City of London and Countyes of Middlesex Essex

Kent and Surrey or any of them or elsewhere in the Kingdom of England whereof or wherein I or any person in trust for me have or hath or am or are seized of any estate of freehold or Inheritance excepting as therein expressed to and for such uses as are in the same Indenture of release mentioned expressed and declared with a power thereby reserved to me to revoke the same as in and by the said Indenture of release relacion being thereunto had will more fully and at large appear Now I do hereby declare that I have not at any time revoke[d] the same But I do hereby ratify and confirm the conveyance and settlement made by the same aforementioned Indenture

Item I devise unto Nathaniel Meade of the Middle Temple London Esqre my dear and only Child all the rest and residue of my real estate whatsoever and wheresoever as well freehold as Copyhold whereof I am seized of or which I shall or may be seized off at the time of my decease or shall have any power to dispose off To have and to hold the same to him and his heirs for ever

And as for all my personal Estate of what kind soever my Will is that the same be divided into three equal parts according and pursuant to the Custome of London whereof I will that one third part shall be applied towards the payment of my debts legacys and funeral charges And I give give devise and bequeath all the rest and residue of the said

Third part and the other third part of my personal Estate to Sarah Daughter of Thomas Fell of Swarthmore in the County of Lancaster Esqre deceased my dear and loving Wife And the other remaining third part of my personal Estate I give and devise to Nathaniel Meade of the Middle Temple London Esqre my aforesaid dear and only Child

And I do constitute make and appoint my aforesaid deare and only Child Nathaniel Meade Sole Executor of this my last Will and Testament

And for such legacys as I shall think fitt to give my relations friends or acquaintance or for any other use or purpose whatsoever I do hereby declare that it is my intention to sett the same down particularly in a paper or writing by itself either written by my own hand or by my direction to be signed by my own hand to which paper or writing I do declare to be a Codicil to this my last and to be taken as part thereof as fully to all Intents and purposes as if the same were contained and written in this my last Will

In witness thereto this is my last Will and Testament I have hereunto sett my hand and seal this twenty second day of October in the fourth year of our Sovereign Lady Queen Ann and in the year of our Lord 1705

William Meade

Memorandum these words *vizt* In the first line by and in the third line my and in the twelfth line had and in the fifteenth line London and in the thirty-first this were all severally interlined with my own hand writing before the signing sealing publishing

and executing of this my last Will and Testament

Signed Sealed published and declared by the testator William Meade to be his last Will and Testament in the presence of us whose names are hereunto subscribed as Witnesses and by us signed and attested in his presence

John Goodland—Henry Hankey
— Thomas Ange

I the above named William Meade the Testator do this fifth day of January in the year of our Lord 1708 and in the seventh year of our Sovereign Lady Queen Ann publish and declare this to be my last Will and Testament In witness whereof I have hereunto set my hand and Seal the day and year first above mentioned

William Meade

Signed Sealed and published by the said Testator to be his last Will and Testament in the presence of us whose names are hereunto subscribed as witnesses and by us signed and attested in the presence of the Testator

Tho Fifield—Thomas Kneaton
—Tho Fell—John Fell

Whereas I William Meade of Gooses in the Liberty of Havering at Bower in the County of Essex have made published and declared my last Will and Testament in writing being all written with my own hands and contained in one sheet or skin of parchment and bearing date the 22nd day of October in the 4th year of our Sovereign Lady Queen Anne and in the year of our Lord 1705 And whereas I the said William Meade the Testator did the 5th day of January in the year of our Lord 1708 and in the seventh year of our said Sovereign Lady Queen Ann republish my said Will

there is contained the following clause in these words *viz* And for such Legacies as I shall think fitt to give my relations friends or acquaintances or for any other use or purpose whatsoever I do hereby declare that tis my intention to Sett the same down particularly in a paper [or] writing by itself either written by my own hand or by my direction to be signed by my own hand which paper or writing I do declare to be a Codicil to this my Will and to be taken as part thereof as fully to all intents and purposes as if the same were contained and written in this my last Will Now I the said William Meade in pursuance of my said intention mentioned and declared in my said Will do make and declare this my only Codicil

Imprimis I do hereby ratify and confirm my said last Will and Testament and all matters and things whatsoever therein contained

Item I give to my dear Wife Sarah Meade one hundred pounds for her to distribute amongst the poor of the people called Quakers as she shall see cause

Item I give to my dear son Nathaniel Meade one hundred pounds And I do hereby order him to keep the same in his hands paying five pounds per cent per annum interest for the same to the meeting of the people called Quakers at Barking in Essex for the use of the poor of the parish called Quakers belonging to that Meeting until the said one hundred pounds can be placed out upon good security according to my said Sons good liking and approbation

Item I give to my said dear Son Nathaniel Meade Two hundred pounds for him to give to such charitable use or to such Hospitals as he shall think fit

Item I give to the Overseers of the poor of Harrolds Wood Ward and Havering Ward in the parish of Hornchurch in the County of Essex Ten pounds to each Ward to be distributed to the poor there with my dear Son Nathaniel Meades approbation

And finally my Will and meaning is that this my only Codicil be and be adjudged to be part and parcel of my said last Will and Testament and that all matters and things herein contained and mentioned be truly and faithfully performed as fully and amply as in every respect as if the same were contained and written in my said last Will

In witness whereof I the said William Meade have to this my only Codicill being all written with my own handwriting set my hand and seal this twenty seaventh day of the Month called April in the year of our Lord 1709 and in the Eighth year of Queen Ann

William Meade

Signed Sealed published and declared by the said William Meade the Testator in the presence of us whose names are subscribed as witnesses and by us signed and attested in the presence and at the request of the said Testator

James Hand—Edward Hand—John Fell

Probatum fuit hujusmodi Testamentum apud London cum Codicillo annexo coram Venli viro Johanne Exton Legum Doctore Surrogato Præhonorandi Viri Domini Caroli Hedges Militis

Legum etiam Doctoris Curiae Prærogativæ Cantuar Magistri Custodis sive Commissarij legitime constituti Decimo octavo die mensis Aprilis Anno Domini Millesimo Septingentesimo Decimo Tertio Juramento Nathanielis Meade Armigeri filij et unici Executoris in dicto Testamento nominat Cui Commissa fuit Administratio omnium et singulorum honorum jurium et creditorum dicti defuncti de bene et fideliter administrando eadem ad sancta Dei Evangelia Jurat

BOOKS GRATIS.—Some copies of *A Digest of Legislative Enactments relating to the Society of Friends in England*, prepared by Joseph Davis, conveyancer, second edition, London, 1849, 200 pages, are on hand, and can be obtained from the Librarian of D.

Copies of *A Brief Account of Prosecutions of Quakers, 1736*, containing many names of Friends in various districts of England and Wales, from 1696 to 1736, may also be obtained as above.

EARLY SCHOOL AT SIDCOT.—Francis A. Knight, of Wintrath, Winscombe, Somerset, having undertaken, at the request of the Committee, to write a history of Sidcot School, in view of the coming centenary of the founding of that Institution, would be very grateful to any one who would supply some details of the School which existed at Sidcot towards the end of the seventeenth century, and which was kept by a Friend, named Jenkins.

PENN PORTRAITS.—Has there been any further discussion in print of the Penn and Gurney portraits described by Maria Webb in *Penns and Peningtons*? Who are the present owners?—ALBERT COOK MYERS, Kennett Square, Pa.

SUNDAY TRADING.—Several inquiries have recently been received respecting the attitude of former Friends to this subject, and how far it was customary for them to keep their shops open on First Day.

Thomas Ellwood mentions in his *History* the case of a poor Friend prisoner, who, not having finished mending a pair of shoes on the previous night, set to work again early on Sunday morning; and who "though he wrought as privately as he could in his chamber that he might avoid giving offence to any," was informed against and set to hard labour.

The following occurs in a letter from Francis Gawler to George Fox, from Cardiff, 1659:—"Marey Cheesman hath refused to pay Aney Contrybeution, and Latley shee and hear Sarvants did winnow Coorne in the Barane one the first day of the weeke. J thoate it best to aquante thee of it, not that J Judge the Ledings of the Sprite of Truth in Aney, but J know the Vnderstandgs of thes Sprits are not soe clear to deserne the mouings of truth from Jmaginations"—(D. Swarthmore MSS. iv. 219).

In 1786, several Friends of Leighton Buzzard, viz., John Grant, Thomas Wheeler, Peter Bassett, Benjamin Reeve, Martha

Hely, and Susannah Heley, issued a circular stating that, "having conformed for several years past, to the too general custom in our town, of opening shops on the morning of the first day of the week, called Sunday, we have sorrowfully experienced the disagreeable consequences resulting therefrom therefore in order to be more at liberty ourselves, and to give more liberty to our families and customers to perform their necessary but too much neglected Christian duties, and from no other motive, we are induced to decline keeping our shops open on the said first day of the week . . . from and after the twelfth of the third month next"

EARLY MEETINGS IN DERBYSHIRE, NOTTINGHAMSHIRE, AND LEICESTERSHIRE.—I would like a list of Friends' Meetings in the above counties which were in existence 1680-1700, and where Records of said Meetings (other than those at Somerset House) may now be found.—MORGAN BUNTING, Darby, Pa.

PRE-FOXITE QUAKERISM.—A fourteen-page tract on tithes, *The Afflictions of the Afflicted Presented to Consideration*, etc., London, 1653, has just been added to D. Its special interest to Friends lies in this, that it refers to suffering on account of refusal to pay tithes which ante-dates the rise of Quakerism. I notice the names of several who embraced Quakerism later, but the great majority do not appear to have had any connection with Friends.

The recital relates to the counties of Northampton, Surrey, and especially to Kent. On page 3, we read: "James Jogger, of old Rumney, in Kent, near Rumney Marsh, hath been oppressed by Doctour Asgol, who sued him at law three or four years, for that Mr. Jogger paid one Mr. Fisher half a years payment, who was appointed by the Committee to supply the Doctours place after he was sequestred." Can this refer to Samuel Fisher; of Lydd, who became a Friend? See *First Publishers*, pp. 102; 134, n, 142, 161, 162, n, 167.

"ESSAYIST AND FRIENDS' REVIEW."—A copy of the three numbers of this periodical (all published), dated First, Second, and Third Month, 1893, has recently been presented to D. On the fly-leaf is the following MS. note:—The "Essayist" was edited by Wilfred Whitten, since Assistant Editor of the "Academy" (1897-1902), and Acting Editor of "T. P.'s Weekly" from its foundation to date. A large contributor to the "Essayist" was E[dward] V[errall] Lucas, since editor of Charles Lamb's works, author and editor of many other books, and now a member of the "Punch" table. Jan. 1906.

QUOTATION FROM WM. PENN.—Where, in Wm. Penn's writings, is the passage to be found: "A man should make it a part of his religion to see that his country is well governed"?—EDMUND HARVEY, Suir View, Waterford, Ireland.

David Lloyd.

William Penn planted in Pennsylvania the seed of modern American democracy. It contained the idea that government rests with the consent of the governed—that representation is based upon the people rather than property—that counties and states should have equal representation, from which, in time, came an American Senate—that the legislative should be endowed with instructions from their constituency that would give them a veto upon all legislation, which was the germ of the Referendum a century before Rousseau—that there should be a body of legal learning that should pronounce upon the constitutionality of legislation. Penn also planted the paternal and proprietary idea, which was protected by his land system, his quit rents, and his private business.

David Lloyd propagated the former, James Logan, by his faithfulness and even jealousy, defended the latter. Lloyd was tireless in his support of popular rather than property representation, James Logan saw the liberty of the individual through the protection to property. Lloyd held that the right of government rested with the consent of the governed, Logan espoused the idea of the divine right to rule, resulting either from inheritance or purchase.

The Welsh Quakers, led by the Lloyds, uprooted Penn's unformed conception of the Referendum in their zeal to secure the tax-levying and law-making power in the hands of the people's representatives. After the death of Thomas Lloyd, David, who some say was his cousin, became a leader in this effort.

“According to my experience,” David Lloyd writes, “a mean [poor] man of small interest [estate], devoted to the faithful discharge of his trust and duty to the government, may do more good to the state, than a richer and more learned man, who, by his ill-tempered aspiring mind, becomes an opposer of the constitution by which he should act.” He further held that the first settlers of Pennsylvania were led to expect, from the promises made by William Penn, that they should be able to exercise greater liberties than they had at home. He insisted that the Province was not settled, as other colonies were, either at the expense of the

Crown or of any private man, "neither was it peopled with the purges of English prisons, but by men of sobriety and substance," who came chiefly because of the inducements offered by Penn's Frame of government. Their privileges were granted by a compact between the Proprietor and the settlers, and no one party to the compact had the right to change it without the consent of the other. The Charter from the Crown gave certain rights to the Freemen, which could not be withdrawn without the consent of the freemen.¹

James Logan saw, back of these ideas, a dangerous man, one who, could he have his own way, would place the Province in the condition England was under during the parliament of 1641. This, he says, would cause the colony to decline into a "state, very little, if at all distant from a democracy; a proposal, that might perhaps not prove displeasing to some who have thought that England never so truly knew liberty as when some proceeded so vigorously in rooting up of there grievances, that with them they rooted up the Royal Family, and afterwards made themselves the greatest grievance the nation had ever known."² He saw in the Pennsylvania Assembly, as led and guided by David Lloyd, a menace to what he called an English Constitution; he held that the people must not be invested either with the sole power of legislation, or an approach to the same. These views of Logan's were deepened by his master's financial condition, brought on by the dishonesty of the Fords.

These fundamentally different conceptions of government could not, when espoused by James Logan from Ireland, and David Lloyd from Wales, avoid friction. This struggle became a personal one; its bitterness has turned many away from a sincere study of the development of the Pennsylvania legislature. Logan, in defence, threw himself behind the reputation of his employer. The bitterness that ensued deepened the shadow that hung over the advancing years of the Founder. These things made him like unto a house divided against itself. The faithful and honest service of Logan to Penn's private interests added weight to his coloured representations of affairs in the colony. These, with the exaggerated accounts given by the return of his wayward son, led Penn to see in David Lloyd the secret motives of an enemy.

¹ *Minutes Penna. Provincial Council*, vol. ii., p. 281.

² *Penn-Logan Correspondence*, vol. ii., p. 365.

David Lloyd was born in North Wales, county of Montgomery, parish of Manoron, in 1656. Thirty years later he came to Pennsylvania with William Penn's commission as Attorney-General. From certain manuscript papers which he had copied, that were of a legal nature, it might be inferred that he was educated in England. His wife, Sarah, came from Circencester, Gloucestershire. It is most probable that he lived in Chester (Pennsylvania), until about 1700. In 1689 he purchased in Chester, from the heirs of Neeles Laerson, a considerable tract of land, which had previously held an uncertain title, a part of it having been used as a commons. The following year, he secured permission from the Council to lay out a street thirty-eight feet wide, on the line of the present Second Street, from Chester Creek to the property he had purchased. These transactions made him enemies, some claiming that he even bought the Swedish burying ground, which was not the case. He represented Chester County in the Assembly until 1700. He also lived on Second Street in Philadelphia, opposite the "Slate Roof House," on the site of the old coffee house, which subsequently became the location of the old Philadelphia Bank.

It is probable that Lloyd lost his wife, Sarah, a few years after his arrival. In 1697, he married Grace Growden, daughter of Joseph Growden, of Trevoise, Bucks County. Their only son, Thomas, was born in Philadelphia, 11th mo. 27th, 1697, and died of fright when about four years old. This sad experience was occasioned by one in charge, who, during the mother's absence, placed the little fellow in a dark closet for punishment. "Grace Lloyd," writes Penn, "bears her loss with sweet Christian fortitude." He was unable, in this connection, to see how her husband could have such a trial, and at the same time oppose him and his proprietary plans.

When David Lloyd arrived in the Province in 1686, he found the government struggling to exercise its functions under the Frame of 1682. The Assembly, having only a veto power in legislation, was busy with its impeachment prerogative. Nathaniel More, a leading magistrate, had been removed from office, and Patrick Robinson, Clerk of the County Courts, had recently been before the Assembly, and, when called to answer for his "insolent conduct," threw himself in a rage of passion upon the floor. Within a month after Lloyd's commission as Attorney-General

had been received, he was established in the place of Patrick Robinson. The following year, 1687, he was selected as Clerk of the Assembly, and most likely it was about this time that he became Attorney-General for the County. Robinson was a man of considerable ability. He became David Lloyd's tireless enemy. Four years later he secured the position of Attorney-General for the County.

David Lloyd's most natural political affiliations were with Thomas Lloyd and the Welsh Quakers. Penn's Frame provided for a plural executive during the Proprietor's absence. Thomas Lloyd, the ablest man and most polished scholar in the Province, favoured a central executive. As President of the Council, which was chosen for legislative purposes, and expected to exercise judicial functions, Thomas Lloyd was unable to wield any executive power. David Lloyd was a cheerful supporter of this view. The Lloyds displeased the Proprietary by permitting the repeal of a customs duty that would, in after years, have yielded Penn a handsome income. Doubtless, this was largely influential in the selection of Captain Blackwell, a Puritan from New England, for Governor.

This selection did not sit comfortably upon the shoulders of men, some of whom had been whipped at the cart-tail in the northern towns. The Lloyds felt it as a rebuke to their policy of favouring the people and the infant commerce. The Welsh were the most outspoken in the expression that the Proprietary could not select a deputy without consulting the Freemen. According to the Frame, twelve members constituted a quorum in the Council; Blackwell could rarely secure more than five or six. With this number he set about passing laws, and demanded that Thomas Lloyd, as Master of the Rolls and Keeper of the Great Seal, should duly ratify them; Lloyd refused, saying that the laws were not legally made.

Then Blackwell attempted to secure possession of the seal, but the Lloyds outwitted him. At the following election Thomas Lloyd was re-elected to the Council. Blackwell refused him a seat, Lloyd took it. Blackwell adjourned the Council to his private rooms, and attempted to impeach Thomas Lloyd, but found that he was too well thought of among the people.

Failing in this, Blackwell turned his attention to the Deputy Master of the Rolls and the Clerk of the Courts, David Lloyd. He demanded from him the papers and seal that

he had failed to secure from his chief, and the documents of the Courts. David Lloyd refused to comply unless directed to do so by the magistrates. Blackwell and his four or five faithful adherents construed this reply as disrespectful to the Governor and the Council. For this he was not only deprived of his commission as Clerk of the Courts, but was arrested while acting as Clerk of the Assembly. Certain papers, however, he refused to deliver, saying that he was forbidden by Thomas Lloyd. Before any thing further could be done, Blackwell was removed from his post, which removal he accepted with gratitude, saying that he had been most unequally yoked.

The overthrow of the Blackwell administration filled the public mind with questions upon the right of the Proprietary to name a deputy without consulting the people. The act of the Crown in removing the government of the Province from the control of William Penn and appointing General Fletcher, governor of New York, as governor for the King, quickly dispelled any further expression upon such a revolutionary subject. The Council was not a little awe-struck at the presence and authority of the new Governor. The Lloyds were nothing daunted. They well knew that no proprietary colony could be made a Royal one without a writ of *Quo warranto*, which the keen-scented David knew had not passed. Accordingly they acted as if the advent of Fletcher was but a temporary ruse to frighten the "assertive" into recognition that the Crown at least could appoint a governor.

David Lloyd came into the Assembly from Chester County (1693) the same year that Fletcher became governor. With slight intervals, he was active in legislative work for thirty-six years. His first experiences entitle him to be called the father of the Pennsylvania Assembly. Fletcher had declared that the old laws were no more; they had not been recorded, or sealed, therefore they were void. Lloyd said that their validity depended upon the approval of the Assembly and the Proprietary. He made Col. Markham acknowledge in the presence of the Governor that 203 laws had been made in Penn's time, that 174 of them had passed the age limit of five years, and had not been revoked by the Crown. Then, holding up the copies, he asked, "Are these true copies?" Markham, the Secretary, consented. Said Lloyd:—

That is all we desire ; we came not to dispute the form and validity of the laws for want of a seal or not being legally published, but we are here to decide if these be the laws or not ; you confess it, here the matter ends. . . . It is not the seal that gives the law validity, it is the consent of the Governor, the Council, and the Assembly. If we submit to the injustice of losing our laws for the want of a seal or some such ceremony, what must we expect from the future ? Will it not be possible for every new governor to annul all former laws because he finds some fancied omission in the publishing and making ? So great are the evil consequences of this matter, that if it is yielded now, we will have no assurance for any permanency for our laws in the future.³

Fletcher and Patrick Robinson made a stubborn resistance, but their cause was lost, and so recognised by Lloyd when they rallied about the one law in reference to wrecks, which they feared would obstruct the establishment of a Court of Admiralty at some future day. "Believe me that will make no rub," said Lloyd, conscious of having won a victory that saved to Pennsylvania the best that Penn gave her.

If Blackwell had been unequally yoked, Fletcher was far more so. The Assembly gained more under the latter than the former. Fletcher said there would be no past, the old laws were void, they would start new. Lloyd saved the laws, then took the Governor at his word. He led the Assembly to assume, without any constitutional warrant other than Fletcher's word, full legislative powers to adjourn and convene by their own act, under the storm of the Governor's invective. This was their first experience in the liberty of almost unfettered legislative freedom.

Thus the Fletcher administration lost to the Province much of the Frame of 1682. When the Province was restored to Penn, and Markham made deputy, the people were unable to resume the old order of things. Lloyd was transferred from the Assembly to the Council, because it was thought that there would be the future seat of the legislative activity. This brought on the so-called Markham's Frame, and led to the Concessions granted by Penn in 1701. Lloyd looked upon this as a great step in advance, Logan considered it the source of all the troubles that ensued.

William Penn and James Logan arrived in 1699. Patrick Robinson was removed from the secretaryship of the Council, and Logan put in his place. Penn found the Province deep in a quarrel with the Vice-Admiralty Court. This had been instituted by the order of the Crown through

³ *Minutes Penna. Provincial Council*, vol. 1, pp. 417, 421.

the instrumentality of the Governor of Maryland. Lloyd declared that to yield to a Vice-Admiralty Court was as bad as yielding to ship money in Charles's time. The people believed Lloyd. Penn saw at once that the false representations of Col. Robert Quarry, the leader, would cost him the Province unless Lloyd was suppressed. It was only a short time before he sailed from England that he told the Board of Trade that Patrick Robinson, the Secretary, was not of his making, that "David Lloyd, a Quaker, and the Attorney-General, is reputed an honest man, and the ablest lawyer in the Province, and a zealous man for the Government, none that know him will deny, he having often given such proof in cases wherein the interests of the Crown has been concerned."⁴

Having arrived in the Province and heard Quarry's reports, and received letters from the Board of Trade, Penn could no longer defend Lloyd. About a year before Penn's arrival, an uncertificated vessel was held at New Castle, and the goods taken by the Marshall of the Admiralty. The owner, in his distress, made the mistake of going to Markham before applying to Quarry for redress. At first Markham made an honest effort to have the matter settled. Quarry became indignant at such interference. Markham then refused any further assistance. Adams, the owner of the goods, insisted that he was ruined; health and credit were gone. The people became incensed. Lloyd declared that the Marshall had not received his commission when he seized the goods; and he had doubts if the Vice-Admiralty had been legally erected at the time the merchandise was taken. He further advised Anthony Morris, one of the magistrates, to issue a replevin for the removal of the goods from the Marshall's possession; it was the right of the subject. Quarry brought the case into the Courts. Lloyd, as Counsel for the merchant, asked the Marshall, in the examination, by what right he took possession of these goods. The Marshall, having since that time received his commission, promptly shook it out before the Court. The appended seal, the King's portrait, and the little tin box were intended to produce an effect. To counteract this, Lloyd sarcastically replied, "What is this? Do you think to scare us with a great box and a little babie? 'Tis true fine pictures please children, but we are not to be frightened at such a rate." Col. Quarry construed this into treasonable reflections

⁴ *MSS. of the House of Lords*, vol. ii., p. 457.

upon the Crown. His representations had weight in England, and an order was received demanding the removal from office of Anthony Morris and David Lloyd, unless they made satisfactory reparation to Col. Quarry. Morris did this in Quarry's presence after a reprimand from the Proprietor. But David Lloyd would do nothing of the kind. He begged the liberty to plead the case at Westminster, affirming that this Provincial Court of Admiralty had assumed to itself more authority than the Court of Admiralty in England.

Penn was under the necessity of adjusting the affair; and at the same time he felt that Lloyd should be more compromising, and that more deference and consideration was due to the station and character of the Proprietor.⁵ He had a meeting in his own rooms, where in the presence of twelve men he gave Lloyd an opportunity to apologise to Col. Quarry. Lloyd's refusal was reported years afterwards by Penn to Logan as very foolish. Four charges were brought against Lloyd, (i.) that he advised the magistrates to issue the replevin; (ii.) that he acted as Attorney against the Admiralty's Marshall, and used disrespectful words against the King's seal and picture; (iii.) that in open Court he once said that the Admiralty did not sit at that time by any commission from the King; (iv.) that he had said that those who encouraged the erection of a Court of Admiralty were greater enemies to the liberties and privileges of the people than those that established and encouraged ship money in Charles's time. Witnesses were called to prove these charges, although (iii.) and (iv.) were made before the commissions to the Admiralty had been received. Lloyd asked permission to put his defence in writing. Penn told him that this was not his trial but an examination to ascertain if what was laid to his charge was sufficient to suspend him from representing the people in Council.⁶ This was done, and Lloyd never sat in that capacity again.

From the time that Lloyd was expelled from the Council until Pennsylvania became a Commonwealth, there never ceased to be a Proprietary and Anti-proprietary party. Lloyd's friends were prompt in expressing their disapproval of Penn's action. Lloyd was immediately employed by the Assembly to frame its bills, and was elected

⁵ *Penn-Logan Correspondence*, vol. i.; pp. 17, 18.

⁶ *Minutes Penna. Provincial Council*; vol i.; pp. 603, 604.

a member at the next ensuing election. He was instrumental in framing the petition to the Proprietor that secured the Concessions of 1701. This petition contained many things that wounded the feelings of Penn. It asked protection against such representatives as Penn should leave in the event of his going to England—that these men should be of character and substance—that a document should be given protecting the landholders against Indian claims, and from delays in confirming and granting land patents and protections from “the Proprietor, his heirs and assigns for ever.”

Penn hastily granted the various requests, known since as the Concessions of 1701, and a Charter to the City of Philadelphia, and departed for Europe feeling that Lloyd was the source of the personal reflections, which were aggravated by Logan’s interpretation. Indeed, it is quite probable that this interpretation is what kept the Proprietary and Anti-proprietary feeling alive during the lifetime of Penn himself. Could Logan have consistently followed the advice he gave Penn four years later, after the Proprietary’s support to the policy Logan framed had begotten the issues with the populace that Lloyd headed, many sad misunderstandings might have been avoided. In 1705, after Penn had faithfully followed a number of Logan’s suggestions, the Secretary writes as follows: “Thou wast large in thy declarations and prints, which, by their [the settlers] accepting thy proposals altogether, becomes a part of the contract . . . the baseness and ingratitude of some . . .” which is here enlarged upon, does not change the fact “that when they have all the privileges they at first contracted for, or were given to expect, ’tis certain they have no more than their due, and these are not so much to be accounted acts of grace as performances of a covenant.” At that time, Lloyd could not have believed that such sentiments could have emanated from James Logan, since they were his own identical opinions, and the basis of all his operations in behalf of the people and towards William Penn himself.

JOSEPH S. WALTON.

To be concluded.

George Fox's Watch-Seal.

When George Fox was in Ireland in 1669, as he was leaving Limerick, he took off his silver seal, and, with his own hands, presented it to a Friend named Richard Pierce, who held his horse-bridle as he mounted.¹

Richard Pierce died in 1690, and the seal passed to his son, Samuel Pierce, who was born in 1685, and died in 1753, leaving it in the possession of his daughter, Elizabeth, born in 1723, and married in 1748 to William Richardson, who died in 1780. She died in 1791, leaving the seal to her daughter, Sarah, born in 1750, and married in 1769 to James Hill Phillips. He died in 1792, but his widow, Sarah, lived until 1836, in the Spring of which year she died, aged 86 years. The writer of this frequently visited her when she was very old, blind, and bed-ridden. She had borne thirteen children, and, in her early widowhood, had made a present of the seal to her son, Edward Phillips, born in 1787. He was a most interesting and hopeful young man, a consistent Friend, and much valued by the members of Limerick Meeting. He was engaged to be married to a young woman of the same type of character, named Deborah Fisher (maternal aunt to the writer), then of Youghal, but who, several years afterwards, removed to Limerick, where for many years she acceptably held the office of Elder in the Monthly Meeting. A short time before the period fixed for their marriage, Edward Phillips contracted fever, of which he died, desiring, within a very few hours of his end, that the seal should be given as a memorial of him to his betrothed, Deborah Fisher, who retained it in her possession for nearly 30 years, when she made a present of it to her beloved nephew, Samuel Alexander, about 1844 or 1845, and it has never been out of his keeping for sixty years!

SAMUEL ALEXANDER.

12th month 7th, 1905, within three days of completing his 87th year!

¹ In George Fox's Will, dated 8th month, 1688, he bequeaths "my seal, G. F." to his son-in-law, Thomas Lower. But as this was nineteen years after the date of his gift to Richard Pierce, it is evident it cannot be the same seal.



GEORGE FOX'S WATCH-SEAL. (See p. 56.)

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“The First Publishers of Truth.”¹

The fourth number of the Supplement is no less interesting than its predecessors, and contains some aspects of the early spread of the Truth not dwelt on before. The Westmorland account is continued, followed by Worcestershire, Yorkshire, and South Wales, with several Addenda.

The reports from Westmorland speak of more than one or two who had “laboured zealously for a time in the service of truth,” but who had, “in process of time, for want of watchfulness, run out into things Inconsistent with the profession of truth.” Of one we read that “the Lord was with him while he kept Close to his power,” but that “through want thereof, he became much darkned and vailed.” Of another, that he “had a pretty gift in the ministry, and while he kept litle and low, the lord was with him . . . but growing proud of his gift, grew high and exalted, and allso Covetious.” The saddest account is of Thomas Ayrey, of Birkfield, who set out with some of those who first were called forth into the South. He accompanied John Audland through Wales, to Bristol, Exeter, and Plymouth, where he “begun to ffainte, and turned homewarde, and left John Audland alone.” We cannot refrain from quoting the rest of the story :—

This poore, ffainteing man returneing home, Endeovered to Appeare in publike testemony, but haveing lost the power, Could not be borne. And although he mostly held the profession of Truth in frequenting ffriends Meettings, yett a very weake & faithless man all his days after. Could suffer nothing for truth, for when like to sufer for keeping Christs Comand in not sweareing, he truckled under, and tooke an oath ; when like to suffer for Truths Testemony against ffighting and beareing outward arms, he Consented to take the arms. And allso when like to suffer for not Conforming to the Nationall worshipe, soe undrly was he that he went one day to that worshipe to prevent suffering. And soe in that weake and unsenceable Condition went to his grave. Oh ! that he may be a warneing to all to kepe to the rocke, Gods power, for which end this is recorded.²

¹ For a short time longer, until the fifth and last Supplement of this series has appeared, subscribers to the Historical Society may obtain the set of five Supplements for ten shillings (\$2.50) at the offices of the Society at Devonshire House, Bishopsgate, London, E.C.; 1010 Arch Street, Philadelphia; or 51 Fifth Avenue, New York.

² *F.P.T.*; p. 266.

We have from Kendal another description of the cruel usage meted out in Oxford to two young women from that town, which has already appeared in the accounts from Oxfordshire. In commenting on these events in a previous number of *THE JOURNAL*,³ John W. Graham remarks that "these outrages occurred before William Simpson marched through the city naked, for a sign. Had it been after that strange event, we might have excused something of the violence of public opinion." It is interesting to note that in this account we are told that Elizabeth Fletcher had herself gone naked through the streets of the city, as a sign against that "Hippocreticall profession" they then made there. She was but nineteen years of age when she died, and she is spoken of with such love and tenderness that she stands before us to-day "filled with wisdom to devide the word aright, and greatly exemplary in her vertueous, Inocent, and Chaste Conversation."

Edward Bourne, writing from Worcestershire, gives long and interesting accounts of visits paid by Thomas Goodaire and Richard Farnsworth, and of the persecutions that followed. He also mentions a visit from George Fox, and describes a discourse which he himself had with G.F. "Hee was Instrumentall," he says, "in the hand of the Lord mightly to help mee, and to Confirme and establish mee in the eternall truth. I loved his Company, and to bee wth : him and to heare him, and His memoriall is blessed to many."

Benjamin Bealing's list does not contain any documents relating to "First Publishers" in Yorkshire, but various accounts and testimonies have been copied from early manuscripts belonging to Yorkshire Quarterly Meeting. In connection with these accounts we may refer our readers to the lectures on "The Rise of Quakerism in Yorkshire," by John Wilhelm Rowntree, published in his *Essays and Addresses*, and particularly to the map and the short biographies in the Appendices.

We hope that the many biographical notes which are so ably contributed by Norman Penney may some time be collected as a nucleus of a Quaker biographical dictionary.

LUCY F. MORLAND.

³ Vol. ii. p. 86.

Early Minutes of Malton Monthly Meeting, Yorkshire.

Malton Monthly Meeting was settled by 1669. The earliest Minute-Book I have seen begins in 10th Mo., 1694, but there are some entries in it (undated as to the *year*), which were evidently copied from an earlier book. These entries are as follows :—

“ the fifth day of the fifth month.

“ wee being met together waiting to see wherin wee might serve the Lord and one another, George Smith of wrellton declared amongst us his purpose of taking to wife Jane Vasey of the marishes widow & was desired to bring in a certificate to the next monthly meeting of the consent of relations, a due provision for the fatherlesse children which being promised after due consideration of other consernes wee parted.”

“ the second day of the sixth month.

“ wee being met together waiting to see wherin wee might serve the Lord and one another in the truth Georg Smith the second time declared amongst us his purpose of taking his wife but refusing to give satisfaction to friends concerning the settlement of childrens portions wee could give no certificate of unity with them nor consent to them : but after consideration of other concernes wee departed.”

“ the 6 day of the 7th month.

“ friends being met together to wait to see wherin they might serve the Lord and one another, it was found that Mary the wife of William Ruston in consideration of her husbands weaknesse had received five shillings.”

“ the 4 day of the 8 month.

“ friends being met together to wait to see wherin they might serve the Lord and one another, finding no businesse of outward conserne worth the recording departed.”

“ the fifth day of the 9 month.

“ friends met together but not finding bussinesse of outward conserne departed.”

EMILY J. HART.

Irish Quaker Records.

Concluded from page 18.

Previous to the days of railways, when roads were bad and communication difficult and expensive, Friends did not often go far from home. Heads of families, sometimes accompanied by their sons and daughters, would occasionally go to the Quarterly Meetings, but we can see by the intermarriages of families that acquaintanceship and society were generally limited to those who resided in the neighbourhood.

Thus, in a county, the centre of a Monthly Meeting, we find, say, half a dozen families whose members were continually intermarrying. In the County Wexford, for instance, situated as it is in a corner of the island, there were the families of Davis, Woodcock, Sparrow, Martin, Poole, Sandwith, Goff, and Chamberlin, who married and intermarried again and again. Cork people married Cork people, and so it was in Limerick and in Waterford, to a degree which nowadays we do not realise. Marriages between Ulster and Munster were, in the eighteenth century, very uncommon. Dublin, naturally, was a kind of meeting-point, and its importance as the capital, and being the seat of the largest Monthly Meeting, led to many marriages there of couples of whom one at least resided in the country. The old rule of not allowing second cousins to be passed for marriage of course very much limited choice. So many in that relationship have been united since the rule was relaxed that, we may take it, if such alteration had not taken place, a dead lock and a break up would have occurred. While the change, and, perhaps, that of allowing first and second cousins⁴ also to marry, can hardly be regretted, it is to be hoped that the latitude sanctioned by London Yearly Meeting as regards first cousins may continue to be forbidden in this country.⁵ All are agreed that as regards consanguinity

⁴ What we *in this country* understand by this term, is the relationship between a person and the child of his first cousin. In England it would, I believe, be written "first cousins once removed." The context indicates that *two* relaxations of the rule were made (i.) allowing second cousins, (ii.) allowing first and second cousins (first cousins once removed) to be passed for marriage.

⁵ The Minute of London Yearly Meeting of 1883 on this subject, is as follows:—"This Meeting concludes to rescind the regulations heretofore existing, disallowing the marriage of first cousins. In coming to this judgment, we feel called upon to record our strong feeling that such marriages are highly inexpedient and ought to be, as far as practicable, discouraged amongst us."

a line should be drawn *somewhere*, and, if the Churches are to exist and intervene in such matters at all, probably the present rule in this country had better be left unaltered.

Sketches, however short, of the pedigrees of Irish Friends' families, would soon exhaust the limits of a paper like the present. But, in the briefest manner, notices may perhaps be given of a few.

The oldest family we have amongst us is that of the Macquillans. They are said to be descended from Fiacha MacUillan, younger son of Niall of the Nine Hostages; and their ancestors, from the beginning of the fifth century to the latter end of the twelfth, were kings of Ulidia, and from the twelfth to the sixteenth, of Dalriada.

In the fifteenth century Dunluce Castle belonged to them; in the latter quarter of the sixteenth it passed into the hands of the MacDonnells of the Hebrides. Constant wars took place between these two clans, resulting in the expulsion of the Macquillans from their domains, which were finally transferred by James I. to his favourites, and to those English adventurers, who had, in money and person, contributed to the driving out of the old proprietors. One of the McDonnells married a daughter of Edward Macquillan (who was born in 1503), and though the male line descended through her brother, a claim was, with some colour, made to the right of possession in this way.

Richard Macquillan (born 1670) settled at Bannbridge, where he and his descendants during the seventeenth century maintained an honourable standing, though bereft of their ancestral estates.

The war of 1698 scattered the family, and left, during the eighteenth century, but one representative of the family, who resided at Lurgan.

Of the two sons surviving in 1790, one removed to America and the other to Leinster, the final settlement being at Great Clonard, near Wexford.

Charles Macquillan was the first of the family to embrace Protestantism. His two younger sons followed his example, but his elder children declined to do so. His daughter, Mary, went to Spain, and became a Maid of Honour to the Queen. She left some property to her Irish relatives. Her two elder brothers kept loyal to King James II. and were

at the siege of Limerick. One was killed there and the other, James Ross Macquillan, joined the Irish Brigade in the service of France. His son, Louis, died in 1765, and left his property, said to be considerable, to his Irish relatives. The then representative, Ephraim Macquillan, had married a wealthy Quaker lady of the Hoope family in the North of Ireland, and was prospering as a linen merchant. He gave up his business, and went to France to secure the property left him, but was treacherously seized and imprisoned as a spy, and narrowly escaped death by outrage, it was understood, at the hands of those who were in possession of his lawful estate. He got home broken in health and spirits, having been robbed of all his papers and family genealogies and records (said to have been as long as the third chapter of Luke) which he had taken with him to establish his claim.

A detailed account of the Macquillan family, including the most romantic adventures of Edward Macquillan in France, was written and published by the late Maria Webb in the *Ulster Journal of Archaeology* (vol. vii., p. 172).

From Lancashire came the families of Barcroft and Haydock. In a record of the seats in the parish church of Burnley, "Evan Haidocke, gentleman, occupied seat no. 2 in the South syde of the Middle Alley," and Robert Barcroft de Barcroft seat no. 3.

Some of the Haydock family remained Catholics, and we read in the *Haydock Papers*, a Catholic book, of how "William Haydock of the Tagg, the second son of George, through some unaccountable cause was brought up a Quaker. His wife, Elizabeth, daughter of another Quaker, James Eccles, of Woodplumpton, was happily a staunch Catholic," and, further on, that "Richard Eccles offered his nephew, George Haydock, an estate called Crow Trees, then worth £300 per annum if he would become a Quaker, but in vain." There is a life of Roger Haydock, an early Friend, a member of this family;⁶ another of the same name, doubtless a descendant, died in the spring of 1903, aged ninety-four years, famous as the salesman of over 100,000 Bibles. The Haydocks were amongst the earliest Friends who settled

⁶ Roger Haydock (Haydocke, Haddock) lived at Penketh in Lancashire. The *Collection of his Christian Writings*, etc., was edited by John Field, and published in 1700. R. H. died in 1696. [Eds.]

in Ireland, one family in Antrim, and another at Stangmore, Dungannon. The name is sometimes given in the books as Haddock, but this may be accounted for by the variation in the value of the vowel sometimes met with north of the Boyne.

The Barcroft family have a fine old pedigree coming down from the time of the Norman conquest. Gilbert de Berecrofte is the first we hear of, and the name varies from Brericroft to Bearcroft, Bercroft, and, finally, Barcroft.

William Barcroft was a Major in the Parliamentary Army, and came to Ireland with Cromwell. It is said that he was offered by Cromwell, as a reward for his services, an estate near Athlone; but he, having become a Friend, while the matter was pending, refused the offer on conscientious grounds, as he could not accept what had been acquired by the sword. The estate was then, it is said, given to the next in command, the ancestor of the present Lord Castlemaine (of the Handcock family). It was said to have been worth £14,000 per annum in 1783.

Major Barcroft was twice married, but his first wife was drowned with her five children when crossing to Ireland to join her husband.

The charming old name of Ambrose has been a family name amongst the Barcrofts for a long time.

For much information, and the opportunity of seeing the family pedigree on parchment, I am indebted to Miss Barcroft, of The Glen, Newry, whose father, Henry Barcroft,⁷ is the present head of the family.

The Nicholsons are well known, especially in Ulster. According to the tradition of the family, the first to come to Ireland was the Rev. Wm. Nicholson, M.A., who arrived in 1588/9, and was alleged to have been married to Lady Elizabeth Percy, daughter of Thomas, seventh Earl of Northumberland, who was beheaded in 1572 in consequence of his rebellion against Queen Elizabeth.

Their son was John Nicholson, of Cranagill, who lost his life (as did his father) in the disturbances in 1641. The record runs as follows:—

In 1641, the country being in a state of rebellion, the Rebels came at night to Toulbridge and murdered the family. The mistress of the house, hearing the noise, got up with her young son, and lay down on

⁷ Henry Barcroft died 18 xi., 1905.

the floor of an unoccupied room; concealing her child under her. When the rebels entered the room they thought she was dead—that some of their party had killed her. On passing, one of them wounded her, but not mortally, and, supposing they had killed the entire family, they went down to feast and carouse in the kitchen. After some time she got up, and with her son escaped from the house; almost destitute of clothes. It is said she was assisted to escape from the house through the fidelity of a servant, who concealed her behind some brushwood until the Rebels had departed. Endeavouring to reach the nearest seaport, and when about five miles from home, she was overtaken by a dragoon officer of the English Army, who, seeing she was one of the distressed Protestants, pitied her situation, gave his cloak to wrap about her, took her up behind him on his horse, and took her to Newry, the seaport she wished to reach, from whence she sailed to England and remained there till her son was of age. She told him of the property belonging to him in Ireland, and advised him to go and claim it, which he did, but only succeeded in getting a small part.

His name was William Nicholson, and he is known in the record as “William the Quaker.” The daughters of the Nicholsons intermarried with Brownlowes, Richardsons, Robsons, Bells, Clibborns, Allens, Hobsons, Beales, Pikes, Abbotts, Greers, Murrays, Lambs, Malcomsons, and others, so that if the descent from the Percys can be established, a noble and, perhaps, royal descent may be claimed by not a few amongst us.

Brigadier-General John Nicholson, who fell at the storming of Delhi in 1857, was a member of this family.

The Fishers were one of the few English families that came from London. Reuben Fisher was a surgeon of the Borough, Southwark, and married Joan ——. Their son, Reuben, came to visit his sister, Martha, who lived in Youghal. He was then a gay young man about twenty-two years of age, and wore scarlet velvet breeches, and so forth. His sister, Martha, had been a Friend for some time, having been convinced by the dying expressions of Deborah Sandham, whom, it is believed, she attended in her last illness, in 1695. He rode before his sister on the same horse, as was customary in those days, to the Province Meeting in Cork, where he went to church in the morning, and in the afternoon to Friends' meeting, at which he was convinced. He became attached to Margaret Shute, and the following minute of the Meeting, referring to their proceedings, will illustrate the deference that it was expected young people should pay to their parents' views in matrimonial matters:—

Reuben Fisher and Margaret Shute, both of this place, have laid their intentions of marriage before us, and after being asked the usual questions, they were referred to the Province Meeting for further procedure. But in regard their proceedings have been a little irregular in that they had not the young woman's father's consent fully before they were entangled in their affections with each other. They are advised, which they condescend to, to draw up something, each of them, condemning themselves therein, for the satisfaction of Friends. The mother of the young woman, being present, gives her free consent, and her father gives way to it though in a cross to his will.

They were married and had ten children. Reuben Fisher was a consistent Friend, and continued so all his life.

His daughter, Susanna, married Thomas Harvey, and the name of Reuben has come down amongst both the Fishers and Harveys to the present day. The Fishers intermarried with the families of Godfrey, Clarke, Dennis, Hillary, Brown, Edmundson, Abell, and O'Callaghan, and though they had lengthy families, the name is now—amongst Friends—nearly extinct.

The O'Callaghan marriage is an instance of the union of a family of English extraction with a Celtic clan. Such, though not numerous, occurred occasionally. The chief seat of the O'Callaghans was Dromaneen Castle, on the banks of the Blackwater, near Mallow, and it is related of one of the family that he was of a very domineering disposition, exercising, as was the custom of the time, nearly absolute authority over his vassals, and frequently, for very slight offences, having them hanged at his hall door.

John Goodbody came from Yorkshire in Cromwell's army. He settled at Ballywill, King's County. He joined Friends, and frequently appears by their records to have suffered imprisonment at Philipstown for refusing to pay tithes. One of such records is as follows :—

Edward Taverner and John Goodbody, who were imprisoned in the year 1671 in Philipstown by writs of *Excommunicato capiendo*, were kept close prisoners about nineteen months and three weeks, and for one month were put in a nasty stinking dungeon with two condemned thieves (all through the cruelty of William Cardwell, gaoler), who, in the time of their restraint, have suffered great loss of outward things.

The Goff family are descended from a Puritan Divine, named Stephen Goff, who was rector of Hanmer, in Sussex. His son, William, joined the Parliamentary army as a

quarter-master, and rose to the rank of Colonel, and afterwards of Major-General. He married a daughter of General Whalley, a cousin of Cromwell's. His name is one of those that appear on the death warrant of King Charles I., and after the restoration he suffered proscription and exile in New England. He became a refugee, and his wanderings and escapes have been made the subject of a readable, but unartistic book, called, *The Regicides*. The two families of Goff and Gough are both descended from this General Goff. The former resided at Horetown House, in County Wexford. The daughters of Jacob and Eliza Goff married into the families of Lecky, Forbes, Sparrow, Wakefield, Penrose, Lanphier, Edmundson, Pike, and Fennell. The youngest daughter, Dinah Wilson Goff, did not marry; she was the writer of that vivid sketch of the scenes in 1798, through which her father and a number of his family passed. It is entitled, *Divine Protection through Extraordinary Dangers*, and all should read it who have not already done so.

The other branch of the family (Gough) settled in the North of England. James Gough was the author of the well-known arithmetic. His son, John, came to Ireland in 1740, and married Hannah Fisher. Beautiful specimens of his penmanship may be seen in some of the books of the Meeting. It was Charles Gough, a member of this family, who was lost on Helvellyn, and whose death was the subject of Sir Walter Scott's beautiful poem, commencing:—

I climbed the dark brow of the mighty Helvellyn.

The Pike family was resident in Devonshire at a very early date. There was a branch also at Ilford, in Essex, in the fourteenth century. Richard Pike, of Newbury, Berkshire, was born in 1598. He had considerable estates in that county, a portion of which he offered to settle on his son, Richard Pike, of Sarsfield Court, Co. Cork, born at Newbury in 1622, the first of his family who settled in Ireland, provided he returned to England and resided on the estate there. It is also said that another condition was that he should renounce the Quaker principles which he had adopted.

This Richard had come to Ireland in 1648 as a corporal in a troop of Horse. At the end of the war, in accordance with the practice that prevailed of paying the soldiers at the expense of the vanquished, he was given Sarsfield

Court, four miles from Cork, as an allotment of land for arrears of pay. He was converted to Quakerism through the preaching of Edward Burrough about 1655, and left the army, and, in consequence, his land was taken from him. He then settled at Kilcreagh, seven miles west of Cork, and, later, in the city, where he died in 1688.

There is a story told of the name of Pike which is of interest. It is said that the true name of the family was not Pike but Montgomery; that, on an occasion, the household was attacked, and the old man put in deadly peril for his life, but his son made such a stout defence and used his weapon, a pike, with such effect, that the assailants were driven off and the danger averted. Consequently the nick-name of Pike was given, and remained in substitution for the real name of Montgomery.

It is interesting to note that a youthful scion of the stock has been named Cecil Montgomery Pike.

The Pikes intermarried with the families of Watson, Pim, Nicholson, Robinson, Wight, Clibborn, Chaytor, Hill, Roberts, and others. Joseph Pike, the son of Richard Pike, was associated with the settlement of Pennsylvania by William Penn, and received a grant of 10,000 acres,⁸ which was organised under the name of Pikeland Township, and, in 1838, was divided into East and West Pikeland. These lands passed by bequest to the heirs of Richard Pike, son of Joseph Pike, and were eventually sold in small lots. Numbers of Friends from Ireland settled there.

Roger Webb was born at Dunmurry, Co. Antrim, in 1622. His parents were Edward and Margaret Webb, and he married Ann, daughter of Adam Snocroft, of Ratford Green, in Lancashire.

He was a Wheelwright or Turner by trade, and settled near Lurgan. Roger Webb was one of the first Friends in Ireland, and it is said that the first Monthly Meeting in this country was held in his house. In those days, before regular Meeting Houses were built, marriages were frequently celebrated at Friends' houses, and the records show that not a few took place at Roger Webb's house,

⁸ D. is in possession of a deed of conveyance of 500 acres, in the county of Philadelphia, from Penn's land-commissioners to Joseph Pike, in 1704/5. It bears the signatures of Edward Shippen, Griffith Owen, Thomas Story, and James Logan, and has attached to it a very fine seal in a brass case with glass front and back. [Eds.]

and after his death at the house of his widow, Ann Webb. His name also frequently appears amongst those who suffered fine and imprisonment, generally for refusing to pay tithes or to swear. Thus, in 1662,

Roger Webb, being constable, was called at the Sessions at Ardmagh to give in presentments, and because (for conscience sake) he would not swear was fined by (Sir) George Atkinson in forty shillings, for which the Sheriffs took from him a horse worth forty five shillings.

And, again, in 1675,

Roger Webb, and eleven friends more, because, for conscience sake, they could not swear, were fined by John Reily, seneschal, at a court-leet at Lurgan; for the fines they had goods taken from them worth five pounds six shillings. And it is to be noted that the said John Reily, having sold some part of the aforesaid goods, sat down in a room to drink with the man and woman who had bought them, and, rising up to go out, he fell down and became speechless, and within two days died.

Roger Webb was one of those early Friends in this country—and there were not a few of them—from whom are descended, counting those in the female as well as the male line, many hundreds of our members who are living at the present time.

A remarkable instance of how descendants have thus multiplied is found in the Sharpless⁹ family, the original parents of whom left England for America in the early days of the Society. A reunion was recently held at the place, still in the possession of members of the family, where the original settlement was made, and a book has been published giving an account of the occasion, and many of the names of descendants of those who sprung from these early settlers. It seems almost incredible, but is no doubt true, that the total of their descendants now living amounts to about 14,000.

Space will not admit of recounting in any detail particulars of other Irish Quaker families.

It is of interest to note, however, that in the great majority of cases but *one* family of each name is to be found in the records; a fact which greatly facilitates the tracing of descents.

⁹ See *Genealogy of the Sharpless Family, descended from John and Jane Sharples, Settlers near Chester, Pennsylvania, 1682, etc.*, compiled by Gilbert Cope, 1887, 4to, pp. 1333. This is in **D.** [Eds.]

Some of the exceptions are :—

Allen	of Ulster, and of Cork, and Dublin.
Baker	of Dublin, and of Clonmel.
Bell	of Queen's Co., and of Ulster.
Chapman	of Ulster, and of Leinster.
Davis	of Limerick, Waterford, and Birr, of Cork, of Clonmel, and of Co. Wexford.
Hill	of Limerick, and of Ulster.
Hughes	of Clonmel, and of Ulster.
Neale	of Queen's Co., and of Christianstown.
Richardson	of Ulster, of Leinster, and of Limerick.
Roberts	of Queen's Co., and of Waterford.
Robinson	of Cotherstone, and of Pardshaw.
Russell	of Carlow, and of Westmeath.
Thompson	of Queen's Co., of Carlow, of Co. Wexford, and of Ulster.
Taylor	Eight apparently distinct families.
Wilson	Two in Leinster.
Wood	of Cork, and of Ulster.

Sixteen names in all out of a total 209 families of which digests have been made. Two hundred and nine, however, is not exhaustive, and if every name at present represented on our roll of membership were included, the total would be increased perhaps to 250, but some of these are families now extinct in the male line.

But some one will ask, "What is the use of all this? What advantage can we derive from the study of genealogy? What does it matter whether we are descended from Cromwellian soldiers or Irish kernes. Does it make any real difference whether we trace an ancestry back to Norman spears or humble husbandmen?"

Such questions are not difficult to answer.

Man, left alone to his own unaided exertions, is one of the poorest of God's creatures. In cases which have been discovered, of human beings who have been lost in the wilds, and who have either grown up, or for a long period been left to exist on their own resources, the result has been an animal bereft of intelligent speech, wild, ignorant, debased, and degraded, shunning his fellow creatures, devoid of character, of dignity, of manhood. This condition is the result of not having gained from his fellow-men the knowledge and experience acquired and handed down from countless generations of ancestors. With a brute

beast it is not so. A dog that has grown up without mixing with other dogs acquires apparently all kinds of dog knowledge necessary to his well-being, and savage or other animals, once old enough to shift for themselves, appear to come to maturity and completeness by natural development of their innate faculties. Man, alone, or in a very much greater degree than other animals, requires for his full development the companionship of his fellows and participation in the common stock of their knowledge. The present knowledge of the world is the accumulated knowledge that has come down from the past, and to which the living generation has added, perhaps, just a little. Let any of us ask ourselves what *we* have added to the store that we received, for safe keeping, from our parents; how much richer are we going to leave the world for our having been in it? Is it not somewhat humiliating to think that the greatest efforts of some of the most cultivated amongst us are given to the endeavour to appreciate the thoughts and copy the actions of those who lived long ago? But as the advancing tide, though it seems to recede, continually advances, man's knowledge is, in the main, continually progressing. There have been many lost arts and much lost knowledge, for the want of which the world is the poorer, but it is by the study and knowledge of the past, of which, as far as possible, nothing once acquired should be let go, that we are best equipped to make progress in the future. Can we imagine a statesman who never studied history, a school master who had never learned, a poet who had never read? It is by studying the lives of those who have gone before us that we can best avoid mistakes such as they have fallen into, and at the same time profit by their good example.

Then there is much in the sentiment of *noblesse oblige*. Family pride of the right sort, founded, not on lands or possessions, but on records that truly ennoble, is a stimulus to go and do likewise. Good associations and antecedents are a help to all. And of the two hundred and odd Irish Quaker families, so connected and interlaced have they been by intermarriage, that we may say all at the present time are heirs to generations of good men and women, who lived, for the most part, useful and blameless lives, and conscientiously bore their testimonies, and suffered fine and imprisonment for their Master's sake—many of them Christian martyrs in deed, whose lives were a long record of persecution,

Sore from their cart-tail scourgings
 And from the pillory lame,
 Rejoicing in their wretchedness
 And glorying in their shame.

How much more it is to be proud of for our ancestors to have had this record, than that they should have been included in the Roll of Battle Abbey!

THOMAS HENRY WEBB.

Large Gatherings of Friends.

In the third paragraph of *The Epistle from London Yearly Meeting held in Leeds, 1905*, occurs the sentence, "One of the chief halls of the city has been filled with the largest gathering of Friends which this country has seen for generations." This refers to the meeting held in the Coliseum, in Leeds, Yorkshire, on the morning of Sixth day, the 26th of 5th month, when 2,300 Friends, at a moderate estimate, were present. This number included 250 children from Friends' Schools at Ackworth, Rawdon, Darlington (Polam Hall), York (Bootham and the Mount).

As it was said at the time that this gathering was probably the largest composed of Friends of this country since the death of George Fox, it may be well to recall the main incidents connected with that event. Robert Barrow, writing from London on the 16th of 11th month, 1690/91, says:—

George Fox was this day buried in the presence of a large and living assembly. . . supposed to be above 4,000 Friends. . . The London Friends were very discreet to order. . . that all Friends should go on one side of the street, three and three in a rank, as close together as they could go, that the other side might be left clear for the citizens and coaches that were going about their business. And though the graveyard [Bunhill Fields] is a large platt of ground, yet it was quite full, and some of the people of the world were in there.

Probably the largest gathering of English Friends, of late years, was the Manchester Conference of 1895, when from 1,000 to 1,300 were present.

It would be interesting to place on record other occasions on which large companies of Friends have met, on either side of the Atlantic. Will our readers kindly send accounts of such gatherings?

Friends in Current Literature.

“ Bayard Taylor’s ancestors belonged to the religious society of the Quakers since the days of William Penn ; his paternal grandfather, however, committed the grave offence of marrying a wife of the Lutheran faith. For this misdeed he lost his birthright, and thenceforward neither he nor his descendants were members of the Society.¹ Nevertheless, his children and grandchildren still adhered to the fundamental principles, and, to a great extent also, to the manners and customs of the Quakers ; and therein lay the source of Bayard Taylor’s morality and of his religious beliefs, so free from any kind of dogmatism. The first Taylor, Robert by name, was one of the companions of William Penn in his expedition to the new world. He came from Warwickshire, and was the direct ancestor of Bayard Taylor.” So writes Bayard Taylor’s widow, in her book, *On Two Continents* (London : Smith, Elder and Co. ; and New York : Doubleday, Page and Co., large 8vo, pp. 309). The authoress, who was born at Gotha, in Germany, was much impressed with the Quaker life into which she was introduced on arrival at Kennett Square, in Pennsylvania, after her marriage, and was “struck from the very first with the status of woman ” among Friends. “ I know not how to account for the fact that generally speaking the Quaker women possess more refined and noble features than the men. The type of the Quaker woman is one of the most beautiful that the world has ever seen . . . ” Of Whittier she writes, “ His peculiar placidity always seemed to shed an atmosphere of peace upon everyone who came in contact with him. The great dark eyes alone, that shone in the pale oval of his face, gave evidence of the poetic fire that burned in his soul. Whenever I saw him he seemed to me the ideal manly type of a handsome Quaker.” Of the writings of Bayard Taylor which refer to Friends, we read that “ Lars ” reached “ its climax in the conflict between the peaceful, forgiving spirit of the Quaker, and the Berserker rage of the Norseman, in which the former was victorious,” and that the original of “ Martha Dean,” in “ The Story of Kennett,” was “ Cousin Ruth,” a “ distant

¹ This answers the question in THE JOURNAL, ii. 42.

relative and typical Quaker, who talked pleasantly with us, and smoked with enjoyment a short clay pipe the while." Here and there are references to the attitude of Friends in war time, and to "the fall of the old barriers of Quakerism before the onslaught of new conditions." Bayard Taylor died in Berlin, where he occupied the post of American Minister, in December, 1878. There are portraits of him in 1864 and 1877, and views of "Cedar-croft," his home near Kennett Square, from paintings by himself.

An account of a visit to "Cedar-croft," Bayard Taylor's home, appears in *The Westonian. A Magazine devoted to the Interests of Westtown* (Friends' Boarding School, in Pennsylvania), for First Month, where it is stated that the Pennsylvania poet's remains were brought to his old home, and taken thence to Longwood Cemetery. In the same magazine, J. Henry Bartlett writes on "Some Aspects of English Quakerism."

The value of Quaker ancestry and training, recognised by one who felt it right nevertheless to leave Friends, is exemplified in *The Life of Mrs. Albert Head*, by her sister, Charlotte Hanbury (London: Marshall, 8vo, pp. 286). Caroline Head was a daughter of Cornelius and Sarah Jane (Janson) Hanbury, and through her grandparents, Cornelius and Elizabeth Hanbury and Frederic and Sarah Janson, she was "brought at once into the atmosphere of the quiet, restful, solid, deeply spiritual Christianity of genuine Quakerism" (p. 1). Mrs. Head used to say, "What do we not owe . . . to our beloved parents' and grandparents' upbringing among the Friends" (*ibid*). Cornelius and Elizabeth Hanbury were both ministers, and lived at Stoke Newington, and later at Wellington, Somersetshire. The former died in 1869, and the latter in 1901, at Richmond-on-Thames, aged 108 years.² Cornelius and Sarah Jane Hanbury left Friends about 1863, and their daughter, Caroline, was "confirmed" in 1868. Mrs. Head lived an active, earnest, and useful Christian life. I met her several times on the committee having care of the work in the Moorish Room at Tangier, Africa, which the late Charlotte Hanbury³ originated and of which Henry Gurney, of Reigate,

² See her message to London Yearly Meeting of 1901 in the *Proceedings* of that year.

³ See *Charlotte Hanbury: An Autobiography*, edited by her niece, Mrs. Albert Head, 1901.

is now the Hon. Secretary. Mrs. Head died in October, 1904.

The relations between the Whitman family and Friends in general and Elias Hicks in particular are informingly described in *A Life of Walt Whitman*, by Henry Bryan Binns (London: Methuen; and New York: Dutton, 8vo, pp. 369). Of Whitman's parentage the author writes, "Whitman himself has described⁴ his grandmother, Naomi Williams, as belonging to the Quaker Society, but, upon inquiry, it does not appear that she was ever a member," although several members of the Williams family, of Long Island, were Friends; and of the relations of the family with Elias Hicks, we read, "Whitman's paternal grandfather was a friend of Elias Hicks, and thus, from both parents, the boy [Walt] inherited something either of the blood or the tradition of that Society;" and again, "When old Elias Hicks preached in the neighbourhood, they [including Walt] went to hear him, tending more to a sort of liberal Quakerism than to anything else." H. B. Binns devotes several pages to a notice of Elias Hicks and of the separation associated with his name,⁵ and there are references to Whitman's attitude towards such subjects as war, the continuity of revelation, simplicity of language, and, generally, the spiritual position taken up by George Fox. H. B. Binns lives at Letchworth, in Herts, and is a member of Hitchin Meeting.

Amory H. Bradford, D.D., of Montclair, N.J., writes, in his book, *The Inward Light* (London: James Clarke; and New York: Thos. Y. Crowell, 8vo, pp. 292), "Almost alone the Society of Friends has ventured to assert this truth, and to teach it as an article of religious faith. It has remained for the twentieth century to give to the Inward Light the attention which it deserves." The titles of three chapters, *viz.*, "The Inward Light," "The Immanent God," and "The Continuous Leadership of the Spirit," will give an idea of the contents of a book which is an interesting testimony to the spread of Friends' principles.⁶

⁴ See *Complete Prose Works*, 1901, p. 5.

⁵ Whitman's "Notes (such as they are) founded on Elias Hicks" will be found in his *Complete Prose Works* (Boston: Small, Maynard and Company, 1901), where there is also a portrait, reproduced from a painting by Henry Inman, about 1827. Whitman also wrote on George Fox.

⁶ For further proof of this spread, see *Collateral Testimonies to "Quaker" Principles*, by the late Mary E. Beck, a little book which might with advantage be brought up to date and reissued.

Our Missions, the organ of the Friends' Foreign Mission Association of London Yearly Meeting, has commenced vol. xiii. in a new form (London: 15, Devonshire Street, E.C., 4to, pp. 32). Caroline W. Pumphrey and Jane E. Newman have handed over the editorship to Mary Hodgkin, daughter of Jonathan Backhouse and Mary Anna Hodgkin, of Darlington. The principal articles deal with such subjects as Thoughts in Relation to Foreign Missions, School Girls in Syria, Christianity and the World Movement, The Healing of the Nations, Opium, etc.

Isaac Henry Wallis, of Mansfield, Notts, has written a volume of thirty-two poems relating to birds and bird-life, which he has entitled, *The Cloud Kingdom* (London and New York: John Lane, 8vo, pp. 174). Each poem bears the name of a distinct member of the bird-family. There are numerous illustrations. Both writer and publisher are members of London Yearly Meeting.

Albert Cook Myers has compiled two useful maps of *The Colonies in 1660* (Cleveland, O: Burrows Brothers). One depicts "Virginia, Maryland, and the Dutch and Swedish Settlements on the Delaware," and the other, "New England and New Netherland." Each map measures ten inches by seven inches. Numerous dates of settlement are given.

A new volume of foreign missionary life and work has just been published under the title of *Life in West China; Described by two Residents in the Province of Sz-Chwan*, (London: Headley, 8vo, pp. 248), written by Robert J. Davidson and Isaac Mason, missionaries of the Friends' Foreign Mission Association, with an Introduction by Dr. Timothy Richard, of Shanghai, Secretary of the Christian Literature Society, and Preface by Marshall N. Fox, organizing secretary to the F.F.M.A. The book is very fully illustrated, and contains several maps.

May Sturge Henderson, daughter of Joseph Marshall Sturge, of Charlbury, Oxon, author of "Unwoven Threads," "Three Centuries in North Oxfordshire," etc., has written on *Constable* in the "Library of Art" series (London: Duckworth; and New York: Scribner, 4to, pp. 239). The same author has sent out a collection of twelve short articles, entitled, *After his Kind* (London: Duckworth, 4to, pp. 215).

Walter Sturge, of Bristol, writes on "The Rathbones of Liverpool," in the *Friends' Quarterly Examiner*, First Month, 1906 (London: West, Newman & Co.; Philadelphia:

Henry N. Hoxie, 8vo, pp. 146). Other valuable articles in the domain of Quaker theology, education, foreign missions, Adult Schools, and general history also appear. With this number commences the fortieth volume of this important serial publication.

The Friends' Tract Association, of London, has issued No. 58 of its Envelope Series, under the title, *Has Prayer a Scientific Basis?* (London: Headley, small 4to, pp. 12), being the substance of an address given at Wanstead, by James Holden, a Friend of Wanstead Meeting, and locomotive superintendent of the Great Eastern Railway Company.

A fourth edition of *A History of the Friends in America*, (Philadelphia: Winston; and London: Headley, 8vo., pp. 246), by Allen C. Thomas, A.M., and Richard Henry Thomas, M.D., has recently appeared. "The whole has been thoroughly revised and brought down to the first of Ninth Month," writes A. C. Thomas, in a recent letter to me; "I am wholly responsible for all down to the nineteenth century, and for the last chapter. The nineteenth century is mainly the work of my brother, [the late] Dr. R. H. Thomas." The first chapter of twenty pages is occupied with the "Beginning in England," and then follow "Discipline and Doctrine," "Early Years in America," "The Eighteenth Century," "Divisions during the Nineteenth Century," "Period of Reorganization," etc. Many foot-note references are given, and there are addenda on statistics, bibliography, etc., with an Index. It is encouraging to notice the use made of the publications of the Friends' Historical Society—a proof of their value in providing data for the student and writer of Friends' history.

The first volume of *The Political History of England* (London and New York: Longmans, 8vo, pp. 528), comprising the whole period prior to the Norman Conquest, has been written by Thomas Hodgkin, D.C.L., author of "Italy and Her Invaders," "George Fox," etc.

The author of *A Quaker Wooing* (London: Hutchinson, 8vo, pp. 314), Mrs. Fred Reynolds, of Ilkley, Yorkshire, has kindly supplied me with some information respecting the events which form the background of her striking story. She writes:—

A Quaker Wooing is founded on facts preserved in my husband's pedigree, a valuable document, which goes back to the year 1377. For the purpose of my story, I have altered the date from the 17th to the 18th

century, but the incident as recorded in the aforesaid document is as follows :—“ John Ackroyd, of Folds House, married Alice Pollard, daughter of George and Grace Pollard, of West Close, near Padiham. George Pollard was with the army during the Civil War. Alice, their only daughter, was convinced of Friends' principles, and bore great persecution from her mother, who belonged to the Parish church. Ultimately both her parents became so far convinced of the same as to attend no other place of worship [than the Friends' Meeting House] for many years before their decease. George Pollard was buried in John Ackroyd's orchard, 20 viii., 1696, . . . John Ackroyd was 'educated at Burnley Grammar School, accounted a great scholar, having acquired a perfect knowledge of the Latin and Greek ; gave up preparing for the University, abandoned the services of the State Church, commenced attending Friends' meetings, was convinced of their principles, after travelling with a blind Friend, John Moor.⁷ He became a great and able minister of the Gospel. In Cornwall he preached in and through the streets. In 1711, he went to London to attend upon Parliament in the Affirmation Acts. He suffered imprisonment for conscience sake upwards of seven years on the whole.'”

The contrast between the Quaker Ackroyds and the worldly Holtes is very strikingly drawn, and “ Quaker John ” does not always have the best of it, as, *e.g.*, when Lady Holte and her daughter criticise his religious “ testimonies ” (pp. 23, 28, 157). The reader will soon form an attachment for Grace Ackroyd, blind as to the outward, but with clear spiritual vision.

I have received a copy of the second impression of T. Edmund Harvey's *The Rise of the Quakers* (London : Headley). It is to be regretted that the publishers did not see their way to allow space for an index, the absence of which greatly lessens the value of this handbook.

Caroline J. Westlake, of Southampton, the author of numerous short devotional studies, has written a little book, entitled, *Jehovah. Six Short Character Sketches illustrative of the Attributes of God* (London : Headley, small 4to, pp. 92).

In *Leighton Buzzard, Past and Present* (Leighton Buzzard, Beds.: Jackson, 8vo, pp. 106), there are portraits of John Dollin Bassett, Francis Bassett, M.P., and Theodore Harris, three Friends now deceased, an account of the Friends' Meeting House, and notices of Thomas Bradshaw, once reading master at Ackworth School, and other Friends.—George Newman, M.D. (editor of the “ Friends' Quarterly Examiner ”) has just issued his *Report of the Public Health of Finsbury*, 1905, as Medical Officer of Health for the Metropolitan Borough of Finsbury (London : Bean, large 8vo, pp. 239). George Masterman Gillett is chairman of the Health Committee, and William Reason, J.P., is mayor of the Borough. Above-named are Friends.—Dr. Sharpless contributes a valuable article on

⁷ For John Moore, see *First Publishers of Truth*, p. 336 ; he died in 1667/8.

"Presbyterians and Quakers in Colonial Pennsylvania" to *The American Friend* (Phila.), Second Month 1st.

Hertford and its Surroundings has just been added to "The Homeland Handbooks" (London: Homeland Association, 8vo, pp. 150). William Graveson, J.P., the writer, is a Hertford Friend.⁸ He gives a short account of John Scott, Quaker poet, of Amwell,⁹ and refers briefly to the Spencer Cowper trial at Hertford, to Friends in that town and Hoddesdon, etc.—*The Canadian Friend* (Newmarket, Ont.), of February, gives a vivid description of the late disastrous fire at Pickering College, with views of the building before and after.

The Australian Friend (Hobart, Tas., 105, Elizabeth Street), for 12mo. 27, contains an excellent portrait of Edwin Rayner Ransome, of London, who has been for many years clerk of the Continental Committee of the Meeting for Sufferings of London Yearly Meeting, and who is warmly interested in Friends in Australasia.

Wilson Marriage, J.P., of Colchester, Essex, contributes an article on "Jan Van Miggrode, the First Minister of the Dutch Congregation at Colchester," 1563 to 1573, with a portrait, to "*The Essex Review* (Colchester: Benham; and London: Simpkin) for January, 1906. This quarterly journal is edited, in part, by Charlotte Fell Smith.

The Adult School Year Book and Directory, new and enlarged edition, is just out (London: Headley, small 8vo, pp. 70). It contains a Monthly Calendar, Bible Lessons, Brief History of the Movement, and other valuable information, also eight portraits of Leaders (Joseph Sturge, William White, James H. Barber, and Hannah Cadbury, deceased, and the following living workers, William Chas. Braithwaite, Arnold S. Rowntree, Edwin Gilbert, and Mrs. Mackenzie).—Principal W. E. Blomfield, B.D., of Rawdon Baptist College, has issued (London: Headley, 8vo, pp. 8), his address on *Adult School Work*, read at the Baptist World Congress, held in London, 1905.—Rachel Juliet Fox, of Falmouth, Cornwall, contributes an article entitled, "A Plea for Mysticism once more," in the January number of the *Hibbert Journal* (London).

The *Friends' Intelligencer*, of Philadelphia, for First Month 20, contains the commencement of an article by Henry W. Wilbur on "The Last of the Logans." Brief notices are given of James Logan and his son, William, and these are followed by a longer account of William's son, George, who married Deborah Norris (see THE JOURNAL, ii. 9).—A copy of the certificate of removal to America granted to William Penn, by the Monthly Meeting held at Horsham, Sussex, in 1699, appears in *The Friend* (Phila.) of First Month 20. The same number contains an article on "Early Friends at Youghal, Ireland."—*The Young Friends' Review* (London: Headley, 8vo, pp. 36) for February contains the first portion of an article on Samuel Fisher, written by Emily J. Hart, of Scalby, Yorks. The same periodical contains "A Brief and Serious Warning," written by Ambrose Rigge, in 1678, and useful articles of modern date.

The Graphic (London) for December 2nd, has a portrait of the late Henry Edmund Gurney, of Reigate.

Books for review, and any information suitable for this article, will be welcomed.

NORMAN PENNEY.

⁸ Samuel Graveson, of Ashford, Kent, brother of the above, wrote *The Chalfont Country, South Bucks*, in the same series.

⁹ A longer notice of John Scott, and references to George Fox, William Penn, John E. Littleboy, George B. Burgin, the novelist, and other Friends, may be found in *Highways and Byways in Hertfordshire*; 1902.

London Yearly Meeting, 1670.

In THE JOURNAL, ii. 62, I made the statement, "No record of the holding of this Meeting has yet been met with." I have since found the following reference to a Yearly Meeting of this year in the journal of John Burnyeat,¹ "Then I took my journey for London to the yearly meeting that was in the Spring of the year 1670, and so spent a part of that Summer in London." This seems to establish the fact that the Yearly Meeting, announced in the Epistle of 1668/9 to take place "about the time called Easter, in the year 1670," did take place at that time, although it is probable that its sittings were much interrupted by persecution and imprisonment.

We may, therefore, conclude that the Yearly Meeting was held in London *without a break* from Second Month, 1668, to 1904.

NORMAN PENNEY.

¹ See his *Works*, 1691, p. 38.

Editors' Notes.

The Editors hope to include in the next issue a letter from William Penn, dated from Philadelphia in 1701, and referring to riots in East Jersey, which letter, they believe, has never been printed in full. It will be accompanied with annotations from the pen of Dr. Isaac Sharpless, of Haverford.

Extracts from letters of Edmund Peckover, descriptive of his travels in America in 1742-43, are in type.

The Editors have on hand an informing article on "Esquire Marsh" of George Fox's *Journal*, written by Joseph Joshua Green; also articles on the libraries of Earlham and Haverford Colleges.

The Meeting for Sufferings of London Yearly Meeting has given permission for the publication in THE JOURNAL of certain lists in its possession of minute-books and other records, preserved in various parts of the country.

Friends' Reference Library. (D.)

The following list gives short titles of some books not in the Collection, which the Committee of the Library would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

WANTS LIST, No. 10.

The Americans, a Comic Opera in Three Acts, with references to Friends, 1811; John ANDERDON'S *Some Part of the Burden Dispersed*, 1661, *To the Parliament*, 1659;

Edward BECK'S *Packet of Seeds*, and other works, 1847-62; Richard Low BECK'S *Hints on Life Assurance*, 1853; William BENNETT'S *Letter re Vegetarianism*, 1849; Tabitha BEVANS'S *Good Girl's Heart*, 1799, and *Good Boy's Heart*; Timothy BEVINGTON'S *Elegiac Poem*, 1783; *Biographical Sketch of James Brandwood*, by Scoles, 18..; Eliza BIRCH'S *Poems*, 1800; Benjamin BISHOP'S *Affectionate Invitation*, c. 1846; *Rules for Friends' School in Bristol*, 1789, 1st and 2nd editions;

John CLARK'S *Defence of a Sermon*, 1826, and other works; John J. CORNELL'S *Epistle to London Y.M.*, 1858;

Joseph EATON'S *Question for Consideration of Christians*;

Essay on Decline of Friends, by "FISHPONDS," 1859;

William GAUNTLEY'S *Animadversions*, c. 1857;

E. HATFIELD'S *Poetic Weeds*, 185..; Peter HEWIT'S *Plain Answer to Wm. Penn*, 1701; Elizabeth HEYRICK'S *Advantages of . . . Price for Labour*, 1825; John HORNE'S adverse writings, 1659, etc.; Luke HOWARD'S *Confessions of a Drunkard*, 1821;

Dr. LONSDALE'S *Life of Wm. Allen Miller*;

James MASON'S *Peace or War*, 1855; Thomas MOORE'S pamphlets against Friends, 1654, etc.;

William PENN'S *Answer to John Faldo's printed Challenge*; Preston *Hymn Book*, 1858, and various editions;

The Quaker's Wedding, 1699, 1723;

Reports of N.Y. Friends' Tract Association, 1818, 1819, 1821, 1824, and later; A. H. RICHARDSON'S *The Husk and the Kernel*, 1857; John RICHARDSON'S *Anecdotes and Reminiscences*, 1841;

Elizabeth SHACKLETON'S *Ballitore 70 Years Ago*, 1862. *A Sharp Rebuke from one of the Quakers to H. Sacheverell*, 1715; Samuel SMITH'S *Malice Stript and Whipt*, 1656; John SPALDING'S *Account of Convincement*, Dublin, 1795; *A Spiritual Journey of a Young Man*, 1659; Samuel STEPHENS'S *Address to Quakers*, Dublin, 1st and 2nd editions, 18..; *A Summary of the Doctrine and Discipline of the People called Quakers*, Dublin, 1736;

Lambert WESTON'S *School Prospectus*, 1834; Lucy Bell WESTWOOD'S *Poetical Remains*, 1850; William WHEELER'S *Only Way to Heaven*, 1832; John J. WHITE'S *Address to Friends*, Phila., c. 1860; Dr. WILKINSON'S *Wisdom, a poem*, 2nd, 3rd, 4th, and later editions, except the 5th, 1794, etc.; Dr. WILLAN'S *Reports on Diseases in London*, 1801, and other works; Dr. Caleb WILLIAMS'S *Observations*, 1856; *Memoir of Anna Willis*, of Long Island, 1854; Thomas WILLIS'S *Answers by Elias Hicks*, 1831; *The Practical Christian*—memoir of William WILSON, 1846; Samuel R. WILY'S addresses, 1832, etc.; *Account of Anne Wright*, by her husband, 1671;

Martha YEARDLEY'S *Questions on the Gospels*, and on *The Acts*, 183..

VOLUME 2, 1905,

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Church Affairs in Gaol.

Joseph Williams's Recollections of the Irish Rebellion of
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Gulielma Maria Springett and her Tenant.

Letter of Margaret Fox, 1677.

Old Style and New Style.

Thomas Hancock, author of "The Peculium."

William Penn's Introduction of Thomas Ellwood.

Meetings in Yorkshire, 1668.

The Daughters of John Archdale.

Friends in Current Literature.

Letters in Cypher from F. Howgill to G. Fox. *Illustrated.*

The Settlement of London Yearly Meeting.

Joseph Rule, the Quaker in White.

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Bevan and Naish Library, Birmingham.

Friends on the Atlantic.

Extracts from the Bishop of Chester's Visitation, 1665.

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