

Vol. V. No. 1.

Price per number 2/- (50 cts.) ;  
for the year, payable in  
advance, 5/- (\$1.25).

THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL  
SOCIETY.

FIRST MONTH (Jan.), 1908.

London :  
HEADLEY BROTHERS,  
14, BISHOPSGATE WITHOUT, E.C.

Philadelphia :  
HERMAN NEWMAN, 1010 ARCH STREET.

New York :  
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## “The First Publishers of Truth.”

Being early Records (now first printed)  
of the Introduction of Quakerism into  
the Counties of England and Wales.

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Edited for the Friends' Historical Society by  
NORMAN PENNEY.

With Introduction by THOMAS HODGKIN, D.C.L., Litt.D.;  
Excursus on “The Penal Laws affecting Early Friends in  
England,” by WILLIAM C. BRAITHWAITE, B.A., LL.B.;  
numerous Notes, and an Index containing about 6,500  
references.

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“Admirable zeal is shown throughout the book in verifying and collecting names and facts, and there are several useful addenda at the end, dealing with ‘some ancient words and phrases used’ and other matters. The most interesting of these is the abstract of ‘Penal Laws affecting Early Friends in England.’”—*Notes and Queries*.

London: Headley Brothers, 14, Bishopsgate Without, E.C.

PHILADELPHIA: Herman Newman, 1010 Arch St. NEW YORK: David S. Taber, 51 Fifth Avenue.

# THE JOURNAL

## OF THE

# FRIENDS' HISTORICAL SOCIETY.

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**D.**—The Reference Library of London Yearly Meeting,  
Devonshire House, 12, Bishopsgate Without, London, E.C.  
**F.P.T.**—"The First Publishers of Truth," published by  
the Friends' Historical Society.

## Notices.

The Editors draw special attention to the article by William C. Braithwaite on "The Westmorland and Swaledale Seekers in 1651," to be found on pages 3 to 10. The letters contained in this article throw much light upon the period immediately antecedent to the rise of Quakerism.

Readers are encouraged to sign and return, accompanied with a remittance, the order form for Supplement No. 7, to be found as an inset in this issue.

## Notes and Queries.

GEORGE FOX AUTOGRAPHS (ii. 2, 123).—In the collection of Swarthmore MSS. recently acquired and placed in D. is a sheet written wholly by George Fox, endorsed: "G. ff's directions to Schoolmasters of Children."<sup>1</sup> The first portion, written on another sheet, is missing. The extant portion is as follows:—

"as being vntrow & if any mare [mar] ther bovkes & blot ther bovkes throw carlesnes, lat them sit with ovt the tobel [? table] as disorderly children, & if any any on[e] torenes [turns] from these things & mendeth & doeth soe noe more, & then if any doe aqves [accuse] them of ther former action after the[y] be amendd, the same penelaty shall be layd vp on them as vp on them that is mended from his former doinges; & if any be knon to seale [? steal], leat him right with ovt the tabel & say his lesen & shew his copy with ovt the bare [? bar], & all mvst be meeke, sober & ientell & qviet & loving & not give one another bad word noe time, in the skovell, nor ovt of it leats [least] that the[y] be mad to say thr lesen or shew ther copy bovk to the master at the bare, & all is to mind ther lesones & be digelent in ther rightings.

"& to lay vp ther bovkes when the[y] goe from the skovell & ther pens & inkonerns [ink-horns], & to keep them sow [? so], eles the[y] mvst be lovk'd vpon as carles & slovenes, & soe yov mvst

<sup>1</sup> Swarthmore MSS., vii. 170. See illustration.

keep all things clean, suet, and neat, & hanson.

DISOWN.—I have come upon a still earlier use of the word "disown," in the modern sense, than the case mentioned in vol. iv. p. 119. In the book lettered on the outside "C. 1842 C. 2" which is kept in the safe at Bristol, being the minute book of the meeting appointed for dealing with cases of discipline (the men's and women's meeting as it came to be called), occurs the following under the date, 20th of 7ber, 1669:—

"Griffith Lascombe and John Hort, beinge Free to speake with John Foster and his wife Conservinge their goeing to the baptest meetenge, are ordered to give an account thereof next meeting.

Spoaken with once and agayne.

The same persons are desired to speak with them once more.

Spoken to the third time, and Jeremy Hignell was free to speak with him again & James Sterrdge [*i.e.* Sterridge] also willing." The above entries, evidently made at different times, space being left for that purpose, are all in the same writing; then, in another hand, comes the note "disowned by freinds for that hee is wholly deptd from truth." The date of this entry is not given. There is again the same entry in the same writing at the end of a minute about a woman concerning her marriage; the minute is dated 29th of the 7th month, 1669.—A. NEAVE BRAYSHAW.

as being in row & if any more than booke  
 & blot their booke throw awaynes & cut  
 them fit with out the toke of disorder  
 by children.  
 if any on fornes from three things  
 & menderth & doeth soe noe more & them  
 if any doe agree them of their former action  
 after the be amoned the same yesterday  
 shall be layd by on them if upon them  
 that if mended from his former doinges  
 & if any be knowen to feale least for his right  
 with out the toke & say any his lesen & so  
 ew his copy with out the bare & all must  
 be meeke foker & remell & quiet & loving  
 & not give one another bad word no time  
 in the school nor out of it least that  
 the be mad to say ther lesen or show ther  
 copy but to the master at the barre  
 & off if to mind ther of lesenes & beidge  
 out in ther righting & lesenes & beidge  
 & to lay by ther booke when the goe from  
 the school & ther yens & inponer  
 & to kep them for ever the master be told  
 upon of carles & flainen  
 & soe you must seee  
 all things

from just a meat & from som

GEORGE FOX'S DIRECTIONS TO SCHOOLMASTERS OF CHILDREN. (See page 2.)



## The Westmorland and Swaledale Seekers in 1651.

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The Westmorland section of "*The First Publishers of Truth*" has made clear for the first time a vital fact in the history of Friends, namely, that in the early summer of 1652 a strong community of Westmorland separatists joined forces with George Fox.

*F.P.T.*, p. 244, says :—

And it haveing then bene a Cōmon practise amongst ye sd seekeing and religously Inclined people to Rase a Genrall Meeting at Preston Patrick Chapell once a month, upon the ffourth day of the weeke, to wch resorted the most zealous & religious people in sevrall places Adjacent, as from Sedbergh side in ye County of Yorke, Yelland & Kellet in the County of Lancaster, Kendall, Grayridge, Undrbarrow, Hutton, & in & about the said Preston Patricke, where ye sd ff : H :, J : A :, and sevrall others did vsuially preach to the Congregation there mett; and the sd Meeting being theire Appointed that same day, thither G : ff : went, being Accompanied with J : A : & J : C. J : A : would have had G : ff. to have gone into ye place or pew Where vsuially he & the preachr did sitt, but he refused, & tooke A back Seat neare the doore, & J. C : satt downe by him, where he satt sillent waiteing upon God about halfe an hour, in wch time of silence ff H seemed uneasy, and pulled out his bible, & opened it, & stood up severall times, sitting downe againe and Closeing his Booke, A dread & ffeare being upon him yt he durst not begin to preach. After the said silence and waiteing, G : ff stood up in the mighty power of God, & in ye demonstration therof was his mouth opened to preach Christ Jesus, the Light of life, & the way to God, & Saviour of all that beleive & obay him, wch was delivred in that power and Authority that most of the Auditory, wch were sevrall hundereds, were Effectually reached to the heart, & Convinced of the truth that very day, for it was the day of Gods powr.

From this we learn that at the time of Fox's visit Francis Howgill and John Audland were their chief preachers; they met in General Meeting once a month at Preston Patrick, but came from a wide area which included Sedbergh, Hutton, Grayrigg, Kendal, Underbarrow, Preston Patrick, Yealand, and Kellet. It becomes evident that the wonderful series of meetings addressed by Fox during Whitsuntide, 1652, at Sedbergh (June 6th and 9th), Firbank Chapel (June 13th), Preston

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Patrick (June 16th), had all the closest connection with this community, who were "the people in white raiment" of the Pendle Hill vision, and were to supply the incipient Society with the accession of intellectual and spiritual force which made possible its rapid extension.

The early history of this community is a matter of extreme interest, and is closely linked with the name of Thomas Taylor, as the following extract from *F.P.T.*, p. 253, shows :—

He was bred up a Scholler att ye vnivrsety, & became a publike Minister or preacher, but, being a sencear & Conscientious man, denyed to receive his mainteance by yt antixtan & popish way of Tyths, so became minister to a people yt were seprated from ye Comon way of worshipe, then at Preston Chapell in Westmrland aforementioned, & tooke for his Mainteainance only wt his hearers was willing frely to give him, & was for his Cencerety & Godly liveing (according to wt was then made knowne) greatly beloved & esteemed by his Congregation wch were many, untill such time as there was Endeavers used by ye Presbeterians, Jndependants, & others for an Uriteing into one body or Church Comunion. And ye persons appointed for that worke did so far prevaile upon ye sd Thomas Taylor to goe back to sprinkle severall of his Children, yt he & his hearers had sene beyond and the emptyness thereof as an Invention of man & not ye one Babtisme of our Lord Jesus Christ, which Condescention his hearers could not beare ; soe he removed into Swodale [Swaledale] in Yorkshire, and became a teacher there to a Seperate Congregation, severall of wch was Convinced of Truth Soone after him.

Documents have now come to Devonshire House, among a batch of papers once belonging to Philip Swale, of Hartforth, near Richmond (Swaledale), which throw a flood of fresh light on the situation. The first is an epistle from an unnamed body of persons, addressed, "for our deare Christian ffreinds in and about Preston Patrick." The date, 21st February, 1650 (that is 1651, New Style), carries us back to the time when Fox was lying in prison at Derby and the Northern Counties had not yet heard his message. The *provenance* of the document supports the view which Norman Penney at once took, that it emanated from the separatist community in Swaledale, referred to in *F.P.T.*, p. 253, and, as will be seen, this view agrees well with the circumstances disclosed in the letter, and is made certain by the later documents of the series.

The letter is as follows :—

## SWALEDALE PAPER, No. I.

Beloued breathren.

haueing Rec the sweete testimony of yo<sup>r</sup> Christian Loue, signified in yo<sup>r</sup> welcome Letter, we returne this as the meanes we haue at p<sup>s</sup>ent to declare o<sup>r</sup> thankes vnto you ; and o<sup>r</sup> Reioyceing in Christe w<sup>th</sup> you, for his Manifesta<sup>o</sup>n of Loue in the Spirrit of faith vnto you, and for yo<sup>r</sup> Longing after the Jnlargement of the Kingdome of Christ in such measure, as thus far to extend in tendernes of Loue & Sweetnesse of Christian expres<sup>o</sup>n vnto vs : and that he hath giuen you to reioyce w<sup>th</sup> vs for those beginings and appearances of his Loue & Mercy to vs, and hath also made you soe far sensible of o<sup>r</sup> wants, as to moue you in the power of his Loue, to Loue vs : & from thence so ffreely to condiscead to o<sup>r</sup> desires for our Jnioym<sup>t</sup> of o<sup>r</sup> beloued brother, m<sup>r</sup> Tayler, so far forth as an equall considera<sup>o</sup>n of both pts in the spirrit of Loue will admit, or more or lesse as the wise puidence of o<sup>r</sup> god shall make vs all Judge expedient ; w<sup>ch</sup> is as much as we can at p<sup>s</sup>ent desire of you : for in o<sup>r</sup> form<sup>r</sup> Lett<sup>r</sup>, though we mentioned his settlem<sup>t</sup> w<sup>th</sup> vs, and doe still desire the same, if o<sup>r</sup> god se it fit, & make the same appeare soe to you ; Yet not that thereby we should sequester him from you, or wholly impropriate him to o<sup>r</sup> selues, for then we should, in practice, haue condemned the puidence of god in makeing vs acquainted w<sup>th</sup> him, & giueing vs seu<sup>r</sup>all times the Jnioym<sup>t</sup> of him ; but that thereby, if god say amen to it, something of his goodnes might be by o<sup>r</sup> deare freind, as an instrument in his hand, discovered to others ; as far remote from vs, as we are distant from you ; and that this place as the center might be the place of his Retirement, till such time as the Lord should call him to beare witness of his name elsewhere.

And also an other cause of desireing his Liueing w<sup>th</sup> vs is, the great Jncouragm<sup>t</sup> & hopes we haue of geting a salary of 50<sup>li</sup> p<sup>a</sup>n, w<sup>ch</sup> we ca<sup>n</sup>ot expect, except we could plead o<sup>r</sup> haueing his family and so his settlem<sup>t</sup> w<sup>th</sup> vs. And vnderstanding you are vpon endeu<sup>rs</sup> for the like, we shall wate to se how god shall dispose of it : And if his puidence so order that he come not to settle as aforesayd, and that thereby we misse of the sayd salary, yet god inableing vs, we shall make vp 20<sup>li</sup> p<sup>a</sup>n for him

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at p̄sent, and as god shall hereafter inable or mooue any herein, shall be ading more.

We take notice that god seames to call to distance from you some of those that were a mouth in publique to you, by w<sup>ch</sup> we also p̄ceue that a remna[nt] according to the good pleasure of his will is Remaining with you, & beleues the other either by word or lett<sup>r</sup> will be remembering you, & that oute of that diuine fulnes some will be inabled to comfort the weake; But all we (and it is his mercy we are soe) are weake ones, & haue not any to administer a word of comfort to the weary soule, till the Lord make strong for himselfe in Christ some to p̄forme the same; besides the inward and outward oppositions still strongly p̄plexing & opposing, but stronger is he that is in vs then he that is in the world & he will not cease till he haue brought forth Judgmt vnto victory for vs all to the praise of his grace; to w<sup>ch</sup> recom̄ding you all in Christ, we Rest,

Y<sup>r</sup> very lo freinds & fellow Christians.

ffebuary the 21<sup>th</sup>, 1650.

[Endorsement.] For our deare Christian freinds in and about Preston Patrick this dd.

The carefully diplomatic wording of this charming epistle a little obscures the meaning. The main points may therefore be repeated. The writers thank the Preston Patrick community for agreeing to their desires, expressed in a former letter, to enjoy an equal share with Preston Patrick in the services of Mr. Taylor. They had hoped to have his residence with them, but admit that a share in his ministrations is all they can expect, though, if God say Amen to it, they still cherish the hope that he may come and settle with them. If this were to happen, they would not "wholely impropriate him," for that would be to condemn the way in which the providence of God had made them acquainted with him through his occasional absences from the Preston Patrick community. Indeed, they would expect him to have a wide service in places "as far remote from vs, as we are distant from you." Should he settle with them, they had good hopes of providing a salary of £50 a year,

the sum which they understand the Preston Patrick community is also trying to provide. As things are, they hope to make up at least £20 a year for him at present. Preston Patrick has some other ministry, they, on the other hand, "are weake ones & haue not any to administer a word of comfort to the weary soule."

In the next documents Richmond is expressly named. Thomas Taylor is now "Lecturer" there, and the writers desire to procure him a Parliamentary maintenance, and accordingly ask the godly ministers at York and others to certify as to his life and doctrine. The reference must surely be to the proposals made to the Long Parliament in February, 1652, by which Triers were to be appointed to admit to the office of preaching such persons, whether ordained or not, as could produce a testimonial of their piety and soundness in the faith, under the hands of six godly Christians, two at least being ministers. (See Gardiner, *History of the Commonwealth and Protectorate*, vol. ii., pp. 98-105.) Other pre-occupations absorbed the energies of the moribund Long Parliament, and the scheme was never passed into Law, although it formed the basis of the arrangements established by the Protector's Ordinance of 20th March, 1654 (Gardiner, vol. iii. p. 21). The documents may therefore be dated in the spring or early summer of 1652, a date agreeing well with the "near 2 years" of No. 3, and the "neare Two years past" of No. 4.

## SWALEDALE PAPER, NO. 2.

Beloued Srs.

it pleasing the Lord from the populusnes of this towne of Richmond and the great Ignorance and darknes we Liue in, Vnder o<sup>r</sup> p<sup>s</sup>ent minister, to giue vs to eye o<sup>r</sup> Necessities and to se the want of that mercie, w<sup>ch</sup> other places haue from god in the inioym<sup>t</sup> of those he Impowers for messengers of his truth, & being by the same puidence acquainted with and haueing had seuerall times w<sup>th</sup>in this 2 years the inioym<sup>t</sup> of o<sup>r</sup> beloued freind, m<sup>r</sup> Tho. Tailer, of Preston Patrick, to speake in publique vnto vs, and through the powerfull working of o<sup>r</sup> god there in, to giue vs to see this as a mercie, & to Loue & affect this his outward messenger, & to pswade o<sup>r</sup> desires to desire

## 8. WESTMORLAND & SWALEDALE SEEKERS.

his continuance w<sup>th</sup> vs to pforme the place of a Lecturer amongst vs.

And vnderstanding the Lord hath put into the harts of the plm<sup>t</sup> to afford maintenance to godly ministers where such a competency is wanting, as it is w<sup>th</sup> vs, And that they may be satisfied that the same may not be bestowed on scandelus or vnderseueing men, Require that certificate be made of some honest, godly minesters of their Liues & doctrine, and haueing none w<sup>th</sup> vs or neare vs but such as either he is vnknowne to, or them who, if their Conuersations were knowne, as (w<sup>th</sup> sorrow) it is to vs, their Joyning w<sup>th</sup> vs herein would be a suffittient cause of deniall, or, appearing soe to vs, would dead o<sup>r</sup> hopes, therefor we haue made o<sup>r</sup> addresses to you, reading, in what we heare of you, that you are Led by in other power, & so hopeing that as feeleing Members you will be sensible of o<sup>r</sup> Condition, & willing in yo<sup>r</sup> places to further that w<sup>ch</sup> may be for gaine vnto vs, therefore we desire, that if o<sup>r</sup> attesting to you what sweete experience we haue had of the Lord power and Loue manifested in, & declared by this o<sup>r</sup> deare freind, or if any of you haue had Knowledg of him or any other way satisfied in this truth concerning him, that you will please, if god so far in the power of his Loue for bestowing this Mercie vpon vs pswade you, to certifie in o<sup>r</sup> behalves, what shall be made appeare Lawfull for you, to giue satisfaction of yo<sup>r</sup> approueing of him or declaration of what satisfingly you may heare concerning him, the sayd m<sup>r</sup> Tailer, to m<sup>r</sup> Thomas Chalmer, who is Burges for o<sup>r</sup> towne of Richmond, that we as well as others may haue a taste of the Parlm<sup>ts</sup> Loue & care in the pcuring & inioying a salary for his maintenance.

thus com̄iting the issue hereof to the dispose of o<sup>r</sup> god, and all of you to his Mercies in his criste, we rest.

### SWALEDALE PAPER, NO. 3.

S<sup>rs</sup>.

being desireus to Jnioy m<sup>r</sup> Tho Tayler, of Preston, for o<sup>r</sup> Lecturer at Rich: he being an honest, religious, god'y Minister, & Knowne to vs for near 2 years, & haueing notice we cannot pcure a salary for his Maintenance w<sup>th</sup>oute a certificate from some godly minesters, and haueing none with vs but such as we suppose their

Certificate would not be approued on, we therefore hereby desire the godly Ministers at Yorke to signifie their good likeing of the sayd m<sup>r</sup> Tayler, that thereby we may procure meanes for his Maintenance, & so we Remaine  
Yo<sup>r</sup> Lo freinds

SWALEDALE PAPER, NO. 4.

S<sup>rs</sup>.

we whose names are here vnderwritten doe certifie vnder o<sup>r</sup> hands that we haue Knowne m<sup>r</sup> Thomas Tailer, of Preston patrick, neare Two years past, & that he is a pius, godly Minister, and one whome we are desireous to inioy for o<sup>r</sup> Lecturer at Richmond, and haueing notice, that we cañot pcure a salary for his Maintenance w<sup>th</sup>oute a certificate from some godly ministers, And haueing none with vs but such as we suppose their Certificate would not be approued on, we therefor hereby desire the godly m<sup>n</sup>isters at Yorke to signifie their good likeing of the sayd m<sup>r</sup> Tayler, that thereby we may pcure meanes for his maintenance, and so we take Leaue & Remane

.Yo<sup>r</sup> Very Lo : freinds.<sup>1</sup>

We are now able to piece together the history as follows :—Prior to February, 1651, the Preston Patrick community had a chief claim on Thomas Taylor's services. (The public debate at Kendal about Infant baptism, referred to in Robert Barrow's *Testimony to Thomas Taylor in Truth's Innocency and Simplicity shining through the Conversion . . . of Thomas Taylor, 1697*, belongs to this period.) In February, 1651, the Swaledale community, in return for their provision of £20 a year towards Taylor's salary, acquired a share in his ministrations. A distance of some forty-five miles separated Richmond from Preston Patrick, so that the visits were probably prolonged visits two or three times a year. Then, perhaps later in 1651, the difficulty caused by Taylor's resumption of infant-baptism occurred, and the Swaledale community was glad to secure his entire services. They

<sup>1</sup> Nos. 2, 3, and 4, are on one sheet, which is endorsed : " Lett<sup>r</sup> to freinds at Preston." All the papers are in the handwriting of Philip Swale.

find a difficulty in providing his maintenance, and take advantage of the proposals that are under discussion by the Committee of the Long Parliament to try and procure a public maintenance for him, although there was already another national minister at Richmond. In the autumn of 1652 he came to George Fox at Swarthmore (see *Journal*, vol. i., p. 127, and George Fox's Testimony to Taylor in *Truth's Innocency*), and, being convinced, in a short time "left his benefice which he then had at Richmond, in Yorkshire" (Thomas Taylor's Testimony concerning his father, in *Truth's Innocency*), several of the Swaledale community being convinced soon after him (*F.P.T.*, p. 253).

No more conclusive proof could be given of the real continuity that existed between these Separatist communities and the Society of Friends which absorbed them than the preservation of the important documents that Norman Penney has now brought to light.

WM. CHAS. BRAITHWAITE.

The Northern Borders are a noted Instance of the good Effect that our Friends Labour of Love, had, among those Robbers call'd Moss Troopers that were there, so far to reform that Country (where they murdered as well as robbed) that the then Earle of Carlisle<sup>1</sup> told King Charles the Second, that the Quakers had done more to suppress them than all his Troups could do.

I have been informed that Friends have or had a Meeting in the midst of that Part of the Country.

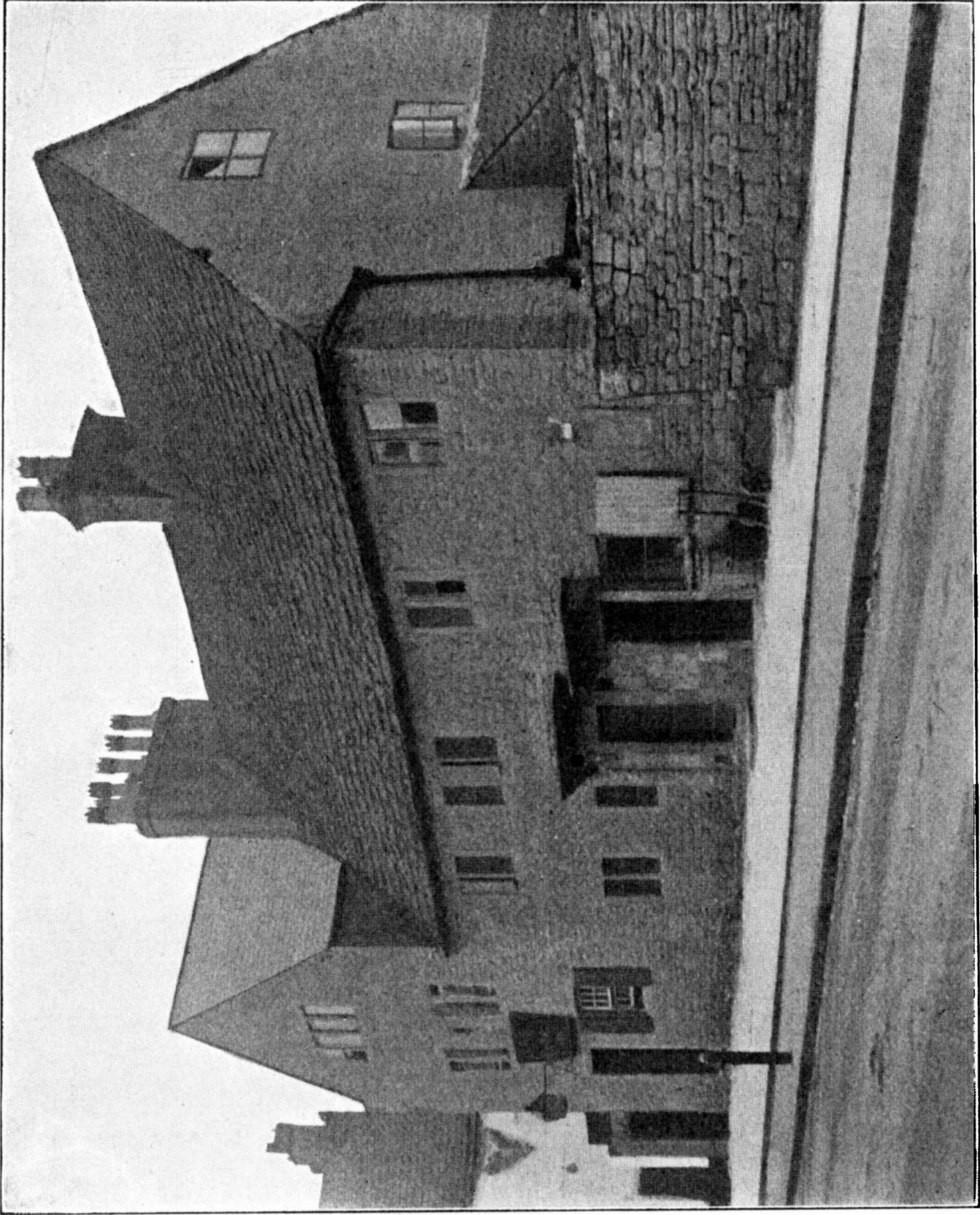
William Penn told me of a Fellow, that, when he came to the Place of Execution, said, That nothing troubled him more than that he had robbed a Quaker.

There was a foot Pad once stop'd a Friend of Kensington, but when he found him to be a Quaker, he said he could not robb him, but said he was poor, and therefore begged something of him.

From *An Epistle to Friends*, etc., by John Bellers, 1724.

<sup>1</sup> See also *F.P.T.*, p. 63.





*Photo*]

THE BOWL IN HAND, MANSFIELD. (See page 11.)

[A. S. Buxton.

Extracts from the Minute Book  
of the Sufferings of Friends in Mansfield  
and the surrounding District.

---

The great eventful Present hides the Past ; but through the din  
Of its loud life hints and echoes from the life behind steal in.

\* \* \* \* \*

So, with something of the feeling which the Covenanter knew,  
When with pious chisel wandering Scotland's moorland graveyards  
through,

From the graves of old traditions I part the blackberry-vines,  
Wipe the moss from off the headstones, and retouch the faded lines.

WHITTIER, *The Garrison of Cape Ann.*

---

GEORGE FOX.

Before proceeding with the extracts from the Minute Book, it may be interesting to my readers to remind them of the very early connection of George Fox with the town and district of Mansfield, as shown in his *Journal*. Here, as early as 1647, he says he "had great openings," and he prefaces one account of other "openings" with, "As I was walking by the steeple-house side, in the town of Mansfield."

In 1648, he was still in Nottinghamshire ; we have a record of his meetings and experiences, how on one occasion he went to a meeting of priests and professors at a Justice's house ; and the account of his concern to speak on behalf of the servants is so interesting and instructive that I venture to quote it in full :—

At a certain time, when I was at Mansfield, there was a Sitting of the Justices, about hiring of Servants ; & it was upon me from the Lord, to go & speak to the Justices, That they should not oppress the servants in their Wages. So I walked towards the Inn,<sup>1</sup> where they sat ; but finding a Company of Fiddlers there, I did not go in, but thought to come in the Morning, when I might have a more serious Opportunity to discourse them ; not thinking that a seasonable time. But when I came again in the Morning, they were gone, & I was struck even blind that I could not see. I inquired of the Inn-keeper where the Justices were to sit that day ; and he told me, At a Town eight miles off. My

<sup>1</sup> This Inn, the Bowl in Hand, has only been altered in late years.

sight began to come to me again, & I went & Ran thitherward as fast as I could. When I was come to the House where they were & many Servants with them, I exhorted the Justices, Not to oppress the Servants in their wages : but to do that which was Right & Just to them ; And I exhorted the Servants, To do their Duties, & serve honestly, &c. And they all received my Exhortation kindly ; for I was moved of the Lord therein.

#### ELIZABETH HOOTON.

Elizabeth Hooton, who is mentioned very early in George Fox's *Journal*, resided at Skegby, a small village about four miles from Mansfield ; she appears to have been the first person who openly joined in religious profession with him, and was the earliest Minister, himself excepted. In Besse's *Sufferings*<sup>2</sup> we find an account of her persecution by Jackson, priest of Selston, as follows :—

Anno 1660. On the 2nd of the month called April, Elizabeth Hooton, passing quietly on the Road, was met by one Jackson, Priest of Selston, who abused her, beat her with many Blows, knockt her down, and afterward put her into the Water.

In the first Quarterly Meeting Minute Book in the custody of Friends at Nottingham, there is a copy of a very interesting letter from E. Hooton, giving her consent to the marriage of her son, Samuel, with Elizabeth Smedley, 26 x., 1670 :—

This doe I certify concering my sonne Samuel, I spake to Geo. Fox about taking the young woman to wife, & he asked me what she was, & I told him as near as I could of her behaviour, & he bade me let him take her, & soe that makes me willing that he should take her to wife.

ELIZABETH HOOTON.

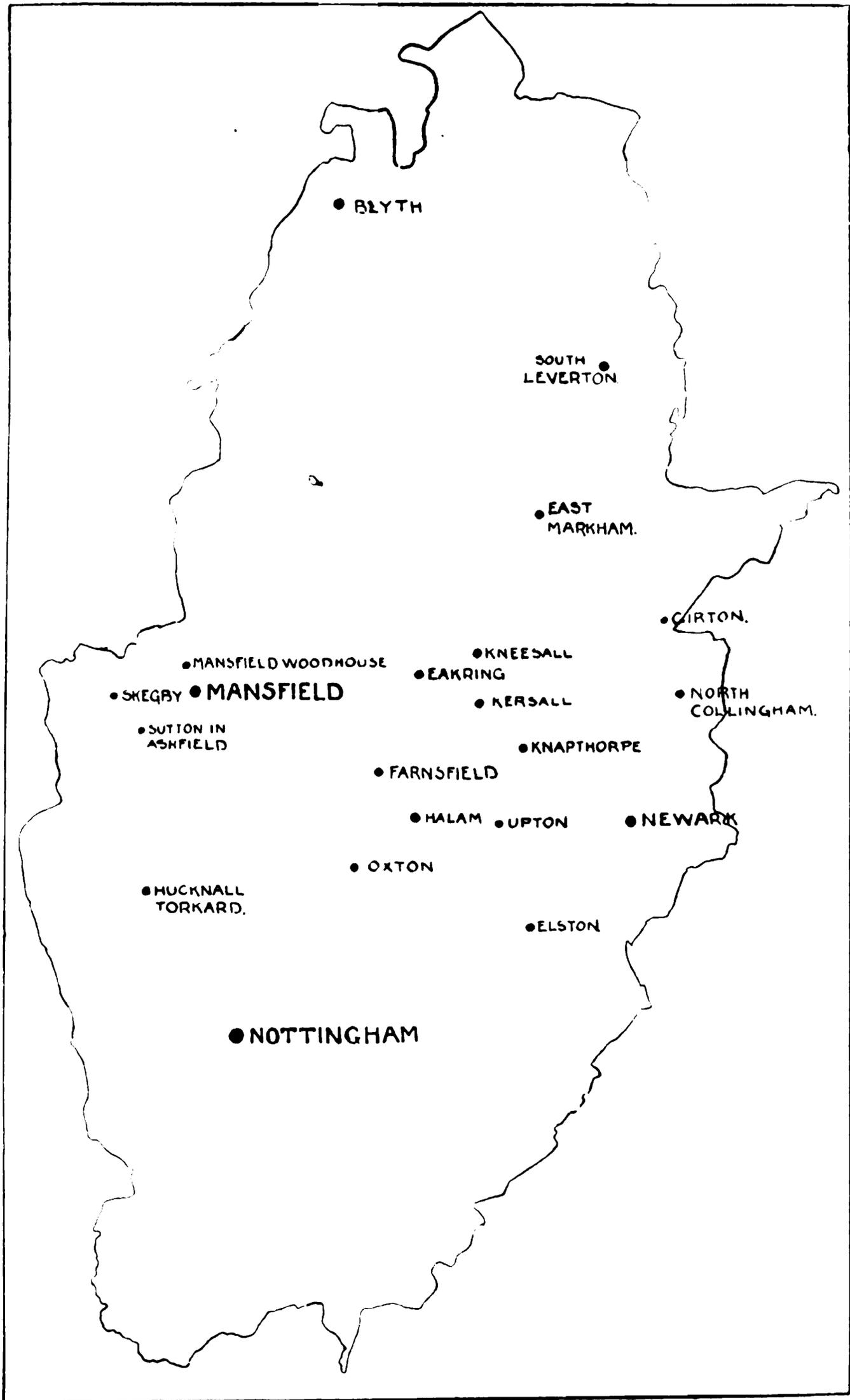
There is reason to believe that the meeting at Skegby was held at her house for some time.<sup>3</sup>

A glance at the map of the county of Nottingham, giving the places where Meetings were established very early in the history of the Society, clearly shows the reason why the earliest Quarterly Meetings of which we have any record, 1668-1676, and again in 1688, should be held at Mansfield rather than in the county town.<sup>4</sup>

<sup>2</sup> Vol. i., p. 553.

<sup>3</sup> See THE JOURNAL, iv. 154 ; Bailey's *Annals of Nottinghamshire*.

<sup>4</sup> These meetings were held at the house of Tymothy Garland.



EARLY MEETINGS IN NOTTINGHAMSHIRE. (See page 12.)  
(Drawn by A. S. Buxton.)





Dear friends being sensible that the old spirit of  
 persecution hath of late & probably at present reigns  
 in the hearts of adversaries to the imprisoning the persons  
 and spoiling the outward estates of many of our dear  
 friends who have borne a faithfull testimony for God &  
 his truth against the false ways & worship of the world  
 & it being at present in our minds (as opportunity shall serve)  
 10 lay our grievous sufferings before the king & parliament  
 at their next meeting supposed the thirteenth of the  
 2<sup>nd</sup> mo<sup>th</sup> next ensuing desire with all speed as punctually as  
 account thereof as may be and what hereafter shall  
 happen that it be also sent up with all reasonable  
 Expedition and that we may be plain & intelligible  
 as well to magistrates as to the nation in case they are  
 thought meet to be published let it be your induer  
 to be for us in your accounts to us

1 The names trades & place of abode if at towns or smaller  
 villages & near what more noted towns of such friends  
 who suffer by priests magistrates &c

2 If imprisoned or sued in any court by priest or  
 improprator for tythes

1 the name & year of habitation of priest or improprator

2 how long in prison & copies of warrant or mittimus

3 what sort sued in kings bench Common Pleas or the quare &c

4 what & what demands & what spoyle they have made  
 by takinge Corns and in kind

3 If by the bishops Courts

1 the names &c of & officia ll or Judges of the Court

2 the pretended cause of friends being cited there

3 Promunitated when published in their streytlahouse &c

4 if in prison A copy of the mittimus &c

Photo]

[Rachel L. Manners.

FIRST PAGE OF BOOK OF SUFFERINGS OF MANSFIELD, ETC. (See page 13.)

## BOOK OF SUFFERINGS.

The original Minute Book of the Sufferings of Friends in this district, now at Devonshire House, was for many years in possession of a former member of the Society of Friends in Mansfield, and at her death it came into the hands of Friends. The first pages are occupied by the general instructions, sent from London in 1675 and signed by Ellis Hookes, as to the manner in which Sufferings should be recorded, and the information which was required. It then proceeds as follows :—

A True Relation of the tryalls and sufferings and spoylings of the goods of us the people of god called quakers onely for worshiping god in spirit and in truth ; which are hereafter Related accordinge as they were inflicted.

We being mett together peacably in the feare of the lord at Hucknall, in our meeting house, upon the 16<sup>th</sup> of the 2<sup>d</sup> month, 1676, here came in three informers : namely ,John Smith, of Remson, and Thomas Sharp, of Newarke, the third not known : and the said John Smith was deboist<sup>5</sup> in his caridge in our meeting, and gaue many threateninge words. To one freind hee said hee would thrust his fachin<sup>6</sup> down his throat : and to another that he would cleane him down, haueinge his fachin drawn, and then said hee would thrust him into the buttake, with many other threatening words ; and then tooke seuerall of our nams and caried them to Robert Thoroton, caled Justiss, [who] fined seuerall of us : as is hereafter named.

## HUCKNALL.

franciss Clay, of Hucknall, was fined fise shillings for his own offence, as they said, and ten pounds for the pretended pouerty<sup>7</sup> of A preacher or teacher.

William Clay was fined fise shillings for himself and fise shillings for his wife, and the said William Clay had houshold goods taken—peuter, brass, wooden ware, and other smalle things, to the ualue of two pounds, and they sold them for ten shillings. The officers was forst to sell great peniworths, because the said Justice gaue them order to sell them for what they could gett ; if the goods was worth ten pounds, they might sell them for thirty shillings, if they could gett no more ; and that which

<sup>5</sup> *Deboist*=debauched, corrupt. See *F.P.T.*, p. 106.

<sup>6</sup> *Fachin*=*fascine*, a long cylindrical faggot of brush or other small wood firmly bound together at short intervals, used in filling up ditches, the construction of batteries, etc. *N.E.D.*

<sup>7</sup> *Pretended poverty*. A single Justice could convict, and fines of five shillings and ten shillings were imposed for the first and second offence, to be distrained for ; and, in case of any offender's poverty, the distress up to ten pounds for any one meeting might be levied on any other person convicted of the like offence at the same meeting. *F.P.T.*, p. 358.

was worth one shilling they might sell for 8<sup>d</sup> or 6<sup>d</sup> or 3<sup>d</sup>, if they could gett no more ; and because they could not sell y<sup>e</sup> goods so soon as they would haue had them, the said Justice fined the officers five pounds A man.

Richard Bateman was fined five shillings for his own offence, and ten pounds for the pretended pouerty of the preacher or speaker, and his goods was taken—one bedstead, one table, one coubard, & three chaires, with other small things that was in his house; and the said Richard Bateman being A poore man, they tooke most of the goods in his house to the ualue of two pounds, and they sold them for three shillings six pence, for they were forced to sell them for what they could gett as is before recited.

#### SUTTON IN ASHFIELD.

Elizabeth Clay, of Sutton, was fined five shillings.

Anthony Tomlinson was fined five shillings for his wife.

Cristopher Brandrith was fined five shillings for his own offence and one pound five shillings for the pretended pouerty of Richard Binge, Robert Grace, John Blackburn, Joseph Roberts, and Sarah Stopard, and they tooke A mare from the said Christopher worth four pounds, which the officers sold for thirty shillings. Thus far in the town and parish of Sutton in Ashfield: the officers names that made the distresses was Samuell Britton, Constable, Samuell Chadwin, headborow,<sup>8</sup> Thomas Ward and Nicolas Ward, caled churchwardens.

#### SKEGBY.

Thomas Cockrom for beinge att the same meetinge was fined five shillings for his own offence and ten pounds for the pretended pouerty of the house, for which the officers took A yoke of oxen, worth ten pounds ten shillings.

George Cockrom, for being at the same meeting, was fined five shillings, for which the officers took two peuter dishes, one flagon, worth eleuen shillings.

John Bulliant, the elder, for being at the same meeting was fined five shillings for his own offence, and ten pounds for the pretended pouerty of the house ; for which fine the officers took one mare, and his stithy,<sup>9</sup> and sowmettell pot ; A little table, one box, some nailes, two chaires, two spoons, and A dish, and seuerall other small things that was in his shop. And the said John Bulliant, being A nailer by trade, and but low in Estate, not keeping house but inhabiting in his shop, the said Robert Thoroton gaue order to the officers to take all hee had ; as his Coate if it were of his back, and his hatt if it were of his head, his hammer that hee wrought with if it were out of his hand. And because the officers could not sell freinds goods so soon as they would haue had them, the said Robt Thoroton, caled Justice, fined the officers five pounds A man, and their goods was seized of for the fine.

John Bulliant, the younger, for being at the same meeting, was fined five shillings.

<sup>8</sup> *Head-borough*=a parish officer identical in functions with the petty constable. *N.E.D.*

<sup>9</sup> *Stithy*=an anvil.

The distresses made by ffraunciss Scarcliff, constable, and Thomas Urdich, headborow.

\* \* \* \* \*

## MANSFIELD.

The 9 of ye 5 month, 1676.

ffriends being mett together to wait upon the lord at Mansfeild, they being kept without the gates to the streetwards, which some cales lords wast,<sup>10</sup> others the kings high way, there came three Jnformers to the meeting, namely, John Smith, of Remson, Edward Simpson, of Lenton, both in the same county, the name of the third J know not—and they, heareing no declaration when they came, sent for the constable and tooke freinds names they knew; and those they knew not, they drew out of the assembly and put them to the constable to haue before A Justice; and one woman, when shee was put to the constable, did speake some words to one of the informers, which hee said hee would make preaching. So haueing sent some freinds to one caled Justice Stanhop of Linbee, they went to Robert Thoroton, caled Justice, dwelling att Carcolson, all in the same county, who granted them warrants and fined freinds as followeth. . . .

## MANSFEILD.

George Hopkinson, maultster, for being at the same meeting was fined fife shillings for his own offence and ten pounds by reason of the pouerty of the Teacher or speaker, as they pretended, which was but the woman that spoke A few words to one of the informers, as Aforesaid; for which fines the officers took seauen quarters and seauen strikes of mault; and they came into his house, and searched his rooms, and said they would haue all his houshold goods, they would not leaue him A spoon.

John ffulwood, maultster, for being at the same meeting was fined ten shillings for his own offence, and y<sup>e</sup> sum of fifty shillings by reason of the pouerty of John Bulliuat ye elder, and John Bulliuant ye younger, Mary Leadbeater and Thomas Leadbeater, and William Molson.

Robert Moor, for his wife being at the same meeting, was fined ten shillings, for which the officers tooke two pairs of shoos and A pair of boots; y<sup>e</sup> officers names were James Hardy and francis Watson, constables, & John Plomtree and Thomas Clark, third borows.<sup>11</sup>

## SKEGBY.

George Cockrom, husbandman, for his wife being at the same meeting, was fined ten shillings, for which the officers took A heifer worth one pound, and they sold her (as George did heare) for eighteen shillings; the officers names were ffraunciss Scarcliff, constable, and Thomas Urdidg, third borow.

<sup>10</sup> "The track of the roadway was very often a strip of the waste land of the manor left for the purpose of the road, and the soil belonged to the lord of the manor; hence 'the lords wast.' The green strip at the side of the road is often waste of the manor to this day."—  
J. LISTER GODLEE.

<sup>11</sup> *Third-borough*=an under-constable. *Encyc. Dict.*

## MANSFIELD WOODHOUSE.

Richard Cooper, for being at the same meeting, was fined five shillings for his own offence and y<sup>e</sup> sum of ten pounds by reason of the pouerty of the place where the meeting was kept ; it being without the gates to the street wards, as at the begining of the Relation of this meeting is mentioned.

## WARSUP.

Thomas Scoaley, for being at the same meeting, was fined ten pounds for the pouerty of the place, as Aforesaid.

## SUTTON AND IN YE PARISH.

Robert Grace, for himself and his wife being at the same meeting, was fined twenty shillings.

Elizabeth Brandrith, for being at the same meeting, was fined ten shillings.

John Blackburn, Samuell Whitworth, Elizabeth Whitworth & Elizabeth Fello, for being at the same meeting, was fined euery and each of them five shillings.

## HUCKNALL.

Margaret Whitworth, for being at the same meeting, was fined five shillings for her own offence, and the sum of forty shillings by Reason of the pouerty of Richard Battman, Joseph Roberts, Sarah Clay, and Francis Clay.

We find no later account of meetings disturbed by informers, or of Friends brought before the Justices ; the entries in the Minute Book are merely records of goods taken from Friends for church rate or tithe, and the value of same, with the names of the tithe farmers and vicars.

The last entry is dated, " 3 mo. 1798 " :—" Taken from Wm. Ellis to hire a substitute for the Militia by warrant sign'd by Urban Hall & Jno Litchfield, Deputy Leiutenant, Candles, &c. Six Pounds 12s." William Ellis was a grocer in Mansfield, and John Litchfield fought at the battle of Culloden, 1746.

EMILY MANNERS.

*To be continued.*

I wish to acknowledge the kind help of my friend, A. S. Buxton, Esq., for his map of Nottinghamshire and photograph of " The Bowl in Hand " Inn ; and my thanks are also due to my daughter, Rachel L. Manners, for her photograph of the Book of Sufferings.

E.M.

## Reminiscences of the Friends' Meeting, Manchester.

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Written by Thomas Tonge from Reminiscences by his father-in-law, James Fellows, of Ashton-upon-Mersey, near Manchester; reprinted with alterations from *The Manchester Examiner* of 1883.

When somewhat released from the ordinary avocations of life, the mind naturally turns to review the past, and, having been urged to put my recollections and hearsay knowledge of Manchester Friends into writing, I have complied with the request. . . .

My father came to Manchester soon after 1790, and was a member of the Meeting during the time of the old Meeting House in Deansgate, at the corner of Jackson's Row. I have frequently heard him say the number of Friends was then so small that when assembled together a cart sheet or a wagon sheet would have covered the whole.

One of the Ministers of that time was John Thorp, who, in 1797, was a tailor in Cupid's Alley (now called Atkinson Street), Deansgate. Another Minister was Joseph Atkinson, hat manufacturer, Cupid's Alley. He died suddenly in the Ministers' gallery during meeting.

My earliest recollections are of the Meeting House in South Street, which was built in 1792, the old Meeting House in Jackson's Row being converted into a school, at which the children of most of the Friends of the period were educated. It was conducted by John Taylor, the father of John Edward Taylor, the founder and first editor of the *Manchester Guardian*. On the occasion of the disturbance at Peterloo in 1819, many of the people took refuge from the yeomanry in the old Meeting House in South Street, and the blood from the wounds of some stained the floor for a long time, notwithstanding efforts to eradicate the marks.

The South Street Meeting House was finally pulled down, on account of its not being able to accommodate the Friends at the period, the meetings being very large,

owing to the attraction of the then Ministers, Isaac Stephenson and others. It was chiefly at the suggestion of Isaac Stephenson that a new and more commodious Meeting House was built facing Mount Street, in 1828-9, the meetings during the interval being held in a room in Dickenson Street, known as the Diorama.

The leading Friends of sixty years ago in the gallery were Isaac Stephenson, Isaac Crewdson, John Bradshaw (clock and watch maker, Deansgate), and John Raleigh, who, in 1829, was a grocer in Oldham Street. Under the gallery there were Wilson Crewdson, William Fowden, William Boulton, Thomas Crewdson, Joseph Crewdson, also Thomas Hoyle, and his three sons-in-law, William Neild, Joseph Compton, and Alfred Binyon.

In 1828, Isaac Stephenson was a corn factor (or, as it was then termed, a flour merchant), 27, Gartside Street. He had three daughters and one son. Sarah married Joseph Rowntree, of York, and Elizabeth married Shipley Neave, a partner with Samuel Eveleigh in the hat manufactory in Greengate. Descendants of Isaac Stephenson still attend the Meeting.

The Crewdson family came from Kendal. In 1800, Thomas and Isaac Crewdson were silk and cotton manufacturers, 66, Market Street Lane, and Isaac had a house at 4, Aytoun Street, and in 1811, Thomas had a house at 8, Booth Street, Piccadilly. Isaac Crewdson finally went to live in a large house at the eastern extremity of Ardwick Green, on the site of the present Industrial Schools. Joseph, the fourth brother, silk merchant, in 1828 lived in Tipping Street, Ardwick. Thomas Crewdson was the second brother, and after leaving Booth Street, Piccadilly, lived at 61, Grosvenor Place, Oxford Road, which was more in the suburbs. He had a warehouse in Cannon Street, as a silk manufacturer, but in 1824, in conjunction with John Robinson (also a Friend), he started a Bank just behind the old Town Hall, in the block used until comparatively recently by the gas and water offices. The business did not, however, answer; and notwithstanding serious losses and adverse circumstances, he honourably paid 20s. in the pound. His partner, John Robinson, formerly, I believe, lived at No. 4, Fishpond Street, a pleasant suburban spot bordering the meadows near

Garratt Hall, and now known as Leamington Place, just over the canal past the Mechanics' Institution, but when I was young he was a dentist in John Street, Deansgate. Wilson Crewdson, of Dacca Mills, the last survivor of the brothers Crewdson, died not many years ago at Whalley Range. I recollect he lived in Plymouth Grove many years ago, which was then very different from what it is now. No descendants of the Crewdson family are now connected with Manchester Meeting, most of them having seceded about 1836.

Another leading Friend of sixty years ago was Thomas Hoyle, of Mayfield. He was the son of Thomas Hoyle, originally a common dyer, who discovered a superior method of dyeing black, thereby gaining a reputation which enabled him to establish a business which has since developed itself into the present firm of Thomas Hoyle and Sons. In 1788, they were described as Thomas Hoyle and Sons, dyers, Bank Top. In 1797, Thomas Hoyle lived at 12, Piccadilly, but I think that would be Thomas Hoyle, Senior. The Thomas Hoyle I remember lived on the premises at Mayfield, Ardwick. The three eldest daughters married respectively William Neild (afterwards Alderman and Mayor), Joseph Compton, and Alfred Bin-yon. These sons-in-law all lived in houses adjoining the works. The fourth daughter married John Atkinson Ransome, surgeon. There are now no descendants of the Hoyles connected with Manchester Meeting.

The medical profession was formerly well represented in the Society in Manchester. There were John A. Ransome and Joseph A. Ransome, surgeons ; the former lived at one time in Mosley Street, and afterwards, in 1828, at the corner of St. Peter's Square. There were also John Ferneley, M.D., who, in 1828, lived in St. Peter's Place, Mosley Street ; and John Windsor, F.R.S., who lived for many years at the corner of Port Street and Piccadilly, and was celebrated for his skill in eye diseases. William White, surgeon, lived in John Street and Gartside Street, and removed afterwards to Southport.

There were many merchants and manufacturers then connected with the Meeting. Thomas D. Crewdson, afterwards Alderman, was a nephew and partner of Wilson Crewdson. James Hall and James Hall, Jun.,

Salford, lived in Ordsal Lane. David Dockray, formerly in the Manchester trade, lived at one time near Ardwick Green, and afterwards in Rusholme Road. His wife, Abigail Dockray, was a highly respected Minister fifty years ago. Joseph and John Rooke, manufacturers of iron liquor,<sup>1</sup> Scotland Bridge or Red Bank, are still represented in the Meeting. I remember them when they lived at the town end of York Street, Cheetham.

John Raleigh, and Joseph, his son, were latterly fustian manufacturers. John Raleigh ended his days in Mount Street, in a house which overlooked the field called Peterloo. William Boulton, merchant, had a warehouse somewhere about Peel Street. About 1825, he lived up Oxford Road in a house near to Owen's College, on the same side, but which house was then the last up the road. He had a large garden at the back, and grew very fine peas.

Benjamin Pearson, blanket manufacturer, occupied the warehouse in Marsden Square, where his sons now carry on business.

John Rothwell was a dyer in Water Street, and had a partner, Huitson Dearman. He lived at the corner of Great Jackson Street and Chester Street, then a nice locality. John Wadkin, Sen. and Jun., lived in Pendleton. The latter was a smallware manufacturer. Henry Wadkin also lived in Pendleton, and was a sewing cotton manufacturer, and at one time in the Town Council. His business was succeeded to by John King, Jun., elected a City Councillor in 1856, Alderman in 1867, mayor for one year 1874-5. Peter Taylor was a cotton merchant in Back Square.

David Holt, a cotton manufacturer, formerly had mills at Holt Town, named after him, as also in Temple Street, in a large house adjoining which latter he lived at one time. He accumulated a collection of pictures, then considered large, which ultimately sold for £4,000. He was not successful in business. The mills in Temple Street afterwards came into the possession of Waterhouse and Thompson. David Holt left a son, David, who attained

<sup>1</sup> Iron-liquor, acetate of iron, used as a mordant by dyers and calico printers. *Encyc. Dict.*

some celebrity as a poet, and was for many years with the Lancashire and Yorkshire Railway.

Joseph Flintoff was in the Manchester trade, and lived eighty years ago in Dickenson Street.

John Goodier, calenderer, of Pool Fold, was one of the wealthy men of the Meeting. In 1788 and 1794, his works were in Crow Alley, off Exchange Street, being in reality on the site of the present Exchange, and his residence was No. 9, Dickenson Street. His works, fifty years ago, were in Pool Fold. He was very fond of ornithology, and had a nice collection of birds in the garden at the back of William Boulton's house. His death was caused by an accident at his works.

William Fowden, merchant, also lived up Oxford Road, next door to William Boulton.

Josiah Merrick, recently deceased, was in the Manchester trade, and was the son of Roger Merrick, whom I always heard spoken of by my father as one of the influential Friends at the close of the last century. In 1794, Roger Merrick's place of business was at 36, Cannon Street, but his house was 23, York Street.

In my early days there was a considerable number of shop-keepers, prominent among whom were the Binyons. Eighty years ago, Thomas Binyon, Sen., was a fustian manufacturer, 5, Blue Boar Court, and Benjamin Binyon was a fustian manufacturer, 26, Cannon Street, his house being No. 4, Booth Street. In 1811, Thomas Binyon lived at No. 20, Byrom Street. This, I think, would be Thomas Binyon, Jun., who opened his shop in St. Ann's Square in 1819, and lived on the premises, having previously had a sort of manufacturing chemist's shop in Water Street. About 1830, John Hunter was admitted a partner, residing on the premises, and Thomas Binyon removed, I think, to Plymouth Grove. Edward Binyon lived over the shop in Oldham Street. George Robinson, who was afterwards a partner, served his time with Thomas Binyon, and at one time had a shop in Swan Street. In 1829, Deborah Binyon had a ready-made linen warehouse at 45, Piccadilly, and Hannah and Ann Binyon were tea and coffee dealers at 23, Piccadilly.

Samuel Eveleigh carried on business as a hat manufacturer in Openshaw, and afterwards at Springfield Lane,

Salford. Joseph Eveleigh, of Oldham Street, was a furrier and hat manufacturer, and afterwards tea dealer in Deansgate. He was an ardent botanist of some note. Samuel Satterthwaite, leather dealer, at one time in the Town Council, lived at Gorton for a good while. His business premises were up an entry in Shudehill.

Ishmael Nash, tea dealer and money changer, of Smithy Door, lived at one time in Charles Street, off Lower Byrom Street, Deansgate. His grandsons still conduct the money changing and banking business in King Street.

John King, the father of Alderman King, I think came from Darlington, and in 1811 was a woollen draper in what was then called the New Exchange, but in 1819 he lived at his shop in St. Ann's Square, where Alderman John King, Jun., was born in 1819. Afterwards he had a house in Quay Street.

George Danson, chemist, Piccadilly, wore knee-breeches and fine cotton stockings. J. H. Cockbain, silk mercer, Piccadilly, lived over his shop, which was a favourite one with rich ladies ; his business was afterwards taken by the late John Hodgson. William G. Ansell, chemist, St. Mary's Gate, also lived on his business premises. George Bradshaw, the originator of *Bradshaw's Railway Guide*, came from Ireland, and lived at 10, Albion Street, Crescent, Salford, and at one time near Windsor Bridge, in a house overlooking the Liverpool line ; he achieved a wide reputation for canal maps. He died when on a visit to Christiania, Norway, and was buried there.

Michael Satterthwaite, bootmaker, lived in Chapel Street, Salford, so far back as 1811 ; he was highly esteemed, and left a numerous family—Dr. Satterthwaite, the late Thomas Satterthwaite, Hannah Thistlethwaite, of Wilmslow, etc. Matthew Corbett (the father of Edward Corbett, surveyor) eighty years ago was a joiner in Brazen-nose Street. About the same time Thomas Fellows lived in St. Ann's Alley, off Police Street, and I have heard him tell that, while resident there, he saw the face of St. Ann's church clock, during a severe gale, blown off and curled up like a sheet of paper, as it was made of lead.

William and Jonathan Labrey were tea dealers. William had a shop in the Market Place, at the corner of

Bull's Head Yard. Jonathan's shop was at the corner of Brown Street and Market Street, and his business finally came into the hands of Jonathan Walker, and is now known as Labrey and Walker, in Fennel Street. Thomas Labrey was also a tea dealer in the city.

John Harrison carried on the business of a printer in Market Street, and his partner, Joseph Crosfield, was afterwards connected with the District Bank.

The late Godfrey Woodhead came from Yorkshire about 1830, and his first shop overlooked the river at the old bridge on the site of the present Victoria Street. Charles Cumber lived in a house at the corner of Dickenson Street and Mount Street, and for many years carried on the Friends' School on the premises now used as the Friends' Institute.

James Nodal had a school in Camp Street, Alport Street, in 1811. His son, Aaron, in 1829 had a grocer's shop in Downing Street, and was one of the first three Councillors elected for Ardwick ward, and an active member of the Anti-Corn Law League. His other son, John, was for many years cashier with Messrs. Binyon, St. Ann's Square. Aaron's son, J. H. Nodal, as Editor of the *City News*, has been the chief cause of the success of that paper.

So I might go on, were it not probable that an old man's gossip might prove tedious. I must, however, refer to Dr. Dalton and his friend, Peter Clare, both of whom I well remember. The doctor lived in George Street many years, lodging with a Dr. Johns close to St. James's church, and almost directly opposite to the Literary and Philosophical Society's rooms. He was a small man, stooped in his gait, and wore brown knee-breeches and gaiters, a low-crowned broad-brimmed hat, and large round spectacles. Peter Clare was noted for his ability as an horologist, and he made the well-known clock in the old Town Hall, King Street. He lived in Quay Street, in a house, now used as a workshop, with a little area in front and steps up to the door. He always wore black Kerseymere breeches and silk stockings to match. His father was a man fond of scientific pursuits, particularly electricity. He once electrified a goat, which, on receiving the shock, bolted through the window. He also attached a wire to the hook on which a watchman hung

his lamp in one of the old fashioned watchmen's boxes then in vogue, so that when the man came to lift the lamp down he was very considerably astonished.

Of this long list of Friends whom I have known, all are gone. In some cases the families are extinct, in others none are now left in the Society. Many of the Friends, the subjects of this gossipy sketch, were buried at Jackson's Row, and their remains were subsequently removed, only a few years ago, to Ashton-on-Mersey; but many others sleep their last sleep under the flags in front of the Meeting House in Mount Street, unheeded, or rather unknown, by the busy crowds who daily pass by; and I may appropriately conclude with a few words from Longfellow's *Evangeline* :—

Thousands of toiling hands,  
 Where theirs have ceased from their labours;  
 Thousands of aching brains,  
 Where theirs are no longer busy;  
 Thousands of weary feet,  
 Where theirs have completed their journey;  
 Thousands of throbbing hearts,  
 Where theirs are at rest for ever.

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## Women Ministers Stopped by Highwaymen.

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Travelling in those days was very different from the easy recreation it now is, and many were the long weary journeys on horseback taken by "guides" to ministering Friends. On such occasions the good Friends used to envelope their hats or bonnets in oilskin covers, terminating in capes over their shoulders, and the men encased their lower limbs in long riding gaiters, termed "spatterdashes"; martial-looking cloaks, half covering horse as well as rider, were also worn. On one occasion our grandfather [George Miller, 1759-1831] was enveloped in one of these cloaks when acting as guide to Deborah Darby and Rebecca Young across a long dreary district of moorland in the South of Scotland. He had been delayed behind them a short time, when the women Friends, pushing ahead, were suddenly stopped by highwaymen, but as soon as the martial figure of the guide loomed in sight, galloping toward them at full speed, the rascals took to their heels, doubtless mistaking him for a dragoon, or other military character!—*Memorials of Hope Park*, p. 23.

## Presentations of Quakers in Episcopal Visitations, 1662-1679.

*Continued from vol. iv., page 147.*

### IV. IN WARWICK (*cont.*)

WHITACRE INFER (Nether Whitacre). 1663. Johēm Brooke et eius ux, Richūm Kinge et eius ux, Richm Walker, Samuelē Brooke, for Quakers; for not coming to Church. Excom.

1665. Johēm Croxall, Will<sup>m</sup> Tompson, Johēm Warwicke, Richm Kinge, Gulielm Ballard, Rich : Walker, for Quakers. Excom.

1679. Mariā Boxall, Johēm Brooker, Johēm Walker, Richm King, Quakers.

1679. Mariā Coxall, Johēm Brookes, Johēm Walker, Richū King, Quakers. Excom.

COLESHULL (Coleshill). 1663. Richūm Wilson is a Reputed Quaker, and hath children unbaptised.

Thomā Cooke is a Reputed Quaker, and hath children unbaptised.

Edrū Clifton is a Reputed Quaker, and having Quakers buried in his Croft.

Johēm Robinson is a Reputed Quaker, and hath 2 children unbaptised.

Mariam Saunders, Mariam Burton, Elizabethā ux Robti Wilson, reputed Quakers. Excom.

Thomas Hargreaves, Weaver, is a pfessed Quaker, & comes not to Church.

Widdowe Woolley, Edrūm Woolley, Mariam Odshead, pfessed Quakers, & come not to Church.

1665. Johēm Robinson, Mariam Burton, Mariā Saunders, Johēm Arnold et Eliz. eius ux, Thomā Crooke et Margeriā eius ux, Richū Wilson et Eliz. eius ux, Elinoram Griffin, servulā Thomæ Crook, Quakers.

1679. Richū Willson, Tho : Crooke, Ma : Clifton, Johēm Harris et ux, Thomā Griffith et ux, Quakers; for not coming to Church.

26 *QUAKERS IN EPISCOPAL VISITATIONS.*

ASTON JUXTA BIRMINGHAM. 1663. Carolū Rotheram, 6<sup>d</sup>, Robertū Rotheram, Henricū Gouldingale, Thomā Hulkes, 2.6, Katherinā Piggott, Danielē Blackwood, Quakers or sectarists; come not to Church for divine service or sermon.

1665. Henricū Goulding[ale] et eius ux, for Quakers; having 3 children unbaptised.

Carolū Rotheram, for a Quaker.

Guliel Stanley et eius ux, for Quakers.

Edrū Bucke, Robtū Rotheram, Thomā Edwards, Daniel Greenwood, Johēm Kempster, Mahon Lilley, Johēm Guest, Danielelem Bucke et eius ux, Gulielmū Edwards, Edrūm Tuttell, for Quakers. Excom.

1665. Abraham Veale, Richūm Onnions, Robtūm Guest, Georgium Hardinge, Willū Bayliss, Thomā Hill, Willmūm Burton, Johēm Brinton, for Quakers.

1668, 8th July. Will. Edwards, Edr. Goldingall, Carolū Rotheram, Will: Stanley, Abraham Carter et Johannā eius ux, ux Henrici Goldingall, Will: Horton et eius ux, Thomā Edwards et ux, Danielē Cramwell et ux, W<sup>m</sup> Cox, W<sup>m</sup> Rogers, Quakers.

1668. Abraham Heath, Johēm Gest, Locksmith, Georgiū Hardinge, Locksmith, Will<sup>m</sup> Baylis, Shoemaker, Thomā Bate, Smith, Thomā Pemberton, Tobacconist, Josiā Blarne, Nailor, Josephū Bopkins, Chapman, Johēm Hunt, Skinner, Johēm Brinton, Knife Cutler, Rowland Cotterill, Skinner, Quakers; publ. Nov. 29.

SOLIHULL. 1663. 48 Papists, Anabaptists or Quakers [!].

BERKSWELL. 1668. July 8. Richū Humphreye et ux, Quakers.

COVENTRY, St Michaels. 1665. Johēm Mordock, for a Quaker.

1665. Robtū Farmer et Mariā eius ux, Willm Townsend et Mariā eius ux, Johēm Peacock et Mariā eius ux, Viduā Scotton, for Quakers. Excom.

CUBBINGTON. 1663. Henricū Atkins et Mariā eius ux, for Quakers, & having 4 daughters unBaptized.

G. LYON TURNER.

*To be continued.*

## Elisha Bates.

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The reference to Elisha Bates in a recent number of THE JOURNAL<sup>1</sup> has suggested the propriety of furnishing a few additional facts relative to this remarkable man, who, after having long been a favored Minister among Friends, departed from the faith, and assailed the principles which he had once so earnestly advocated.

Elisha Bates was born in Virginia in 1781, and removed in early life to Ohio, where he resided at Mount Pleasant. He was a prominent member and Minister, and at one time clerk of Ohio Yearly Meeting, and, prior to his apostacy, was one of the most conspicuous and influential characters among Friends in America. In the controversy incident to the preaching of Elias Hicks, he was an active participant, and was clerk of the Meeting of Representatives of American Yearly Meetings, which issued a declaration of faith showing the contention of those Yearly Meetings in the controversy in question. It is probable that that declaration was mostly his work.

The testimony of disownment against him, a copy of which is appended to these remarks, throws some light on the cause of his change.

Subsequent to his disownment, he wrote a book of over 300 pages, entitled, *An Examination of Certain Proceedings and Principles of the Society of Friends called Quakers*, which was printed in 1837 at St. Claresville, Ohio. In this he violently and bitterly assailed the Society and its principles, as well as many of its prominent members, including George Fox, and displayed a spirit hardly in harmony with Christian impulses. There is no doubt that his defection was due primarily to a weakening of his spiritual life, and in reading the work in question, suspicions will be aroused as to whether he may not have been in a degree mentally unbalanced, and perhaps not altogether responsible for his course. This book does not appear to have made any particular impression on Friends, his action in submitting to the rite of water baptism having opened the eyes of many who had previously looked upon him in a favorable light.

<sup>1</sup> Vol. iv. p. 92.

It is thought that in his latter years his antagonism towards Friends was greatly lessened. He is said at times to have attended Friends' meetings, sitting in the back part of the house, the ministers' gallery of which he had formerly adorned.

The notice of Elisha Bates's last days and death (1861), which appeared in *Friends' Review*, vol. xiv., is cautiously written, and does not give a very clear view of the subject, nor from what standpoint it was written, and these points should be considered in forming an opinion of it. Keeping this in mind, it may be stated that the writer of it says, "Although alienated from it [the Society of Friends] for several years, he became increasingly attached to it as he approached the close of his life;" and toward the end he said, "Tell Friends that I love them with an undying love." There seems to be no doubt that he had a peaceful end, but the problem of whether he had thoughts of disapproving his course remains unsolved.

G.V.

TESTIMONY OF DISOWNMENT AGAINST ELISHA BATES :—

"Elisha Bates has written and published, contrary to discipline, sundry articles or pamphlets relating to our religious principles and testimonies, calculated to excite disunity and discord, and containing unfounded charges against the Meeting for Sufferings and our religious Society in matters of faith and doctrine : alleging erroneously that our Society is inveterately and extensively opposed to evangelical doctrines and to the preaching faith in Christ, and says the Society is holding up their own writings as standards of doctrine more immediately binding upon us than the Scriptures. He has insidiously attacked the Christian character and religious writings of George Fox ; he has also departed from our Christian belief in the one essential and saving baptism—that of the Holy Spirit, by submitting to the ceremony and use of water. In a communication which he forwarded to this Meeting in Second Month last, tendering his resignation of his right of membership, he further evinces that he is not in unity with us : and having been treated with, he endeavors to justify himself in the course he has pursued

against the Society, and manifesting no disposition to condemn his deviation, we therefore testify against his said conduct and disown him from being a member of our religious Society. Nevertheless we sincerely desire that he may be favored with a true sense of his present condition, and become prepared to condemn his late course of proceedings to the satisfaction of friends and to the peace of his own mind.

“Signed in and by direction of Short Creek Monthly Meeting, held 23rd day of the 5th Month, 1837.

“NATHAN HALL, *Clerk.*”

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### Marriage Certificate Keye-Worsley, 1666.

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The thirteenth daye of the twelft Moneth Jn the yeare According to Account—1666.

This is to Certifie all whom it Maye or doth Concearne That John Keye the younger of Mobberley w<sup>th</sup>in the County of Chester did, the daye And yeare Aboue written, Jn the psence of vs whose Names Are hearets Subscribed, take Ann Worsley of Hale w<sup>th</sup>in the Abouesaid County to bee his Wife. To the truth of the Said Marriage, Jt being According to the Marrages of the Holy Men of God w<sup>ch</sup> tooke to themselues Wiues, As Relation is Geven in the Scriptures of truth, Wee thearefore Are Wittnesses : And shall Willingly, Jf wee Maye haue Liberty, And bee thearevnto Called by Any in Authoritie to testifie to the Veritie thereof. Wittness our hands

* ELIZABETH LAMBE	THOMAS POTT
* HANNAH WORTHINGTON	THOMAS HEELD, Sen.
* MARTHA WORTHINGTON	WILLIAM HEALD
* MARGERIT HARRISON	RICHARD BURGES
† ELLEN DUNCALFE	JEFFREY BURGIS
† ELLIZABETH DUNCALFE	JAMES HARISON
† ELLEN DUNCALFE, Jun.	WILLIAM KEY
† MARGARET BURGES	THOMAS JANNEY, Sen.
† ELLIZABETH MILLNER	PETER KEYE
EDW : ALCOCKE	THOMAS JANNEY.

\* In the same handwriting.

† In the same handwriting.

Other signatures appear to be original.

The original is the property of Charles Drury, of Sheffield.

## Thomas Areskine, Brewer, of Edinburgh.

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The first we hear of Thomas Areskine is in Thomas Story's *Journal*, under date of ix. 1717, when T. Story was at a Meeting at Alston-Moor, at which there were several newly-convinced Friends, and amongst them "Thomas Areskine, lately a Baptist teacher; a very hopeful young man, and of good repute among the people." When Thomas Story reached Keswick, some weeks later, he found that Thomas Areskine had had a meeting the day before in the market place of the town.<sup>1</sup>

In vii. 1721, we find him paying what the Meeting records term "a comfortable visit" to Friends of Aberdeen. Besides his ministrations to Friends he would seem to have had other and more personal attractions to the "granite city," as appears from the following minute of Aberdeen M.M., xi. 1721:—

Andrew Jaffray read a paragraf of a leter from Thomas Ereskin, shewing that the s<sup>d</sup> Thomas was about to propose his purpose of mariage w<sup>th</sup> Widue Jaffray, and requiring a Certificat of her clearnes here . . . [Friends] know of no ingadgements that she lyes under, nor any present stop; & that when he brings necessary certificate with him, and that they propose their s<sup>d</sup> purpose to the Meeting, they shall have their ansuer.

Accordingly, T. A. produced, at a subsequent meeting, 26. xi. 1721, a certificate from "Allendeile" M.M., Co. Northumberland, to the following effect:—

DEAR FRIENDS.

In that dear and tender love which from our Lord Jesus Christ We have Received, We tenderly salut you, and withall signifie to you that our dear friend, Thomas Aresken, has by Orderly proceidings presented to us his Jntention of mariage with Mary Jaffrey, of Aberdeen, Widow, which wee have hade Under our Care And Consideration; and after serious Jnspection he apears Clere. Theirfore We hearby Certifie that, Since his Coming amongst us, By his orderly conversation he has gained a good report and Esteem Amongst us, and is in true love and Unity with friends; And that he also has the consent of parents and the consent and Aprobatation of this Meeting, provided you approve theirof, so what further

<sup>1</sup> *Thos. Story*, p. 590, 595, see also pp. 664, 665, 668, 700.

is needfull to the accomplishing of this their s<sup>d</sup> intended marriage we commit to your cair to see accomplished as in the Wisdome of truth you see expedient.

Signed on behalf of this Meeting by JOSHUA WATSON, ARCH. GILLESPIE, THOS. HARISON, JOSEPH WHITFIELD, RICHARD WILSON, JOHN SCOLICK, HANNA WATSON, MARY WATSON, MARGRET ROBINSON, ELIZABETH SPARK.

Thomas Aresken's parents consent to his mariag acording to the Gospell order of friends by a certificat in Writ, Tho no frends . . . Phillip Aresken, of parson shield, in the county of Northumberland clerck [?] [he adds to his signature " Rect<sup>r</sup> de Kravj. dell] and Jane his wif, parents of the afors<sup>d</sup> Thomas Aresken, doe give our free and voluntary consent That they be lawfully joynd together, Earnestly begging of Almighty God that his favor, blising, and Asistence may atend and prevent them in this and all ther other undertakings.

Accordingly, 3, i. 1722, they were married at Aberdeen, and apparently Thos. Areskine at once settled there, as in the following month he was appointed by Friends of Aberdeen one of their "Correspondents" with Friends in London.

A few months later (viii. 1722), the minutes record "a difference betuext Alexander Jaffray and Thomas Ereskin and his wife. Friends desire the overseers may deal with Alexander Jaffray and enquire into the grounds of it towards taking it away." In the following second month he had obtained a certificate to visit some parts of England, and his name is of frequent occurrence in the Aberdeen records until ii. 1728, when he and his wife were furnished with certificates on their removal to Edinburgh, Friends of that city paying £12 to defray the expense of his journey. From that time his name is of very frequent occurrence in the records of Edinburgh Meeting, in the capacity of guide to "publick Friends," representative to various Meetings, etc.

The following letter may be introduced at this point<sup>2</sup> :—

London, 12<sup>mo</sup> 18 day, 1728/9.

Dear friend,

Tho : Story.

Haveing been here for some time, and many friends asking for thee, thought propper to trouble thee with these lines for J can truly say though our personal acquaintance hath been but short, yet J have found all along a true love and fellowship with thee in spirit, and was satisfied with

<sup>2</sup> D. Gibson Bequest MSS, Thomas Story, 664.

the oppertunity J had in thy company when last in Scotland, w<sup>ch</sup> J believe was of good service to many. J have had a satisfactory time here, J think J may sincerly say as much as ever J had in my life, for thou knows, although there be diversity of spirits & states here, yet there are some who understand and receive true Religion and Righteousness in its own pure nature as much as in any place.

J was at friend Joseph Greens in Duke Street, and both he and wife asked after thee with much respect, and desired both to be kindly remembered to thee. J desire my kind love to be remembered to any friends as thou thinks propper and art free.

So with true regard J rest thy real friend in that wherein our true fellowship stands,

THO: ARESKINE.

And so does Thy Sincere Friend, and Companion  
of T. Ariskine,

ROBT. JORDAN.

Endorsed :—

To Thomas Story,  
To the care of John Huntington,  
Jn Carlisle, Cumberland.

T. Areskine paid family visits in Edinburgh Meeting in 1733, and obtained a certificate to visit Ireland in 1737. There is no record of the death of his first wife, but in 1734 he married Margratt Miller, daughter of George Miller, of Edinburgh, when he is described as "Brewer in the Pleasants, Edinburgh." They seem to have had one daughter, Jane, who, marrying her cousin, William Christy, left an only daughter, Mary, married in 1788 to Alexander Cruickshank, and she dying without issue in 1803, T. A.'s descendants would seem to have become extinct.

There is no mention in the records of Thomas Areskine after 9th month, 1750, when it is stated in the M.M. minutes that "T. Areskine has got four and sixpence to help to sustain A.M. in his weakly state." In one of the title deeds connected with Edinburgh Meeting he is designated "ane discreet man, Thomas Erskine, Baillie." It is said that "his labours in the ministry in Scotland and England were for many years extensive." Amongst other services he walked, on more than one occasion, through the streets of Edinburgh, exhorting the people to repentance; and we learn from Joseph Smith's *Catalogue* that he was the author of a printed address, *To all the people of the Kingdom of Scotland in general*, and of a broadside addressed to Friends in London, both issued in 1736.<sup>3</sup>

<sup>3</sup> An address to Friends in Cornwall, etc., written in 1736/7, is in MS. in D.

Joseph Smith quotes from Ray's *History of the Rebellion*,<sup>4</sup> the following amusing anecdote of an interview between this "eminent Brewer, and preacher among the people called Quakers," and Prince Charlie:—

The Rebels one night broke into the house of Mr. Thomas Areskine, an eminent Brewer, and a Preacher among the People called Quakers, and one of my Acquaintance. He has since shew'd me the Drawers which they broke, and robb'd him of all the Money he then had in the House, with some Linen and other Things of value. Upon which great Injustice, the fair dealing Quaker makes his Application to their Prince, assuring him that Method he pursu'd would never prosper, or answer his Expectation; "for," said he, "our George takes only a Part of our Money, but Thou even verily takes all; and Thou may'st as well take my Life, as take away the Prop that supports it." Upon which Complaint the Highland Prince answered that he (Mr. Areskine) was many years in Debt to the Revenue of his Father's Excise, and it was but the proper Dues to his Government.

Thomas Areskine's second wife probably died about midsummer, 1750,<sup>5</sup> but there is no record at all of his own death. From a memorandum, apparently in his handwriting, he would seem to have been living in 1764. I fancy that in his latter years he became disunited from Friends.

Part of a sermon of his has been handed down by tradition. After accusing Friends of having lost the kernel of religion whilst carefully preserving the husks of external "plainness," he exclaimed, by way of peroration, "Silly Quakers! Foolish Quakers!! I could *die* in a lace coat!!!"

WILLIAM F. MILLER.

NOTE.

A letter from Thomas Areskine to John and Joshua Toft, dated from Edinburgh, 19th 11mo., 1736/7, recording his feelings of thankfulness for a safe return home from some journey, is among the Crosfield MSS. in D., and in the same collection there is a long, closely-written MS., endorsed, "Tho: Areskins Advices, Leeds, 17th 3mo., 1720."

<sup>4</sup> 1754. p. 54. Also given with considerable variation in "The Wood-houselie MS," edited by Mr. A. Francis Steuart.

<sup>5</sup> On the 28 June, in that year, her daughter, "Jean," was "served heir of line and prov. genl to her mother, Margaret Miller or Erskine."

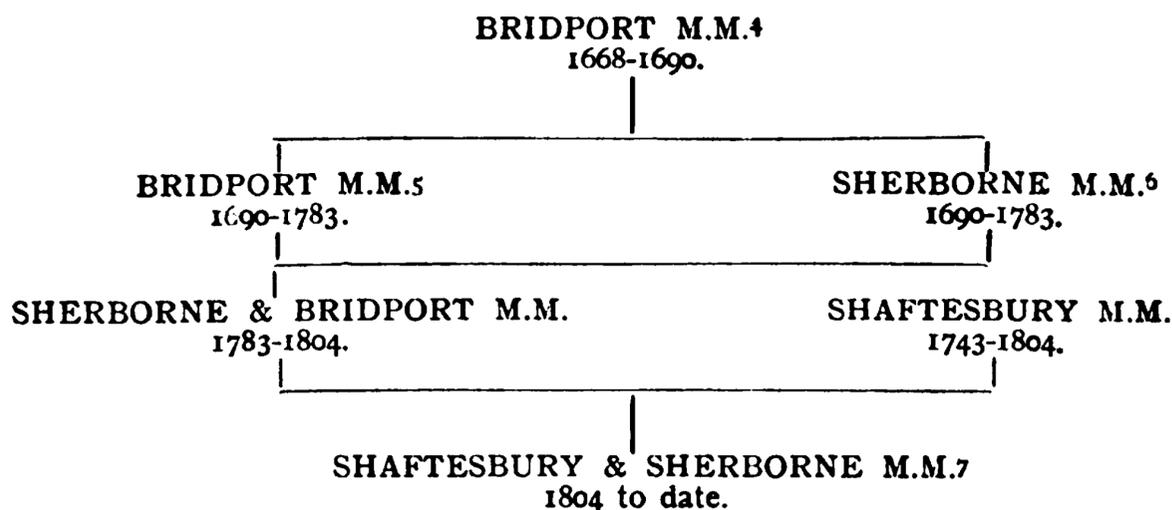
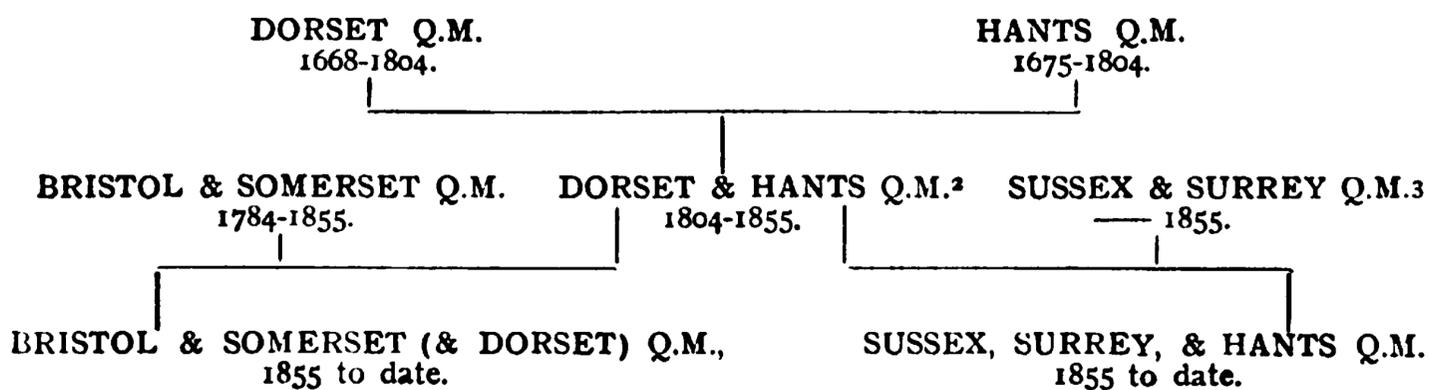
"The contraction in the note seems intended for 'heir of line and of provision in general.' An 'heir of line' is simply an 'heir at law.' An 'heir of provision' is one who succeeds in virtue of a destination contained in the titles, and not simply by operation of law. 'Heirs of provision' may be heirs of provision in general or in special or in trust, and it is quite possible, as in the case of Jean Arskine, for the same person to be both heir of line and heir of provision in general. The process by which the title is made up is called a 'service.'"—WILLIAM J. BEGG.

## Meeting Records.

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### AT FRIENDS' MEETING HOUSE, MERE, WILTSHIRE.

Dorset	Quarterly Meeting	1668-1804
Dorset and Hants	do.	1804-1855
Bridport	Monthly Meeting	1668-1783
Sherborne	do.	1728-1783
Shaftesbury	do.	1743-1804
Sherborne and Bridport	do.	1783-1804
Shaftesbury and Sherborne	do.	1804 to date.
Weymouth	do.	1734-1753 <sup>1</sup>



<sup>1</sup> " Friends died out completely in this M.M."

<sup>2</sup> Styled the General Meeting of Dorset and Hants, 1832-1855.

<sup>3</sup> See THE JOURNAL, iv. 62.

<sup>4</sup> Comprising Ryme and Berwick, Batcombe and Evershot, Bradford, Longburton, Bridport, Hawkchurch, and Lyme Meetings.

<sup>5</sup> Comprising Hawkchurch, Lyme, Bridport, and Kingcombe.

<sup>6</sup> Comprising Bradford, Ryme, Berwick, Batcombe, Evershot, Sherborne, and Whitfield.

<sup>7</sup> Transferred to Bristol, etc., Q.M. in 1855.

## A Glimpse of Ancient Friends in Dorset.<sup>1</sup>

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“ Our fathers were high-minded men,  
Who nobly kept the faith ;  
To freedom and to conscience true,  
In suffering and in death.”

This verse rises unbidden to my memory as I con the ancient records that were kept with such care by the Friends in the seventeenth century. Life to them was not easy but one continual struggle against that which they felt to be wrong, and with which they could therefore make no compromise. There is an intense interest in diving into these records. Having had an opportunity, last winter, of going carefully through the Minute Books of the Dorsetshire Q.M. and Dorset and Hants General Meeting, I have felt a desire to share with others the interest and stimulus I found there. Most of the information in this paper has been culled from these and the Dorset Book of Sufferings ; but when once started on any particular phase of the subject, I have gained further light from what other sources I could. It seems appropriate, now we are meeting in Dorsetshire, and are at this minute on land intimately connected with one of the earliest Friends in Dorset, that we should pause in the midst of our deeper intellectual studies to take a little dip into this bit of ancient history.

The first account that we have of the entry of Quakerism into this county is written at the end of the Dorset Q.M. book. It was penned in 1680, in response to a request from Friends in London<sup>2</sup> asking for particulars of the introduction of Quakerism into the various parts of the country, and runs thus :—

Att our Mens Meetinge y<sup>e</sup> 20<sup>th</sup> of y<sup>e</sup> first Month, 1680.

Let y<sup>e</sup> Many Vissitations of y<sup>e</sup> Lords loue & kindeness to vs ward be had in Continuall Remembrance.

The first freinds that Visseted us in y<sup>e</sup> loue of God ; And pre[ached] amongst us y<sup>e</sup> Gospell of glad Tydeings was our Dear freinde George ffox and Edward Pyatt whome the Lord Sent amongst vs and their Testimony

<sup>1</sup> Paper read at the Summer School at Bridport, 1907.

<sup>2</sup> See Preface to *F.P.T.*

proued Effectuall whoe at first when they Came to towne Enquired f[or] Seperated people and so went to a Baptist Meetinge att which time many were Convinced amongst of which William Bayly was one (who became an able minister of the Gosple amongst vs) with Tenn or Eleauen more ; Some of wh[ich] remayne alive to this day. The next that Came were John Scafe and William Beaton as wee well Remember and sometime after Came William Dewsbu[ry] in the liueinge power of God ; Dear Humphry Smith Ca[me] after and was very Serviceable heere to y<sup>e</sup> Convineeinge Confirminge of Seuerall who yet remayne as monum[ents] of y<sup>e</sup> Lords Mercy and neuer to be forgotten loue ; Glory to God for Euer and at his first Comeinge, was taken out of a Meetinge and Carryed to prison with a drum beatinge before him and remayned for a whole night in a nasty place or prison: John Moone [or, Moore] was also one of them that in the first breakinge forth of Truth vissited vs & also Ambrose Rigg. And both their Testimony very serviceable, besides others not heere Mentioned.

But as to the Sufferinges of ffreinds in this place Jt have not as yet binn much. And the persecutors that then were, they are moste of them dead.

This visit of George Fox to Poole was in 1655, and Poole seems to have been the very first place in Dorset touched, but others were not long behind.

In the following year, 1656, Quakerism penetrated to Bridport. Matthew Thomas, a North Country Friend, was brought to the Quarter Sessions at Bridport, having been apprehended as a wanderer, and he used his time of detention in the inn in preaching, by which many were convinced. Sarah Collier is believed to have been the very first individual to receive " the Truth " there, but amongst those reached were Thomas Bagg, with his mother, Love, and sisters, Sarah, Mary, and Abigail. As I shall have occasion to refer to these Friends again, I will not enter into more detail about them now.

In the same year, 1656, Weymouth had a visit from George Fox as well as from several other well known Friends ; Humphrey Smith went on to Sherborne, where many were convinced.

The following year, 1657, George Fox and Thomas Curtis visited Bridport, and Thomas Curtis, coming again later in the year, established a First Day meeting. Humphrey Smith, William Dewsbury, George Bewley, and two other Friends visited them that year.

Persecution began almost at once. People could not understand this strange people, and in the Book of Suffer-

ings we find that the indictments were very various under which they suffered.<sup>3</sup> They may be classed as follows :— (1) For going to steeplehouses to declare the Truth ; (2) For not attending worship at steeplehouses ; (3) For being vagabonds ; (4) For not putting off the hat ; (5) For travelling on the highway ; (6) For meeting and going to Meeting ; (7) For not paying tithes ; (8) For not paying towards repairing steeplehouses ; (9) For standing in the street ; (10) For refusing to swear.

Some of these we can quite understand. Although it was not an unusual thing in those days for a stranger to go into the steeplehouse and speak when the minister had finished, yet it must have been very aggravating to those who believed in their own creed and methods, to have these Quakers come in and denounce them in such very searching and bold language as we know they did, and we can hardly be surprised at their resenting it, and using against them the very harsh treatment which the law dealt out so liberally in those days to any who did not happen to coincide with the party at that time in power. We can also understand the fright they took at the refusal of Friends to swear, when there was so much unrest and rebellion afloat, and they could not grasp the fact that these men were obeying a higher law than the one which they were themselves obeying. A heart religion, an allegiance to the will of God as above man's decrees, they could not understand. The putting off of the hat was to them but another symptom of the insurrectionary spirit, which would not be subordinated to the king, and to those who represented him in the Courts. But we feel that they must indeed have been hard up, to find it necessary to imprison for such very small offences as some of the indictments were, if they can be called offences at all. The charge of vagabondry and standing in the street seem some of the most trivial. And yet to these Friends it was a very serious matter. They had a keen sense of their duty to one another, and of the way in which they ought to attend the different meetings in the neighbourhood, but when they did this, they had to do it at the risk of being taken into custody for it, or otherwise ill-used.

<sup>3</sup> See art. on "Penal Laws affecting Early Friends," in *F.P.T.*

In the year 1657, we find that some Friends going to, and returning from a meeting at Sherborne, were so abused that they had to retire to an inn, where they "tarried all night till the 4th hour of the morning."

1659, Hannah Guyer, of East Coker, was returning from a meeting at South Perrott. When she reached Hardington,

she was set vpon, & most wickedly abused & Dragged vp & downe, & much dirted, & otherwise abused in words after a barbarous manner by Ralph Gillam alias Delamont, and William Bampfieild alias Bonvill, of ye same parish & County aforesayde, shee never giveing them any provocation, But because shee was Jn scorn Called a Quaker & having been at a Meeting of ye Lords people 5 Miles from her own habitation.

She was finally sent home with a pass.

In 1658, three Friends, called Josiah Limbery, George Fry, and Thomas Sprague, went eight miles from home, to attend a meeting at Bridport. For this they were put into prison for some time, and then into the stocks.

In 1657, a Friend, George Bewley, was taken to the Town Hall at Bridport, there to be examined. As Friends naturally took much interest in the case, they assembled outside to know what was being done, and, if possible, to help him. This was taken as creating a disturbance, and they were pushed, hustled, and abused, and finally, after some of them had been very severely handled, three of them were sent to prison, three of them were badly beaten, and, a few days afterwards, a woman who had been there was apprehended and put in the stocks. The prisoners were kept in prison *a year* before they were released.

In the year 1659, a General Meeting of Friends was held at Cerne. The Dorset Book of Sufferings records this Meeting upon its first page, the book being headed thus :—

A

True & faythfull Record of ye Sufferings of ye Lords people  
Belonging to severall Meetings Jn ye County of Dorsett,  
As alsoe

The place where, & for What ye sufferings were, & ye manner how  
& by whom their Sufferings were Caused, with ye day, month,  
& yeare wherein it was Done; Being faythfully Collected  
And Recorded as a Testimoney to After Generations  
Against the Persecutors.

Besides the many and great Sufferings wch the Lords  
people by this generation Jn this Countye haue  
already suffered, and being already printed  
And put forth to publique View,  
Js not here Jnserted.

Being Written & Recorded by ye order & advice of the  
Lords people at their Generale Meeting at Broad Cerne,  
ye 18th day of ye 6th Month, 1659.

Notwithstanding all these persecutions, Friends grew considerably in numbers, and, in 1668, Discipline was established amongst them. George Fox was at this time visiting about the country with the view of settling Meetings for Discipline in different parts, and he was present at the first Meeting held in Dorset. It took place at Ryme, and Friends were present from sixteen different Meetings, among the places being Weymouth, Poole and Morden, Dorchester, Blandford, Milton Abbas, Cerne, Ryme and Berwick, Batcombe and Evershot, Bradford, Longburton, Bridport, Hawkchurch, Lyme. Each of these places was represented by three or more Friends. We see from this list how Quakerism had spread its branches right through the county, and we find that many places where Friends were then living are not mentioned here by name. For instance, William Scott, who is said to be a representative from Longburton, really lived at Sherborne, and many other smaller places are mentioned in the Book of Sufferings.

Of the forty-nine Friends who gathered together on this occasion, we know that eleven had already seen the interior of a prison, and probably many more, as we have information that in the years previous to 1668, when this Meeting was held, seventy-three Friends of Dorset were in prison at the same time. We have the names and records of sixty-five Friends, during the years 1656-1660, who underwent imprisonment, without reckoning those who suffered restraints, whipping, insults, and abuse. Their character may be gathered from the following, which is inscribed on the flyleaf of the Minute Book, showing the very great care that was felt to be necessary that the right Friends should be present at such meetings:—

Aduice of o<sup>r</sup> friend & Elder Brother in ye Truth, George ffox, concerning such as become Members of o<sup>r</sup> Monthly & Quarterly Meetings, what Persons they ought to bee, & how quallified for the seruice of such

Meetings, *viz.* : Monthly & Quarterly Meetings should be made up of two or three from every particular Meeting, of such as are weighty, seasoned, faithful friends, yt understands ye buisness of ye Church, & yt can give a Testimony of your Sufferings, & likewise how things are amongst you in every particular Meeting, for no unseasoned persons should goe to ye Quarterly Meetings, nor indeed to ye Monthly Meetings, but such as are single-hearted, seasoned, & honest . . . for friends fellowship must be in ye Spiritt & Power of God, which is the authoritye of these meetings,

and there is added, in fainter and different handwriting, " Jn wch they were at first sett up." At the bottom of the first page of the Minute Book is added the following, by another hand:—

Note yt at this meeting was o<sup>r</sup> Deer friend & Elder Brother in ye Truth, George ffox, who was then traulling through ye nation (being moued of ye Lord thereunto) Jn order to the settleing of both Monthly & Quarterly Meetings amongst friends in their respective Countyes, wch work ye Lord blest & prospered in his hands, whereby ye Churches of Christ came to be established in ye good order & Discipline of ye Truth to their mutuall Cumfurt and Eddification therein.

At this first Meeting for Discipline, it was decided to form two Monthly Meetings, the first one to comprise the above first six Meetings, and to be held at Thomas Strong's at Dorchester ; the other to comprise the remaining seven places, the first meeting to be held at Francis Williams's, at Bridport. In addition to these Monthly Meetings, a Quarterly Meeting was to be held " once in Every Quarter of a Year for and concerning the poor & other affairs of Truth." The first of these was to be held at Dorchester ; " & so to be appointed quarterly at such places as may be most convenient for Friends to meet in."

The very first Monthly Meeting was held at Bridport, 20th of Seventh Month, 1668. A book was immediately procured, and the first four entries made refer to the Monthly Meetings which were held before the date fixed for the Quarterly Meeting. This was evidently felt to be burdensome, and at the Quarterly Meeting, which was held at " ye Shipp " in Dorchester, it was decided that at present there should be only one meeting held in between whiles, and that should be for the whole county.

ELIZABETH B. RUTTER.

*To be continued.*

## Distribution of Literature in Cornwall.<sup>1</sup>

Austle, y<sup>e</sup> 21<sup>th</sup> y<sup>e</sup> 7<sup>mo</sup> 1734.

DEAR FRDS.

The Books you wear soe kind to order to be sent down to our County J Reциued, and J have distrebetted them amongstt the inhabetane in seuarall parts of our County, and the people Reциud them very Thankfully and Likes them very well, and if J had had as many more thay would all a been gone, for many hath come to ask for a Book and J had none for them.

Y<sup>e</sup> young people J gave you a Leitle acc<sup>tt</sup> of w<sup>n</sup> J was at Lastt yearly meetting holds itt very well, and is hopefull; aboue 30 coms constantt to our firstt day meetings at Austle, and sauerall of them to our week day meetting, and J may say w<sup>th</sup> thankfullness of heartt to the Lord the convincement still spreads, and the openness amongstt the inhabtance increaseth.

We have had y<sup>e</sup> company of our frd, W<sup>m</sup> Piggott<sup>2</sup>; he had very good saruis amongstt the peple. We are very glad of the visitts of faithfull frds.

Soe if you think well to send any more,<sup>3</sup> hear is Room to Reциue them. One Reason thatt maks me disirous of Books is y<sup>t</sup> sum preistts hear hath been preaching against y<sup>e</sup> Quakers and thear princpells, soe J toke sum Books of a markitt day, and gaiue them to thee people, and told them thay mightt see for themselves how disferantt our principles was to whatt the priestts had Represented them; and one of thee preistts stood Looking whill J was doing itt; soe J Leauē itt to your concideration to doe as you

<sup>1</sup> D. Portfolio 26.

<sup>2</sup> William Piggott appears to have been a Minister of London. His travels in America were recorded on the minutes of London Y.M. in 1728. The following probably refers to this Friend:—

“ At a Two Weeks Meeting held at y<sup>e</sup> Bull and Mouth in London, y<sup>e</sup> 22<sup>th</sup> 11 mo. 1727 :—William Piggott, of y<sup>e</sup> Parish of Stepny in Middlesex, Mariner, son of W<sup>m</sup> Piggott, late of Mitcham in the County of Surry, Coppersmith, Deceased, and Mary Poddy, Relict of George Poddy, late of y<sup>e</sup> Parish of Stepny aforesaid, Cooper, Proposed their Intentions of taking each other in Marriage, y<sup>ey</sup> have no Parents. Its Referred,” etc. The marriage was passed on the 5th prox. and took place in due course. William Piggott died in 1746, aged fifty seven years.

<sup>3</sup> The mind of the writer is still running on the subject of books.

think fitt. Our frds hear desired me to give you a Leitell acc<sup>tt</sup> how its w<sup>th</sup> us.

W<sup>th</sup> dear Love to you, and the whole heratadge of god,  
J remaine, your frd and Bro<sup>r</sup> in the unchangabe truth,

SAM<sup>ll</sup> HOPWOOD.<sup>4</sup>

To the meetting for Sufferings in London

Endorsed : To Joseph Cross at the fox in Cannon Street, or John Baker, sen<sup>r</sup>, London.

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### William White, M.D., F.R.S., of York.

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In Davies's *Memoir of the York Press*, 1868, p. 335, we read :—

“ Dr. White was a member of the Society of Friends. He practised as a physician for many years at York, and died there in 1790, at the early age of forty-seven. He was the author of *An Essay on the Diseases of the Bile*, York, 1771; and of *Observations on the Use of James's Fever Powder*, 8vo, London, 1774; and of two papers printed in the *Philosophical Transactions*: 1. Experiments on Air and the Effects of different kinds of Effluvia on it, made at York, 1778; and 2. Observations on the Bills of Mortality at York, 1782. Dr. White was also a contributor to some of the medical journals. A *Treatise on Consumption*, from materials left by Dr. White, edited by Alexander Hunter, M.D., was published at York in 1792.”

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Every man may esteem the Value of his Religion in proportion to the Love he finds towards God and his Neighbours, for on those depend all true Religion, and one of the greatest Marks that we sincerely love God is, when we use our Endeavours for the good and happiness one of another. From *Epistle to Friends*, by John Bellers, 1724.

<sup>4</sup> For Samuel Hopwood see THE JOURNAL, vols. i. and iv.; Minutes of London Y.M., vol. ix.; Robson MSS. T. R. 1.; *Record of Friends travelling in Ireland*, 1664-1765.

## Friends in Barbadoes.

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Some particulars of the history of Friends in the island of Barbadoes appeared in *The Friends' Quarterly Examiner*, Tenth Month, 1892. At that time nothing definite was known as to the ultimate fate of the Society's property in that island, and the traditional account was generally accepted as authentic. This was to the effect that the number of members was at last reduced to two, and then the one, having possession of the Minute Book, disowned the other and took the property. Since then, mainly through the exertions of George Vaux, a fairly complete account of the ultimate disposal of the Meeting Houses and graveyards in this island has been collected from the records of the Meeting for Sufferings.

It will be remembered that in the early days of Quakerism Friends in Barbadoes were a numerous and wealthy body. This is proved by the fact that the "sufferings" in the seven years from 1658 to 1695 amounted to no less a sum than £11,805, that in the year 1689 £100 was sent over for the relief of Friends in Ireland, and in 1738 £50 was subscribed towards the cost of building Arch Street Meeting House, Philadelphia.

There were five Meeting Houses in the island:—

Bridgetown Meeting House in Tudor Street, with about half an acre of land ;

Plantation Meeting House, Heathcoat Bay, near Speightstown, in St. Peter's parish, with  $14\frac{3}{4}$  acres ;

Thickets Meeting House, in St. Philip's parish, with 5 acres ;

Pumpkin Hill or Champaign Ground Meeting House, in St. Lucy's parish, with 4 or 5 acres ;

Spring Meeting House, in St. Thomas' parish, with 25 acres ;

Also graveyards at Pilgrim's, near Bridgetown, Hackleton's Cliff, near St. Philip's Church, and one on Francis Ford's plantation.

In the great hurricane of 1780, the Meeting Houses at Bridgetown, Speightstown, Spring, and Thickets were all destroyed. It seems doubtful whether any attempt

was made to rebuild any of them, though the funds belonging to Barbadoes Meeting were said to amount to £2,597 (whether sterling or currency is not stated).

Two Friends from Philadelphia, John Parrish and James Cresson, who visited the island in 1785, with considerable difficulty induced the surviving trustees, John Luke, Merchant, and Joseph Collyngs, Doctor of Medicine, to convey the property to new trustees. These were themselves; with Rowland Gibson, Planter, John Gibson, Doctor of Medicine, Joshua Luke, son of John Luke, and Joshua Gamble Jackman, all of Barbadoes; David Barclay, John Townsend, John Eliot, and Sylvanus Bevan, of London; John Pemberton, John Drinker, and James Smith, of Philadelphia; James Parrish and Henry Drinker, then of Barbadoes, but later of Philadelphia, and George Bourne and Joseph Bringham, of the latter place. The deed provided that the trustees should hold the property "for the use of the people called Quakers, and that the Meeting Houses and graveyards being totally destroyed, the persons resident in England and America were added that they by their joint endeavours might restore things to the ancient footing."

On 2 mo. 20, 1787, Daniel Offley wrote to the Meeting for Sufferings :—

Friends are likely to be considerable losers in Barbadoes, owing to several sums of money having been lost through want of care. Out of £2,597 only £500 is accounted for as received by John Luke. His son is expending this sum in rebuilding the meeting house & walling in the graveyard at Bridgetown. He is also commencing suits against persons claiming the property of the Society.

The later correspondence shows that the proposed suits never reached the law-courts, and it is more than probable that the contemplated rebuilding of the Meeting House did not advance beyond the stage of pious intention.

On 11 mo. 24, 1789, John Parrish and James Cresson wrote the Meeting for Sufferings that the Meeting Houses at Speightstown and Pumpkin Hill were in the hands of descendants of the caretakers, who were holding them with a view to acquire a possessory title.

On 11 mo. 16, 1792, the Barbadoes committee of the Meeting for Sufferings reported the receipt of another

letter from John Parrish, and also one from Benjamin Collyngs, of Barbadoes. They recommended that a power of attorney be given to Benjamin Collyngs.

On 3 mo. 18, 1796, it was resolved that a power of attorney should be given by the London trustees to William Holden (who was then about to proceed to Barbadoes), jointly with Benjamin Collyngs, with the object of making an effort to recover possession of these Meeting Houses. On 8 mo. 28, of the same year, William Holden wrote to the Philadelphia trustees that he had got possession of the deeds and had taken the opinion of eminent counsel, who intimated that "the result of legal proceedings would depend much upon unascertained facts."

On 2 mo. 17, William Holden's charges, amounting to £35 1s. 3d., were directed to be paid, and as the legal opinion was so dubious he was authorised to make a compromise with Thomas Gibson. On 3 mo. 3, £20 further was directed to be paid to William Holden. On 2 mo. 7, 1800, a letter was received from William Holden, who reported that he had had an interview with two ladies named Gibson, who held Spring Meeting House; one of them claimed to be "an indigent Quaker requiring relief," and considered her title to be as good as that of the trustees. Thomas Gibson was in possession of the burying ground at Bridgetown, but pretended to keep it in trust for such Quakers as might come to the island. W. Holden further reported that "the determined opposition of the persons in possession, the great uncertainty of success, and the certainty of heavy expenses deterred him from making any further attempts by resort to law."

The Meeting for Sufferings finally dismissed the subject from its books with the following minute:—

Wilson Birkbeck produced a letter from Wil<sup>m</sup>. Holden, whereby it appears that there is no probability of recovering any part of the property in Barbadoes. The Clerk is directed to lay up the letter with the papers respecting West India property.

George Vaux has collected the following particulars with respect to the after history of two of the former Meeting Houses:—

The burial ground and Meeting House at Bridgetown were sold by the Gibson family to the Wesleyans. A person recently living in the island recollected when grave-stones were to be seen there. It is now surrounded by a stone wall and iron railing. Sixty years ago the graveyard near Speightstown was still known as the Quakers' Meeting. It contained many gravestones which were large in size, and some had lengthy inscriptions, one as early as 1673. It has since been acquired by the authorities of the parish of St. Peter's, who have removed the wall that separated it from the churchyard, and there is nothing to show which, if any, of the stones mark Quaker graves.

The old graveyard at Hackleton's Cliff, near St. Philip's Church, is still kept in fair condition. It is surrounded by a stone wall with an iron gate. Passing through this, five or six steps lead to a yard, several feet below the level of the ground outside. Around this yard are nine tombs cut out of the rock, the openings to which are closed with stone slabs. One of these has on it the letters, R. W. and another, G.; these, no doubt, denote the burying places of the Weeks and Gibson families. Two of the slabs are partly broken so that the leaden coffins within are visible.

Respecting the present condition of the three country Meeting Houses, those at Thickets, Pumpkin Hill, and Spring, nothing appears to be now known.

C. DICKINSON STURGE.

#### NOTE.

Further information respecting Friends in Barbadoes may be obtained from the following articles, published in *The Friend* (Phila.):—"Friends in Barbadoes, and Extracts from the Journal of James Cresson," vol. 60 (1887), pp. 178, 187, 195, 203; "The Decline of Friends in Barbadoes," vol. 71 (1898), pp. 265, 275, 284, 292, 299; Addendum to the same, vol. 72 (1898), p. 11; "Decline of Friends in Barbadoes, Supplement," vol. 75 (1902), p. 245; "Barbadoes, Some Additional Facts relative to Friends in that Island," vol. 79 (1906), p. 205. See also *Friends' Quarterly Examiner*, 1892. G. V.

## Some Quaker Teachers in 1736.

The *London Magazine* for 1736 contains a curious notice of some of the members of the Society of Friends, whom the writer regarded as leaders in London.

### VERSES ON SEVERAL OF THE QUAKERS TEACHERS.

Accomplished *Gurney*<sup>1</sup> charms my ravished ear,  
His thoughts exalted and his language clear !  
No odd grimaces in his mien you'll see,  
But the whole man's from affectation free.

See *Storey*<sup>2</sup> kindles with seraphic flame !  
But *Fallowfield*<sup>3</sup> is always still the same.

But see where gentle *Drummond*<sup>4</sup> next appears  
With sense and judgment far above her years.

<sup>1</sup> John Gurney (1688-1740), was the son of John Gurney, (— 1721), who, with others, suffered much persecution and imprisonment in Norwich. (*F.P.T.* s.v. *Gourney*.) The elder Gurney appears to have been a man of means, according to the statement of his descendant, Hudson Gurney, who says (*Bidwell, Annals*, 1900, p. 9), "John Gurney, 1670, was a thriving merchant of Norwich, worth £20,000," adding, "John Gurney, his grandson, died 1770, worth £100,000, and I, the grandson of the last, wind up, 1850, with £800,000." John Gurney of the above verses was called, "The Weavers' Friend," from his successful advocacy of the claims of the Norwich manufacturers before the House of Commons. He declined a seat in Parliament. Two sermons preached by John Gurney at Gracechurch Street, in 1733 and 1737, and reported by Thomas Crowley, were printed, and are in **D**: There is a portrait of Gurney in Hare's *Gurneys of Earlham*. See also *Testimonies*, 1760, and MS. *Testimonies* in **D**., vol. 1. [EDS.]

<sup>2</sup> Thomas Story (— 1742), the well-known Minister and writer, of Cumberland and Pennsylvania. [EDS.]

<sup>3</sup> An obituary reference to John Fallowfield, as follows, appeared in the *London Evening Post*, of December 15th, 1744 :—On Monday last died at his house in Spitalfields, Mr. Jno. Fallowfield, an ancient and eminent Preacher among y<sup>e</sup> Quakers, a man much admir'd for his valuable Qualifications as a Minister, both by 'em and others. . . His words were uttered with y<sup>e</sup> utmost freedom and plainness, his manner was smooth and persuasive, not scourging or domineering, mixt with a becoming warmth, but free from enthusiastick passion ; and notwithstanding y<sup>e</sup> Infirmities of old age had somew<sup>t</sup> affected his natural good Temper of late years, yet his exceeding readiness to serve his Friends in all circumstances and at all times, shew'd his Love remain'd too strong to be conquer'd by human Weakness. By his Death y<sup>e</sup> Society have lost an excellent Preacher, an useful Member, and a truly serviceable Friend. (From a MS. copy, among Crosfield MSS. in **D**. See also several letters from J. F. in the same series of MSS.) [EDS.]

<sup>4</sup> May Drummond. See THE JOURNAL, vol. iv. A newscutting in **D**., dated 1736, states:—"On Sunday, in the Afternoon, Mrs. Drummond, the famous Quaker, held forth at the Ambrey [? Almonry] at Westminster, before a crowded Congregation, it being the last time of her preaching

From noble Caledonian blood she sprung ;  
 And soft persuasion tipt her easy tongue !  
 When to heav'n's king she doth direct her pray'r,  
 Th' astonish'd multitude press close to hear ;  
 And when she preaches, how the list'ning throng  
 Admire the melting musick of her tongue !  
 And while with ev'ry theme the maid complies,  
 \* She bids alternate passions fall and rise !  
     See rival *Padley*<sup>s</sup> next assumes her seat,  
 Slow, yet not dull, and without blust'ring, great.

in England." In a periodical of 1773, there appeared a poem, over the name, Clemene, entitled, "On seeing a Picture of the once celebrated May Drummond (a preacher among the Quakers) in the character of Winter." [Eds.]

<sup>s</sup> Benjamin and Susanna (Barton) Padley were well-concerned Friends of North Cave, Yorkshire. Benjamin (1658-1687) was the son of William and Elizabeth Padley, who were among the first-convinced in the district of North Cave and Eastern Yorkshire (see *F.P.T.*), and their son, Benjamin, during his short life, was an earnest upholder and disseminator of Quaker tenets. Two sons, Joseph and John, were born to Benjamin and Susanna, and after the father's death, 1687, a daughter was added, named Benjamina, who became a noted Minister. The author of *Birds of a Feather* (Gibson controversy), writing of women Ministers, says: "I think your most noted and most eminent is one Benjamine Paddle, of Bristol."

A sermon preached by Benjamina Padley at Gracechurch Street in 1737 is to be found in Joseph Ady's collection. In 1738, she sent forth in print *A Warning to the People called Quakers*.

In 1714, when travelling in Ireland, she is described as "of London," but we gather from a letter written by her to Grace Chambers (preserved in D.), that in 1724 she kept "a very good school" in Bristol. In 1731, the Morning Meeting in London received, per Richard Partridge, a certificate from the Men's Meeting in Bristol "signifieng their unity with her Ministry, and her Jntention to visit ffrriends in and about London and some Northern Counties." The following entry, without date, is taken from William White's *Friends in Warwickshire*, 1873, p. 95: "Paid for Benjamina Padley's horse, charges for five nights, 5s. 8d., and for doctor's stuff she had, 3s. and towards her going to Worcester, she being very poorly, 3s."

After prolonged research among the Registers, it has been ascertained that Benjamina Padley married Richard Partridge, of London, in 1742, at Wandsworth, to which place she had removed from the limits of Bull and Mouth M.M. in that year. Her death took place in 1753, and she was buried in Long Lane Burial Ground.

A tradition in the Friends' family of Rickman states that when Benjamina Padley visited Surrey, she generally lodged at the home of Abijah Wolverage, at Farnborough, who had a great esteem for his guest, and who named his only daughter, Benjamina, after her. A. Wolverage's son, of the same name, was in the employ of Caleb Rickman, at Hookland, Sussex, and was much respected. Benjamina Wolverage, on the death of her first husband, named Crabb, married Thomas Worster, of London, and the marriage of her daughter, Anne Worster, with Joseph Rickman, of Staines, brought the name Benjamina into the Rickman family and the allied families of Lucas, Kemp, Brown, and Penney. A search through the indexes of *The Annual Monitor* from 1813 to 1901

She warns the sinner of impending woe,  
 And shews the terrors of the gulph below :  
 But now her lofty theme does higher rise !  
 The Lord of life becomes a sacrifice !  
 On this dear, dreadful theme she mounts on high,  
 And draws her audience nearer to the sky !  
 † But now mark *Wyatt*<sup>6</sup> swell, and heave, and rave,  
 Like the Cumæan Sybil in her cave !  
 Like her she swells and rolls her eyes around,  
 And then bursts out in more than mortal sound !  
 Behold the gaping strangers how they throng,  
 Pleas'd with the tune of *Scott's*<sup>7</sup> melodious song !  
 Thy empty periods, and melodious tone,  
 Declare thee, *Scott* ! great Dulness' fav'rite son.  
 But lo ! the reverend *Harman*<sup>8</sup> next is seen,  
 With harsh, rough nonsense, and an awk'ard mien ;  
 His periods to unusual length extend,  
 And with a wak'ning † hallelujah end.  
 Then || *Fothergill*,<sup>9</sup> with strange affected tones,  
 Enthusiastic heaves, and sighs, and groans ;  
 He tires his hearers by repeating o'er ;  
 And the high roof re-echoes to his roar.  
 Truth and simplicity in *Kidd*<sup>10</sup> we see,

has not revealed the name, Benjamina, in any other Friends' families than those above-named. [EDS.]

<sup>6</sup> Probably Mary Wyatt, of Chelmsford, Essex (— 1745). Her *Testimony* states that " she laboured faithfully in the work of the ministry for about 50 years and travailed four times into Ireland, and twice into Holland and Germany upon Truth's account . . . to the convincing of several." William Gibson, the younger, in *Saul's Errand*, 1728, p. 29, complains of the strong language Mary Wyatt used respecting him. [EDS.]

<sup>7</sup> Perhaps, Samuel Scott. A sermon preached by him at Grace-church Street, in 1737, was printed for Joseph Ady in 1738. [EDS.]

<sup>8</sup> Does this refer to Jeremiah Harman (1707-1741), a grandson of Edward Harman, one of Cromwell's Ironside colonels? He lived at Ridgway House in North Middlesex, " an old Jacobean mansion in which lived a succession of Quakers." (*Transactions of the Congregational Historical Society*, vol. 3, p. 173.) He was a trustee of Yoakley's Charity in 1740, and he subscribed seven guineas to a fund to assist poor William Gibson in his need. He married Hannah Gurnell in 1732.

William Gibson, in one of his tracts, mentions a John Harman. We do not at present know whether either of these Friends was a Minister. [EDS.]

<sup>9</sup> John Fothergill (1676-1744), of Yorkshire, the noted Minister and traveller, father of John Fothergill (1712-1780), the eminent doctor and naturalist, and of Samuel Fothergill (1715-1772), the Minister. [EDS.]

<sup>10</sup> Benjamin Kidd (— 1751) was of Banbury, Oxfordshire, an active Minister of the Gospel. Sermons of his, preached at Horslydown in 1739, are extant in print. He visited North America in 1723, which

And none more zealous for the Lord than he.

Next see the blust'ring *Freeman*<sup>11</sup> leaves his place,  
 With a proud front, and insolent grimace !  
 By sounds uncouth, and antic gestures, he  
 Oft-times allures the crow'd to mockery ;  
 Of impudence and ign'rance he's his part,  
 And nought but nonsense issues from his heart :  
 He storms, he raves, and flings his arms around,  
 And all the meeting echoes to the sound.

\* From Pope's *Essay on Criticism*. † Mrs. Mary Wyatt always swells and heaves prodigiously, which gave occasion to my comparing her to Apollo's Priestess. ‡ This Gentleman is very fond of the Word *Hallelujah*, and generally concludes his Periods with it ; and always pronounces it with a very strong Emphasis especially on the last Syllable *Jah*. || Mr. John Fothergill repeats his Sentences many times over, which renders him very tedious.

The emphatic praise and censure of this little poem makes it a curious document for the history of Quakerism.

WILLIAM E. A. AXON.

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One of his children, when asked the vocation of her father, answered, " He is in the Committee Business."  
*Life of Samuel Morris*, 1907, p. 34.

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You cry you have nothing that's good in you, yet will you not owne that which letts you see it is so.

Nayler, *Salutation to the Seede of God*, 1655, p. 10.

visit is referred to by Thomas Chalkley (*Works*, 1766, pp. 111, 113, 114, 120), Daniel Stanton (*Journal*, 1772, p. 82) and Samuel Bownas (*Life*, 1761, p. 187). A letter from B. Kidd to Joshua Toft, from Lurgan, in Twelfth Month, 1729/30, is preserved among the Crosfield MSS. in D., which Library also possesses a letter from B. Kidd to Henry Bradford, dated from Camphill, near Birmingham, 8th of 10 mo., 1740. In D. also (Robson MSS.) is a copy of a letter from the same to John Wilson, of Kendal, written from " North Wales in Pennsylvania, 2d of 1st mo., 1723." At the close of the last epistle there is a reference to the death of Josiah Langdale, which occurred on board the ship on which B. Kidd was sailing to America (see THE JOURNAL, iii. 19n.). *A Poem on the Death of . . . Benjamin Kidd*, by Crito (Elijah Waring), was written in 1752 and printed. An abstract of Benjamin Kidd's will is given in *Quaker Notes and Queries* (the short-lived successor to *Quakeriana*), p. 5. [Eds.]

<sup>11</sup> Perhaps, Henry Freeman, who, according to William Gibson (*Saul's Errand*, 1728, pp. 8, 17, 18), was living " at the Corner of Fishmonger Alley, Southwark, a grocer." [Eds.]

## Friends in Current Literature.

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The enterprise of Headley Brothers, the Quaker publishers of 14, Bishopsgate Without, London, E.C., is again evidenced by their publication of a beautiful photogravure of *A Silent Meeting*, by J. Walter West, R.W.S. The picture, which measures 21ins. by 15ins., can be obtained in two states: Japan proofs, signed and numbered, for two guineas, and lettered prints for one guinea. The picture can also be obtained from Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

In these restless days it is refreshing to look at the calm and quietude depicted here, an outward stillness so profound that a robin has ventured onto the floor of the house, without disturbing any of the worshippers save a little girl who has turned her head to watch its movements, or being itself disturbed. The period represented would probably date back one hundred years; the arrangement of the house reminds us of Jordans in Buckinghamshire.

Headley Brothers' *Catalogue*, with particulars of New and Forthcoming Books, should be in the hands of book buyers. Many of the publications of this firm may be obtained from Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

*The Story of the York Adult Schools* has been compiled by Frederick John Gillman, in connection with the recent Jubilee celebrations of the York Schools. The book is illustrated with numerous portraits of early workers, groups of scholars, and school buildings (including a beautiful half-tone illustration of the premises in Lady Peckitt's Yard). Joseph Rowntree writes an Introduction.

*The Atlantic Monthly*, October, contains a charming article by President Sharpless, "A Pennsylvania Quaker Boy," descriptive of the everyday life of the early immigrant.

"The father was an autocrat, a kindly and wise one whose commands were never questioned. 'John,' said he to his boy at the table, 'John, hold thy plate.' 'I don't want that, father,' faltered the boy. 'I did not ask thee what thee wanted; I told thee to hold thy plate'; and John took what was offered, and ate it without a word. If too wet to go to the field, father and John could pull weeds in the garden. John did not understand why this was not as wet as the field, but father said not, and John accepted it as true. When too cold for other work, you could pick stones in the field. Again John could not understand why

prizing up stones frozen into the ground, with gloveless fingers, was not as cold as anything else ; but father said it was cold-weather work, and when John got home-sick at boarding school he sadly reflected that if only he could go home he would gladly even pick stones with the thermometer at freezing."

*The Quakers as Makers of America.* This pamphlet by Dr. David Gregg has been issued in a third edition by Friends' Book and Tract Committee, of New York.

The autobiography of Luke Woodard (1832 —) has been published under the title : *Sketches of a Life of 75* (Richmond, Ind. : Nicholson Brothers, 8 by 5½, pp. 246). This lively recital of a Minister's life and service introduces the reader to the revival among Friends in the West about 1858, the subsequent holding of General Meetings in various sections, and numerous other items of interest, "biographical, historical, and descriptive," referring to Friends on both sides of the Atlantic.

A massive volume of family history and genealogy has recently made its appearance : *The Langstaffs of Teesdale and Weardale ; materials for a history of a yeoman family, gathered together by George Blundell Longstaff, M.A., M.D., Oxon., F.S.A.* (London : Mitchell Hughes, 11¼ by 9½, pp. 1-176, with appendix, pp. i.-ccclxxix.) Dr. Longstaff and his collaborators must have worked long and arduously in the preparation of this monumental work ; there are numerous allusions to Friends, including extracts from M.M. minutes. One chapter, "The Quaker Contractor of Auckland," must receive separate notice in THE JOURNAL. The sixty-seven pedigrees which conclude the book give particulars of the following north-country Quaker families, viz. : Longstaffe, Raylton, Richardson, Dixon, I'Anson, Backhouse, Pease, and Coates.

*The Connoisseur*, for September, contains the following among its notices of recent book-sales : Visscher's "Map of New Belgium and New England," which had belonged to William Penn, and bore his endorsement to the effect that this was the map by which the bounds between Lord Baltimore and himself had been settled, realised £122. . . . A pamphlet of twelve pages, "A Letter from Dr. Moore,"<sup>1</sup> printed in 1687, small 4to, noticeable chiefly from the fact that the preface was written by William Penn, realised as much as £155. In his preface, Penn states that he is publishing the "Letter" to show the condition of the Colony of Pennsylvania, founded only some six or seven years previously, and "to serve for answer to the idle and unjust stories that the malice of some invent, and the credulity of others prepare them to receive against it, which is all the part I take in this present publication."

*Inquiries into Human Faculty*, by Francis Galton, F.R.S., has recently been reprinted in "Every Man's Library." Regarding Friends the author, a descendant of Friends,<sup>2</sup> writes :—

"I may take this opportunity of remarking on the well-known hereditary character of colour-blindness in connection with the fact that it is

<sup>1</sup> This is in Smith's *Catalogue*, but it is not in D.

<sup>2</sup> See *The Lloyds of Birmingham*, p. 129.

nearly twice as prevalent among the Quakers as among the rest of the community, the proportion being as 5.9 to 3.5 per cent.<sup>3</sup> We might have expected an even larger ratio."

The intermarriages of Friends and their objections to the fine-arts are adduced as reasons for this large proportion of colour-blindness.

Then follow statements which should not appear in a book which purports to be "brought up to date," and "revised by the author," the contrary being now the fact:—

"Quakerism is a decreasing sect, weakened by yearly desertions and losses, especially as the act of marriage with a person who is not a member of the Society is necessarily followed by exclusion from it."

A twelve-page biography of Elizabeth Fry appears in *A Book of Noble Women*, by E. M. Wilmot-Buxton (London: Methuen, 7½ by 5½, pp. 307, price 3s. 6d.).

Headley Brothers have published a fourth edition of *Quaker Strongholds*, by Caroline Emelia Stephen (7½ by 5, pp. 172, 1s. and 2s. 6d.) The author contributes a preface to this edition, but otherwise there are few alterations from former editions.

This book has found a place with many, inside the Society, outside, and "on the fringe." Theodore Waterhouse (1838-1891) writes,<sup>4</sup> "Most of it I like exceedingly. . . The parts I like best are those which deal with such features of Quakerism as are not necessarily peculiar to Quakers, though Friends have insisted upon them more strongly than most. . . An admirable chapter on Worship and Prayer."

*The Connoisseur*, London, for September, has an illustrated article on "Patience Wright,<sup>5</sup> Modeller in Wax," written by C. H. Hart, of Philadelphia. Patience Lovell was born in 1725, of Quaker parentage, in Bordentown, N. J., and died in London, 25th March, 1786. "When twenty-three she married Joseph Wright, who, a score of years later, died, leaving her a widow with three children. . . Being left by her husband with small means she made herself known by her small portraits in wax. She sought a wider field for her abilities by removing to London in 1772, where she soon became the rage, not only for her plastic work, but also for her extraordinary personal qualities, which drew to her rooms all the social and political leaders of the day." Her model of Lord Chatham is in Westminster Abbey.

A note to above article states that "James Claypoole, 'face painter,' born in Phila., January 22nd, 1720, is the first native-born American artist. He was a grand-nephew of Cromwell's son-in-law, John Claypoole." His grandfather was James Claypoole, who emigrated to America in 1683, and whose brother, John, married Elizabeth, daughter of the Protector. See Graff, "Claypool Family"; "The Friend" (Phila.), vol. 27 (1854), p. 172; Newport, "Eudemon," 1901, p. 513; Gummere, "The Quaker," 1901, p. 146.

<sup>3</sup> He cites *Trans. Ophthalmological Soc.*, 1881, p. 198.

<sup>4</sup> *Notes on his Life*, by Sir Edward Fry, 1894.

<sup>5</sup> For a query respecting her, see THE JOURNAL, iv. 6.

The peace lecture delivered by H. S. Perris, M.A., at the recent Summer School of the Free Churches, now appears separately as *The Cult of the Rifle and the Cult of Peace* (London: Clark, 7½ by 5½, pp. 61, 1s. net). Dr. Rendel Harris introduces the book to its readers.

*A Book of Thoughts, in Loving Memory of John Bright*, by his daughter, Mary B. Curry, comes to us now in a third edition (London: Headley, 6½ by 4½, pp. 384, 4s. 6d.) It consists of extracts for every day of the year: "some of the prose extracts are taken from books marked by John Bright's own hand, whilst many of the poems . . . will be recognised as his favourites by those who knew him." The extracts are clearly printed on thin paper, and nicely bound.

The paragraph in *The Gentleman's Magazine*, respecting Hannah Lightfoot, referred to in the last JOURNAL (iv. 159), is nearly the same as chapter v. of *Farmer George* (London: Pitman, 2 vols., 9 by 6, pp. 295 and 317) by the same author, Lewis Melville. In *Farmer George* there is a portrait of "Miss Axford (supposed to be a portrait of Hannah Lightfoot)," by Sir Joshua Reynolds. The minutes of Westminster Monthly Meeting dealing with Hannah are printed in Beck and Ball's "London Friends' Meetings," p. 255. As a result of the paragraph in THE JOURNAL, several communications have reached the Editors from, or relating to supposed descendants of H. L.

A new edition of the *Catalogue of the Books and Pictures in the Friends' Institute, London*, has been prepared and issued. (London, 13, Bishopsgate Street Without, E.C., 7½ by 5, pp. 186.) The Institute is rich in literature on a considerable variety of subjects, and also possesses a large number of portraits and photographs of deceased Friends and views of many places of Quaker interest. Copies of the *Catalogue* may be had, free of cost, by members of the Institute, on application to William Frederic Wells, Hon. Sec.

"Lake Mohonk and its Conferences" is an article by Herbert W. Horwill, M.A., in *The Quiver*, for November. We read:—

"The history of these assemblies involves an unusual biographical story. They were founded by twin brothers, Alfred H. and Albert K. Smiley, born of a Quaker family in Maine, in 1828. The two youths went to school and college together, and it is said that until the marriage of the former in 1856 they shared every article in their possession. For several years they were joint principals of a Friends' Boarding School, at Providence, Rhode Island. Then, with characteristic American readiness to turn from one occupation to another, they became hotel-keepers. In 1869, Mr. Alfred Smiley . . . bought Lake Mohonk ("the Lake of the Sky"), with a property of 300 acres. . . He was joined later by his brother. . . The total property now covers 5,000 acres. . . From the first, the proprietors have refused to provide any intoxicating drink, and prohibited dancing and card-playing. A few years ago the then Governor of New York State, who had been staying at Lake Mohonk, gave orders for his departure on a Sunday. Mr. Albert Smiley told him that it was against the rules. 'But this is my team,' expostulated the Governor.' 'The team may be yours, but the roads are mine,' was the firm rejoinder. Somehow, a Quaker upbringing teaches a man how to put his foot down."

Alfred H. Smiley died in First Month, 1903, since which time his brother has continued the work, with the assistance of his nephew, Daniel Smiley. Conferences on the Indians have been held yearly since 1882, and Arbitration Conferences since 1895. Reports of all these meetings are on file in **D.**, the run of Arbitration reports from 1895 to 1904, extra-illustrated with photographs of some of the chief speakers, having been presented by Joshua L. Baily. An article on the Californian homes of the Smiley brothers appeared in "The Friend" (Lond.), vol. 44 (1904), p. 199.

May Sturge Henderson, of Oxford, has published, through Methuen and Co., London, a new biography, *George Meredith: Novelist, Poet, Reformer* (pp. 325, 6s.).

*On Life's Highway* is the title of a collection of short sketches by (Mrs.) J. E. Maynard (London: Headley, 7½ by 5½, pp. 94, in artistic cover, 1s.). The author, who is a daughter of the late John Grubb Richardson, of Bessbrook, Ireland, but not now a Friend, states that the sketches are taken from her personal experience. The book is dedicated to the author's mother, Jane M. Richardson, of Moyallon House, Gilford, Ireland.

Henry Bryan Binns has written on *Botticelli*, in the series of monographs, "Masterpieces in Colour." (London: Jack; and New York: Stokes Co., 8 by 6½, pp. 77, 1s. 6d.)

*Blood against Blood* is a strong indictment of war, with a forcible contrast of "War Carnal; a Madness which Worldlings deem Wisdom," with "War Spiritual: a Wisdom which Worldlings deem Madness," by Arthur Sydney Booth-Clibborn (London: Headley, 7½ by 5, pp. 170, 1s. net.). The author traces his descent from two well-known Friends, Col. David Barclay, of Scotland, and John Clibborn, of Ireland.

*The American Pilgrim's Way in England to Homes and Memorials of the Founders of Virginia, the New England States, and Pennsylvania, etc.* (London: The Fine Art Society, 10 by 8, pp. 376, 20s.) is a beautiful volume, written by Marcus B. Huish and illustrated by Miss Elizabeth M. Chettle. Chap. xiii. (pp. 24) is devoted to a chatty account of "The Founder of Pennsylvania—William Penn," containing the very doubtful statement: "it is more than probable that it was due to his future wife that he too became a Quaker." The chapter is illustrated by reproductions of water colour drawings of Broyle Place, near Ringmer, Sussex, residence of Sir Wm. Springett; of King's Farm, Chorley Wood, Bucks, where W. P.'s first marriage took place; of Warminghurst, *i.e.* the farm buildings which are all that remains of the mansion; of the Blue Idol Meeting House, Thakeham, Sussex; and of Jordans, Bucks; and by several other pictures. The name of Penn's first wife is uniformly mis-spelled, *Guilielma*.

Two books prepared by Sir Alfred E. Pease, Bart., of Guisbrough, Yorks., have just appeared. One is *The Diaries of Edward Pease, the Father of English Railways* (London: Headley, 9 by 6½, pp. 407, 7s. 6d.).

The compiler has given us numerous extracts from the diaries of Edward Pease, of Darlington (1767-1858), his great-grandfather, covering the years 1824, 1838-1851, and 1853-1857. Sir Alfred Pease says, in his Preface, "I have hesitated before placing my prosy old ancestor in the public stocks, perhaps to be pelted by scoffers and critics. Yet Edward Pease's life, however uneventful, narrow, and peculiar it may seem, was devoted to his conception of his duty to his God and his neighbour." The Diaries are preceded by a discourse on Quakerism from the view-point of the editor, and by biographical sketches of Edward Pease and his wife, Rachel Whitwell (1771-1833). Many subjects of interest pass before the reader: family matters are introduced, some of them hardly suitable for publication; the references to George Stephenson and to the introduction of steam-traction are very informing; records of religious visits, frequently undertaken as companion to his son, John Pease, introduce the readers to numerous noted Friends; and there are frequent passages referring to his and his sons' commercial undertakings, and other happenings in the world around him. The period in which Edward Pease lived was one of much introspection and repression; his Quakerism was of a severe order, and modern innovations caused him much concern. His love for wife and children was abounding and full, and the death of his wife, and of other members of his family, are referred to with deep feeling.

Over forty pages of Appendices enlarge on some subjects referred to in the Diaries, and there is a good index. About a dozen illustrations are scattered through the volume, including portraits, views, and facsimiles. A slip has been made on page 187—the funeral was that of Rachel, wife of Thomas Pumphrey, not of the latter, who died in 1862.

The other book is *Rachel Gurney of the Grove* (London: Headley, 9 by 6, 18s. 6d. net). Rachel was daughter of Joseph and Jane (Chapman) Gurney, of Lakenham Grove, Norwich, where she was born in 1794. She died, unmarried, at Nice, in 1817. Her younger sister was Emma, wife of Joseph Pease, M.P., of Darlington, and grandmother of the editor. The book is a delightful record of a life of varied and quiet pleasures, a record mostly presented in correspondence between various members of the Gurney family. The eight portraits in colours are beautifully produced.

These two books forcibly remind us of the changed conditions under which we live to-day as regards religious biography.

The Friends' Social Union, 1, Woburn Square, London, W.C., has issued a useful compendium of information, entitled, *Books to Read on Social and Economic Subjects* (London: Headley, 2½d., post free).

Several historical articles of importance appear in the *Friends' Quarterly Examiner*, dated Tenth Month. Joseph J. Green writes on "Marshes and Meads," and places before us events in the life of Richard Marsh (c. 1630-1703/4), of Bristol and London, early Friend, and of his descendants, one of whom, his grand-daughter, Ruth Marsh, married in 1699, Richard Mead, M.D., "one of the most illustrious men of his age," but not a Friend. William Tallack introduces us to Friends of Hitchin,

including Francis Lucas, poet and ex-Friend ; John Thompson, collector of Quaker Literature ; Alfred and William Ransom, horticulturalists ; Isaac Brown, Joseph P. Drewett, Isaac Sharp, B.A., educationalists ; Joseph S. Sewell, James Hack Tuke, Charles Linney, Watson Grace, and Dr. William Wilson, connected with foreign missions ; and Thomas Shillitoe and Benjamin Seebohm, travelling Ministers. Josiah Newman has a valuable article on "The Family of John Eckley," of Herefordshire and Pennsylvania. John Eckley (1652-1690) was "the friend and companion of William Penn, who made him one of the first provincial Judges of Pennsylvania, and afterwards, at the age of thirty-four, one of the five eminent Friends who formed the Commissioners of State." The Eckley family was connected with the families of Vaston, Young, Lloyd, Goode, Lort, Prichard, Burge, etc.

Joseph Stephenson Rowntree, M.A., of Harrogate, has written a little book entitled, *The Sincere Desire. A Study in Prayer* (London: Headley, 7½ by 5, pp. 61, 6d.). The six chapters deal with the Definition, Origin, Perplexities, Conditions, and Object of Prayer, and with the Lord's Prayer.

Headley Brothers have just published for the Central Education Committee of London Y.M., a collection of *Notes of Sunday Talks with Children* (7¼ by 4¾, pp. 174, 1s. 6d. net). These talks were prepared by Freda Seebohm and Edith Sheppard for their class of Friends' children at Hitchin. They cover a considerable amount of ground, as indicated by the following selection from the fifty-two chapter-headings:—The Object of the Class, Quietness, Two Kinds of Truthfulness, Sacrifice, The Parable of the Sower, Charles Lamb and the Quakers, Yearly Meeting, James Naylor, Jonah, Abt Vogler, George Fox, Leadership, etc.

A very dainty edition of *Snowbound*, by John G. Whittier, with illustrations by Adelaide Hoyland (8 by 5½, 1s. net), has just been brought out by Headley Brothers, in connection with the Centenary of the poet's birth.

*Quaker and Courtier. The Life and Work of William Penn*, by Mrs. Colquhoun Grant (London: Murray, 9 by 6, pp. 259, 10s. 6d.). A perusal of this volume gives the impression that it has been hastily put together, without careful verification of all statements made. A very serious mistake occurs on page 48, where the author writes, "They [the Quakers] admitted two ceremonies—water baptism and the Lord's Supper, the first being the way of initiation into the Church, the second the means of maintaining communion with it ; but they held that inward revelation alone could free the soul from sin," etc. On page 50 we read, "Meetings for discipline were called quarterly, but ended by becoming monthly ones" ! and again (page 52), "A yearly meeting was held in London in 1675, for the purpose of assistance in cases of suffering for conscience' sake, and this practice continued to be observed till 1797." Why 1797 ? Of George Fox our author writes (page 90), "The sect, who at first had gathered round him, did not long entrust the defence of their principles to such a senseless enthusiast as George Fox, who, however, con-

tinued to preach till he was imprisoned at Nottingham in 1649," although she has previously stated (page 49, see also page 182) that "his followers blindly imitated their founder's habits." The Fotherly, Tichbourne and other families, who, according to Thomas Ellwood, resided in Buckinghamshire, appear to have been transferred *en bloc* to the neighbourhood of "the ancestral home of the Springetts," *i.e.* Sussex, (page 118). The laird of Ury, referred to by Whittier, was Captain David Barclay, and not his son, Robert, as stated on pages 184, 185. Surely William Penn never wrote to Sir John Rhodes, "I will be thy eternal crown, if thou art faithful" (page 123)? The exercise of a little more care would have prevented the not infrequent mistakes in names, as *e.g.* *Mary Penington* becomes, throughout the book, *Maria Pennington*, *Christian Molleson* appears as *Christiana Molteson* (page 183), *Amyrant* as *Anyraint* (page 17), *Thomas Lower* as *Thomas Lowther* (page 148), *Pennsbury* as *Pennsburg* (pages 153, 173), *J. J. Green*, as *T. T. Green*. The author of "*Memories of Jordans*," *W. H. Summers*, is invariably given as *Sumner*, and his book as "*Memoirs of Jordans*," and the title of *Maria Webb's* book is as often incorrectly spelled. The author believes the letter from *Hannah Penn*, which is printed on pages 215, 216, to be "the only one in existence"! A "List of William Penn's Works" is given in the Appendix, but this is not complete, and several dates of publication do not agree with those given in *Joseph Smith's* "Catalogue." But I have dwelt long enough (perhaps too long) on the faults of this book; may they act as a warning to others who write on Quaker subjects.

Mrs. Grant claims direct descent from the hero of her book, and the book is "dedicated to the Lady Elizabeth Knox, great-great-granddaughter of William Penn, the Quaker." The life and work of Penn are treated favourably and very readably, and there are several illustrations.

"In some brief autobiographical notes, Lincoln remarks that his ancestors, when they left Berks County, Pennsylvania, and removed to Virginia, were Quakers." These notes are given in full in *Henry Bryan Binns's Abraham Lincoln*, in "The Temple Biographies" (London: Dent; and New York: Dutton, 7½ by 5½, pp. 379, 4s. 6d.). Lincoln's Quaker ancestry through the Shipley family is also noted in this book, and there are several interesting paragraphs in the chapter on "Conclusions," in which H. B. Binns draws attention to the President's "affiliation to Quakerism." There are references, in passing, to the visits of Friends to the White House, notably to that of *Eliza Paul Gurney*, and the correspondence which ensued.

*The Westonian*, for Eleventh Month, has a very useful article, occupying most of the magazine, on Friends' literature in the libraries of Philadelphia, written by *Albert J. Edmunds, M.A.*, one of the Librarians of the Historical Society of Pennsylvania.

A new Quaker monthly makes its appearance with the New Year—*Friends' Witness to Scripture Truth* (Reigate, Eng.; *Edward A. Annett, Englemere*, 10½ by 7½, pp. 14, one penny, or 1s. 6d. per ann.). The editors are *Alice Mary Hodgkin, Samuel F. Hurnard*, and *Edward A.*

Annett. The editorial article states, "It is our desire to set forth the truth as revealed in Holy Scripture, and as held by the central body of the Society of Friends from its rise until the present time, especially keeping before us the testimony of the Bible and of our Society to the main truths, the Deity of Christ, His Atoning Sacrifice for Sin, and the Authority of the Holy Scriptures."

*The Outlook*, of New York, for November 30th, has an article by Joseph Allen Baker, M.P., on "What the London County Council has done for London and its People."

Last year's issues of "Bible Studies. Christ and the Scriptures," by Alice Mary Hodgkin, have been collected into a volume, entitled *Christ in all the Scriptures* (London: Headley, 8¼ by 5½, pp. 100, 1s. 6d.).

Books for review, and information suitable for future articles, will be welcomed.

NORMAN PENNEY.

## Editors' Note.

The Editors hope to insert in the next issue of THE JOURNAL some remarkable extracts from the records of the Prefecture of Police in Paris, respecting Stephen Grellet and William Allen, with an article thereon specially written for THE JOURNAL, by Gustav Lanson, professeur à la Faculté des Lettres de l'Université de Paris.

## Anecdote of Obed Cook, Schoolmaster.

There was a Friend of Southwark, Obed Cook,<sup>1</sup> who kept a boarding-school for boys, and who had some religious engagement resting on his mind, which he felt straitened how to accomplish on account of his school. This, however, was happily got over by my father [George Miller] and Richard Cockin taking the management of the boys during the absence of the worthy Friend, which, I believe, was some weeks—Richard Cockin taking the English department, and my father the classical; and it was said they kept the school in operation, greatly to the comfort of Obed Cook, who was delighted on his return to find all right.—William Miller in *Memorials of Hope Park*, p. 21.

<sup>1</sup> O. C. was a son of Alexander and Abigail Cook, of Glasgow. He was twice married. In 1784, he published *A Short Tribute* to his first wife, Elizabeth Archer. He died in 1795, aged seventy.

## Early Quaker Booksellers of York.<sup>1</sup>

### THOMAS WAITE

was a bookseller and publisher in the Pavement. Several tracts, written by George Fox, Richard Farnsworth, James Nayler, and William Tomlinson, were printed for him, all in 1653. We do not find his name on any imprints of any other year. He died in 1695. See *THE JOURNAL*, ii. 32, and esp. *F.P.T.*

### THOMAS HAMMOND, JUN.,

in connection with other printers, issued *The York Mercury* for some years from 1718. In 1718, his address was "the Pavement, opposite to Market Cross," in 1730 he was in "High Ouzegate," and in 1734 again, "the Pavement." He is described by Thomas Gent<sup>2</sup> as "a mean-spirited, self-conceited Quaker," and "a quacking bookseller." In 1740, his name appears on the title page of a volume of sermons by Thomas Story and also on a volume of verses by the same author.<sup>3</sup> Thomas Hammond the elder was clerk of Yorkshire Q.M. for forty-five years. He died in 1730, and his son in 1744.

### NATHANIEL BELL

was a bookseller at the same period as Thomas Hammond, and his name is given with that of the latter on the imprints of the pamphlets by T. Story already alluded to. He is described as "bookseller in Pavement," on the York reprint of *The Life of John Roberts*, published c. 1750. "He was elected one of the city chamberlains in the year 1757." His death took place in 1778, at the age of seventy-five years.

<sup>1</sup> See *A Memoir of the York Press, with Notices of Authors, Printers and Stationers, in the 16th, 17th, and 18th Centuries*, by Robert Davies, F.S.A., Westminster, 1868.

<sup>2</sup> Gent was a "typographer, author, printer and artist," of York. Though no Friend he was occasionally employed to print for Friends, see Joseph Smith's *Catalogue*, ii. 459.

<sup>3</sup> These were printed by James Lister, of Leeds, who was, presumably, a Friend. Lister also printed an edition of Joshua Middleton's *Call to Prophane Swearers*, in 1736, and the eighth edition of Penn's *No Cross No Crown*, in 1743. The Yorkshire Q.M. Registers give the death of a James Lister, of Leeds, in 1753, and of his wife, Rachel, five months later.

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