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FRIENDS' HISTORICAL  
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THE JOURNAL  
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VOLUME 1, 1903-1904.

CONTAINS :

The Handwriting of George Fox. *Illustrated.*  
Our Recording Clerks :  
    (1.) Ellis Hookes.      (2.) Richard Richardson.  
The Case of William Gibson, 1723. *Illustrated.*  
The Quaker Family of Owen.  
Cotemporary Account of Illness and Death of George Fox.  
Early Records of Friends in the South of Scotland.  
Edmund Peckover's Travels in North America.

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VOLUME 2, 1905.

CONTAINS :

Deborah Logan and her Contributions to History.  
Joseph Williams's Recollections of the Irish Rebellion.  
William Penn's Introduction of Thomas Ellwood.  
Meetings in Yorkshire, 1668.  
Letters in Cypher from Francis Howgill to George Fox.  
The Settlement of London Yearly Meeting.  
Joseph Rule, the Quaker in White.  
Edmund Peckover, Ex-Soldier and Quaker. *Illustrated.*  
"William Miller at the King's Gardens."

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VOLUME 3, 1906.

CONTAINS :

Words of Sympathy for New England Sufferers.  
David Lloyd. *Illustrated.*  
King's Briefs, the Forerunners of Mutual Insurance  
    Societies.  
Memoirs of the Life of Barbara Hoyland.  
"Esquire Marsh."  
Irish Quaker Records.



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

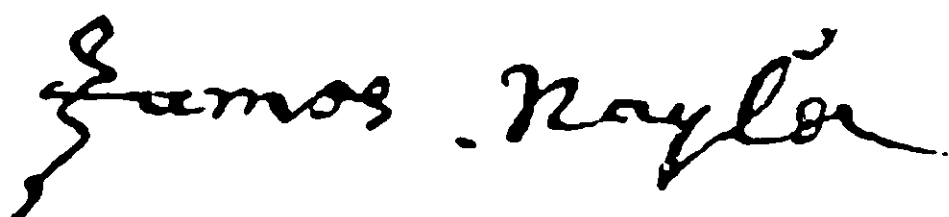
**F.P.T.**—"The First Publishers of Truth," published by  
the Friends' Historical Society.

## Notice.

The Annual Meeting of the Society will be held in  
The Library at Devonshire House, on Fifth Day, the  
19th of Fifth Month, at 2 p.m.

## Notes and Queries.

STANDARD SPELLINGS.—I. *James Nayler*<sup>1</sup>.—The forms *Naylor*, *Nailor*, and *Nailer*, appear on several printed tracts, but the majority have *Nayler*. Besse gives *Naylor*; the MS. *Journal of George Fox* has mostly *Naylor*, though the forms *Naylor* and *Nayler* are almost impossible to distinguish in the hurried writing of the narrative portions of this MS. Abram R. Barclay (*Letters, etc., of Early Friends*, p. 38n) writes: "The editor has carefully compared the signatures at length in his early letters and plainly discovers it to be *Nayler*." Here is a facsimile of the signature:—



II. *William Bayly*.—Many of this Friend's printed tracts are thus subscribed, and the title page of his "Wrightings" has *Bayly*. Two or three of his tracts have *Bayley*; Besse prints *Bailey*.—See THE JOURNAL, vi. 163n.

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THE ANCESTRY AND LIFE OF RICHARD FRAME.—In 1692 William Bradford, the Quaker printer, of Philadelphia, published a small quarto of eight pages in rhyme, entitled "A short DESCRIPTION OF PENNSYLVANIA," the name of Richard Frame appearing on the title page

<sup>1</sup>This attempt to standardise the spelling of the names of early Friends is the result of some amount of research, but the Editors would gladly welcome further light on the subject, whether confirmatory or otherwise.

and at the end of the work as the author. The only known copy of this little book, which is believed to be the earliest Philadelphia publication in verse, is in the Library Company of Philadelphia. No other mention of Richard Frame is to be found in the records and collections of Pennsylvania. Any information as to his birth, ancestry, or other facts of his life is requested. Was he related to the Quaker Freames of Gloucestershire? A Thomas Freame, of Avon, Gloucestershire, England, made his will September 5th, 1682, and it was proved at Philadelphia, Eighth Month 10th, 1682, being the first will recorded in Philadelphia. No children are mentioned. Robert Freame, of London, "late of Cirencester," Gloucestershire, who was concerned in early land ventures in Pennsylvania, was the father of Robert Freame, a Friend, of London, grocer, and grandfather of Thomas Freame, who was married in 1727 to Margaret, daughter of William Penn.—ALBERT COOK MYERS, Moylan, Penna., U.S.A.

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GAWEN LAWRIE, QUAKER GOVERNOR OF EAST JERSEY.—This Friend is ascribed to Hertfordshire by Joseph Smith (*Cata.* ii. 87), but in 1676-77 was a merchant in Three Kings Court, Lombard Street, London. In 1684 he went over to East Jersey as Deputy Governor, taking up his residence at Elizabeth Town, where he died in the autumn of 1687. He wrote several accounts of East

Jersey. When and where was he born, and who were his parents?—  
ALBERT COOK MYERS.

---

NICHOLAS LUCAS, QUAKER PROPRIETOR OF WEST JERSEY.—He was of Hertford, “maulster,” having suffered persecution as early as 1658 and lying in jail at Hertford, under sentence of banishment, from 1664 to 1672. In 1676, as one of the proprietors of West Jersey, he joined with Penn and Lawrie in writing an epistle respecting that Colony. The dates and places of his birth and death and other facts of his life requested.—ALBERT COOK MYERS.

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WILL OF GILES BARNARDISTON (Abstract).<sup>2</sup>—I, Giles Barnardiston, jun<sup>r</sup>, of Clare in the Countie of Suff., doe make and ordaine this my last Will and Testament in maner following:—

Item: I doe give and bequeath unto my deare wife Frances Barnardiston my house or Mesuage lately purchased of William Fenton and a little Tenement lately bought of Thomas Hewes, Saymaker, with all the Out-houses . . . land lately bought of Thomas Goulding, gent . . . a messuage bought of Lewis Plum̄ . . . As alsoe all my houshold stuff Plate and furniture. . .

Item: I give unto my Cousin Susan Plum̄ youngest daughter of of my Sister Plum̄, when shee shall happen to marrie, or attaine the Age of twentie foure yeares the summe of fifty pounds:

Item: I give unto my Sister Plum̄'s Children and my Sister Johnson's Children that then shall

<sup>2</sup> From a copy in the possession of J. Pim Strangman.

be living the Hundred pounds in my ffather's hands left mee by my Grandmother. . .

Item: I also give unto Francis Waldegrave my Wife's Brother Three hundred pounds. . .

Item: unto such Servants as shall be with mee at the time of my departure three pounds apeece and unto Eliza Cornwell, wife to John Cornwell and Tim Potter and his wife foure pounds apeece;

Item: unto my beloved friends Jonathan Jonson and Sam<sup>l</sup> Wallingfeild my two horses each of them one . . .

Item: unto Thomas Hewes a Parish-Child brought upp in my house, and at present with mee fiteene pounds when . . . twentie foure.

Item: I give and bequeath unto my trustie and well beloved friends Fran. Waldegrave, John Cornwell, Sam<sup>l</sup> Wallingfeild, Tho. Burrowes, Ezek. Sheldrake, the full sume of twentie pounds for them to dispose thereof to the People called Quakers in the towne of Sudbury, as they shall see meet in the wisdome of God. . . Unto the poore of Clare . . . tenn pounds And unto the people called Quakers in the same Towne the sume of thirtie pounds . . . to be disposed . . . with the advice of John Cornwell, Tho. Humphrey, and Stephen Jay as they shall see most meet in the truth.

Item: unto Thomas Ludgater, Josiah Smith and Tho. Drywood tenn pounds to be disposed on by them to the poore of the Quakers in the Towne of Cogshall:

All the rest and residue of my estate, reall and personall, both upon the Land and Seas . . . I give and bequeath unto my

beloved wife, Frances Barnardiston. . . . Executrix, and Francis Waldegrave, her brother, Executor. . . .

In witness whereof . . . the fift day of the fourth Moneth com'only called June in the yeare of our Lord One thousand six hundred seventie nyne.

GILES BARNARDISTON.

Sealed and delivered in the presence of (The marke of) John Mauburn, Arthur Farfax, John Goodall (y<sup>e</sup> marke of Mary Mauburn).

Proved at London 7 February, 1680 [1680-81] by the executors named, who were sworn on the Holy Evangelists, etc.—(Pre-rogative Court of Canterbury, Register "North," fo. 20).

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PENN PORTRAIT. —Friends' Reference Library possesses a much-faded and soiled photograph of an oil painting bearing the words "William Penn, Founder of Pennsylvania U.S.A., Born A.D. 1644, Died 1718." Written upon the mount of the photograph appears the following:—"Photograph of the original oil painting of the celebrated William Penn. It represents him about middle age, and is the most dignified and only life size painting known. It has been adjudged by experts to be the work of Jushua Richardson, and painted about the year 1689. It is the property of W. Rowland Oliver, Esq., 68, Haymarket, London, S.W."

In *The Friend* (London), 17th June, 1892, Wilfred Whitten gave a brief description and history of this picture, which had been exhibited at the Tract Dépôt during the Yearly Meeting of that year. Recent inquiry in many quarters

has failed to give any clue as to the present location of the picture. Rumour says that it found a home in America many years ago. Any information will be welcomed by the Librarian, Devonshire House, Bishopsgate, London, E.C.

---

GEORGE GEE, OF MANCHESTER (iv. 86; vi. 143; vii. 2).—I think *Manchester* will be correct. I do not remember any Gees in the Midlands, but they are common in Manchester and Wigan.

John Whiting, in his *Memoirs* (1791, p. 442), says of George Fox:—"Travelling up and down, and working at his trade (which was that of a shoemaker) between whiles; particularly at Mansfield in Nottinghamshire, till about the year 1647, when he began more particularly to declare the truth."

George Fox, in his *Journal*, expressly says (1647):—"Passing on I went among the professors at Dukinfield and Manchester where I stayed a while," and in the next paragraph comes the first mention of Mansfield, so John Whiting's remark explains his manner of life and work up to that time.—EDWARD WATKINS, Fritchley, Derby.

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EARLY WEDDING CERTIFICATES. —Reference was made in THE JOURNAL, vol. vi. p. 180, to the oldest known wedding certificate, dated 25 ix. 1666. John William Graham and J. George Brockbank send us particulars of a still earlier one, relating to the marriage of Thomas Ellwood, of Allonby, and Mary Ritson, of Mowbray, at the "Meeting place upon Mawbray Bancke," 4. lii. 1665. The form



of certificate is much as that of to-day, but Mary promises "to be a faithfull & *an obedient* wife." Both parties sign with a mark; the witnesses are John Atkinson, John Saull, Rob: Saull, John Benson, John Waite, Tho: Wilkinson, Jane Spott, Francis Leithes, Nicholas Beeby, all the names save the last being in one handwriting. The original certificate is now in the Bodleian Library.

J. W. Graham writes: "The interesting thing about this marriage is that it took place in the open air at the usual place of meeting (where several other weddings also took place) on Mowbray Bank, a group of sandhills by the sea a little north of Allonby in Cumberland. It was a very secure place, with safe hollows among the sandhills, for meeting. Soldiers could not approach without being seen by a watcher; on one side was the sea, and on the other a broad flat space of land inland, perhaps swampy at that time."

J. G. Brockbank has presented to D. a photograph of this interesting certificate.

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FRIENDS AND THE LEARNED SOCIETIES (vii. 30).—Charles May, High Cross, Tottenham, writes:—"I do not see any mention of the name of my great-uncle, Charles May, civil engineer, who was elected a Fellow [in 1854] for his skill in constructing some of the most important astronomical instruments at Greenwich Observatory, with an accuracy never before attained. He died in August, 1860, and was buried in the Friends' Burial Ground at Peckham."

J. J. Green sends a further list, all of the persons named being originally Friends:—

Richard Brocklesby (1722-1797), author of medical works, including an Essay on therapeutic application of music. Admitted 1746.

John Sims (1749-1831), physician to Princess Charlotte, Editor of Curtis's *Botanical Magazine*. Original Fellow of the Linnaean Society, Admitted F.R.S. 1814.

Robert Willan, M.D. (1757-1812). Physician and Dermatologist. Published in parts *Description and Treatment of Cutaneous Diseases*. Admitted 1809.

Michael Bland (d. 1851), son of Thomas Bland, of Norwich, Admitted 1816.

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RICHARD SCORYER AND HIS SCHOOL AT WANDSWORTH.—It appears from a note in the handwriting of my great-grandfather, Joseph Ball, that his father, also named Joseph Ball, was educated at the school of Richard Scoryer, or Scoryer, which is referred to in *Annals of the Early Friends* (Samuel Harris & Co., London, 1877), p. 134, as "the celebrated college of Richard Scoryer" at Wandsworth, where Stephen Crisp, who died in 1692, aged sixty-four years, was an usher in early life. I do not know the date of the birth of my great-great-grandfather, but it must have been much later than that of Stephen Crisp, for the former is described, in the Life of Thomas Story, as a young man in 1718.

If any reader of THE JOURNAL can furnish any further information as to this "celebrated college," I shall, as a matter of family

interest, be much obliged for it.—  
 RICHARD F. BALL, Theydon Copt,  
 Epping.

[The allusion to Stephen Crisp in *Annals of Early Friends* is incorrect, it was *Samuel* Crisp (d. 1704) who was usher at Richard Scoryer's School at Wandsworth, see *Memoirs of Samuel Crisp*.

A document<sup>3</sup> issued in 1697 by the Morning Meeting and Meeting for Sufferings, under the direction of the Yearly Meeting, concludes with the following paragraph:—  
 "That whereas there may be diverse young men amongst Friends, that are already, in some degree, capable of teaching children, if any such come recommended from the Monthly or Quarterly Meetings, Richard Scoryer, of Wandsworth, near London, offers freely to inform and direct such in his method of teaching children, and take some pains in completing them in writing or arithmetic; they providing for themselves meat, drink, and lodging."

From the minutes of Horsley-down (now Southwark) M.M. it is seen that Richard Scoryer had a School in Southwark in 1681. In 1689 he obtained permission from the Six Weeks Meeting "to haue y<sup>e</sup> two Roomes ouer y<sup>e</sup> meeting house in y<sup>e</sup> park for a Scoole Roome att 4<sup>li</sup> p Annum." George Chalkley appears to have succeeded Scoryer about 1693; the latter probably then opened a School at Wandsworth, as his name frequently occurs on the books of Wandsworth M.M., beginning in 1695.—Eds.]

<sup>3</sup> Quoted in Samuel Tuke's *Five Papers on Education*, 1843.

MENNONITES.—What assistance as extended to Mennonites removing to Pennsylvania is shown by the minutes of London Yearly Meeting, 1709.—A. C. MYERS.

[In 3 mo., 1709, Henry Gouldney made application to the Meeting for Sufferings for assistance "on behalfe of abo<sup>t</sup> Sixty Persons y<sup>t</sup> have been lately obliged to Leave their Native Country the Palatinate on Acco<sup>t</sup> of General Poverty and Missery (and are now here) being by Religion them called Minists." Five Friends were appointed to make enquiries, with power "to hand to them any sume not exceeding five pounds."

The following month Henry Gouldney and Daniel Quare reported that they had "discourst them abo<sup>t</sup> their p<sup>s</sup>ent Circumstances, and don't find them under any p<sup>s</sup>ent Necessity, having a dayly allowance from some Charitable p<sup>s</sup>ons."

This report appears to have made Friends doubt the wisdom of their former decision, for at the next meeting, held on 4 mo. 10, we find the following minute:—  
 "Whereas Some Minists did lately make Application to friends for Assistance, and this meet having ordered them five pounds, its now not thought proper for this meet to allow it them. Therefore its left to p<sup>t</sup>icular friends to contribute towards their Reliefe such Charity and in such manner as they shall see meet. Jt's now proposed that a Quantity of friends Books in High Dutch w<sup>ch</sup> are at the Chamber be given to Simion Warner to hand to y<sup>e</sup> Minists and others lately come over from the Palatinate in Germany."



The Yearly Meeting held four days later took quite a different view of the affair, and "consents that the meet for sufferings may advance as they see meet for Relief and Assistance of some poor Palatinate People called Minists ary sume not exceeding fifty pounds."

Again turning to the minutes of the Meeting for Sufferings, 4 mo. 24, we find the minute from the Yearly Meeting had been read, "And the meet being given to understand that they [the Minists] are abot to export themselves beyond sea—Jt's thereupon Referred to Rich<sup>d</sup> Diamond, Silvanus Grove, John Whiting, Dan<sup>l</sup> Phillips and Peter Bowen . . . to discourse y<sup>e</sup> said People to know w<sup>t</sup> sume will answer."

On 5 mo. 1 "Dan<sup>l</sup> Phillips brot in a Receipt of fforty-eight pounds paid on the Minists accot for their Passage to Pensilvania, and that y<sup>e</sup> Remainder was given to y<sup>e</sup> Surgion."]

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MS. DIARY OF THOMAS GWIN.—Who now owns the MS. Diary (646 pp., quarto) of Thomas Gwin (1656-1720), the Quaker merchant and mariner, mentioned by Frances Anne Budge in *Barclays of Ury* (London, 1881).—ALBERT COOK MYERS.

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WESLEY'S DUTCH QUAKER FROM IRELAND. (ii. 123, iii. 86).—Jos. Taylor, of Friends' Mission, India, writes that among his mother's ancestors was a John Garratt, who, he always understood, was "a minister and friend of John Wesley." He was the grandson of Lieut. George Garratt, who went to Ireland from Roydon, Essex, with Ireton, but became a Friend

shortly after (about 1653). See Moate Registers, Book no. i., p. 21. His son, John's father, emigrated to France, but the family returned to Ireland. It is likely that John was born in France, as he was generally called "Monsieur," and this probably was the reason of Wesley's description of "Dutchman." John Garratt married Anne Alment, of Cork, at Cork, in 1729, and died 28 vii., 1770, at an advanced age. He was a chocolate manufacturer. Capt. Richard Garratt, of Peshawur, from whom much information has been received, has seen John Garratt's will. Joseph Taylor thinks that this John Garratt answers better to Wesley's description than Gharret Van Hassen, referred to in the second reference above.

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JAMES LOGAN'S ANCESTORS (iii. 2).—"My father [Patrick Logan]" says James Logan (1674-1751), Wm. Penn's Pennsylvania agent, in his autobiography, p. 238 in my *Immigration of the Irish Quakers into Pennsylvania*, "was born in E[ast] Lothian in Scotland; was educated for the Clergy [M.A., Edinburgh, says *Proud*, l. 473], and was a Chaplain for some time [to Lord Belhaven, says Keith, *Councillors*, 5]; but turning Quaker he was obliged to go to Ireland and to teach a Latin School there." "I, Patrick Logan," is the record in the Logan family, "and my wife Isabella Hume ["my Mother was Isabel Hume, Daught of James Hume—a younger Brother of the House of St. Leonards, of the Shire of Mers (as I think) in South of Scotland. He was manager of the Estate of the Earl



of Murray—who owed, but never paid him £1500 Sterl., tho the said Earl lodged for some years in his House in the Shire of Fife. My Grandmother, before she married, was Bethia Dundas, Sister of the Laird of Dundas, of Dldiston, about 8 miles west of Edinburgh, a fine seat, and the Earl of Murray assisted my Grandfather in carrying off my Grandmother. She was nearly related to the Earl of Panmat (Panmure).” James Logan’s autobiography] came into Ireland about the middle of the first month, 1671,” settling at Lurgan, where his son James Logan was “Born the 20<sup>th</sup> of ye 8<sup>th</sup> m<sup>o</sup>. 1674, about the dawning of the day on ye 6<sup>th</sup> day of ye week.” James Logan’s brothers and sisters were: Ephraim, Bethia, Hannah, Tobiah, and William. Of these all but William died in childhood. William Logan (1686-1757) became an eminent physician of Bristol, England. A reproduction of his portrait will be found at page 18 of my *Hannah Logan’s Courtship*. After his father’s death James Logan’s mother married a second time out of Friends’ Meeting to—Henderson. She and her husband emigrated to Pennsylvania, in 1717, and died with her son in Philadelphia in 1722.

James Logan, it will be observed, is strangely silent in his autobiography concerning the parentage and ancestry of his father Patrick Logan, although speaking in much detail of his mother’s noble ancestor. No acceptable authorities have as yet been adduced to support the statements made in some accounts of the Pennsylvania Logans, that James Logan was descended from the Logans of Restalrigg. A search for the parentage of Patrick Logan should be made in the Edinburgh wills and other Scotch manuscript sources. It would also be interesting to have his record from the rolls of the University of Edinburgh. — ALBERT COOK MYERS.

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Some of our readers have doubtless endeavoured to read the typographical riddle to be found on page 7 of our last issue. A correspondent writes: “It is one of the best I ever saw. I passed it after much thought as an antiquarian abbreviation to be enquired about, and only found the key after 3½ pages.” The solution of the puzzle is simply “A.M., rector”!

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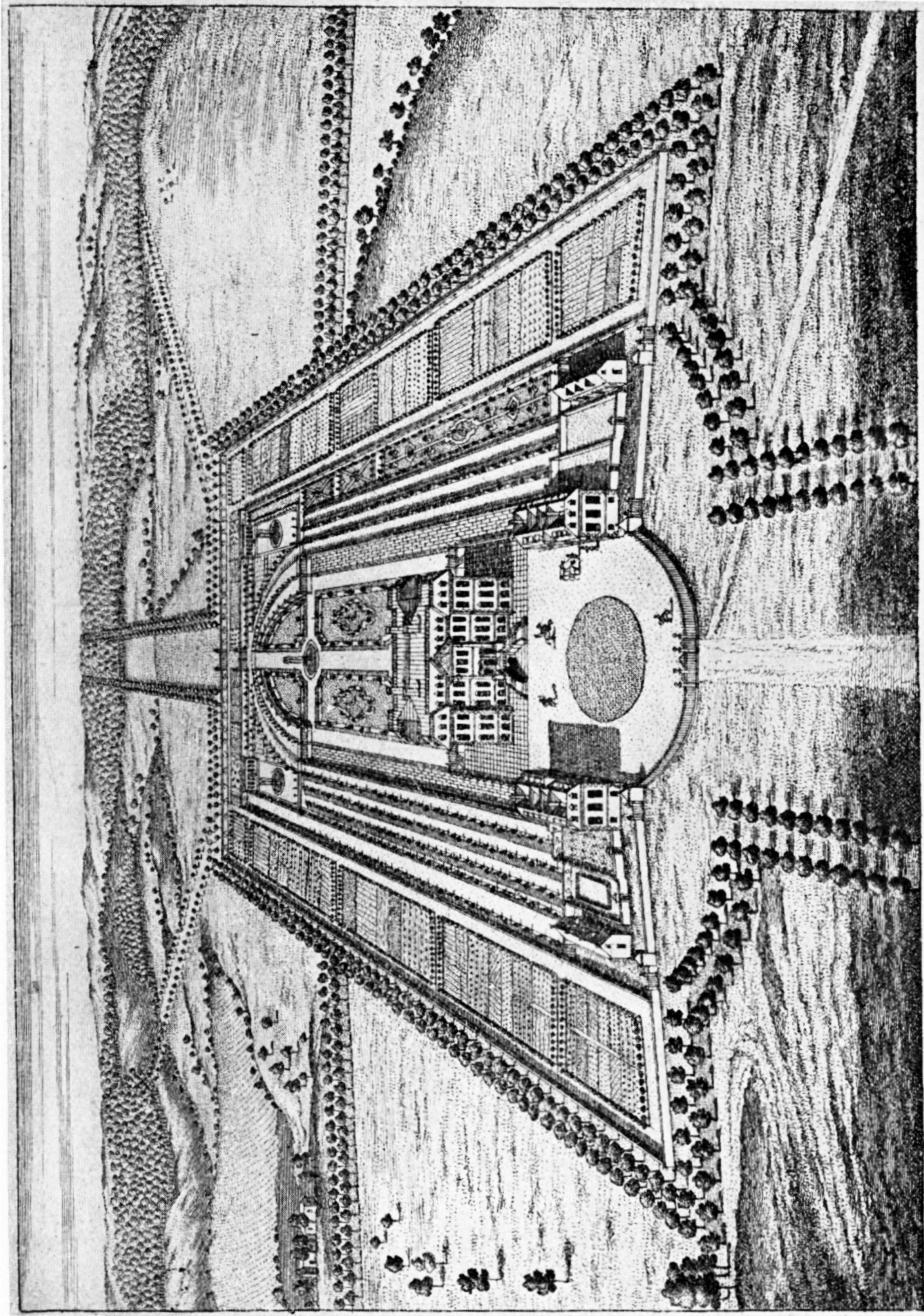
### Obituary.

James Boorne, of Reading, and later of Cheltenham, died on the 2nd of Second Month, aged eighty-five. He took much interest in the history of Friends and contributed to the Society’s periodicals. A notice of our Friend, with portrait, appeared in *The Friend* (London) of 25th March.









**RAGLY**  
*A Beautiful Seat with Regular Gardens in the County of Warwick, belonging to Popham Conway Esq.*

See page 40.



## Correspondence of Anne, Viscountess Conway, "Quaker Lady," 1675.

*Continued from page 17.*

### LETTER I.

A folio sheet, measuring  $13\frac{3}{4}$  by 9 inches. Water-mark, shield with bugle, surmounted by a crown, beneath is the figure 4, and under this the monogram W.R. The Letter is one of  $1\frac{3}{4}$  pages and 66 lines, and in an excellent clear hand.

Ragly, 29 November, 1675.

Dear Doctor

J haue had a great desire to write to you ever since J receiued your first from London, but J am continually under so weighty a pressure of excessive sufferings, that I cannot doe what J would.

Upon your first from Cambridge, mentioning your indisposition J did immediately hasten the sending you the [? Qu]—assa for pills Monsieur Van Hellmont<sup>1</sup> had ordered for you, w<sup>ch</sup> J hope, you accordingly receiued, and may doe well to keep y<sup>t</sup> by you, if any such occasion should againe happen, w<sup>ch</sup> J am glad by your last to understand you are at present freed from.

George Keith<sup>2</sup> gave me a visit in his journey to Scotland, J could not prevail with him to stay above 2 or 3 weekes, but y<sup>t</sup> time y<sup>t</sup> J had while he was in the house, I spent w<sup>th</sup> much satisfaction in his company (though J was very ill and in my bed, when J did see him). J am glad, you had an opportunity of so free and full a converse w<sup>th</sup> severall of these Quakers, when you were at London, by w<sup>ch</sup> meanes you will be able to give a better judgment of their principles and practices then you could doe upon the reports of others, who either through prejudice or ignorance had doubtlessly misrepresented them to you.

The reading of their bookes lately had in a great measure freed me from former prejudicate opinions, but their conversation doth much

<sup>1</sup> Francis Mercurius Van Helmont, Lady Conway's physician, previously named; he had dabbled in "chemistry, alchemy, painting, engraving," weaving and even bootmaking; after Lady Conway's decease in 1679 he removed to Hanover, and amongst other occupations endeavoured to form a universal language out of Hebrew (a kind of Esperanto); always retaining the utmost affection for his quondam pupil at Ragley, he died at Berlin in 1699, surviving Lady Conway twenty years.

<sup>2</sup> (1639?-1716) "Christian quaker" and S.P.G. Missionary, an apostate from Quakerism, *vide D.N.B.* xxx. 318.



more reconcile me to them. What a Quaker told you of G. Fox being acquainted w<sup>th</sup> Rice John<sup>3</sup> is true and that he hath been sometimes to hear at his congregation (as he has been at most other congregations), but they certainly affirme, that he never was of his congregation nor agreed in opinion w<sup>th</sup> him, and J hope we may beleive the account they give of themselves, that they never were infected with what you call Familisme,<sup>4</sup> though perhaps some simple people amongst them may have expressed themselves in suspected termes out of ignorance.

J am sure this new notion of G. Keiths about Christ seemes farr removed from Familisme, he attributing by y<sup>t</sup> more to the externall Person of our Saviour, then J think any ever hath done; he was speaking of it here, for it seemed very clear to him, and he was very full of it, but J haue had more thought about it since he went upon the reading his letter to you and that to Peganius (w<sup>ch</sup> J haue also sent you a copy of) w<sup>ch</sup> J had not leisure to doe before, upon the perusing of w<sup>ch</sup>, I cannot but judge the opinion worth your serious consideration, and J hope, you will not think your time mispent in urging such solid reasons as you may have ag<sup>st</sup> it in answer to what of reason and particular experience he alledges for it, his opinion if true, would facilitate the understanding of many places in Scripture, as well as it would make better sense of the Cabbalists<sup>5</sup> Seir Aupin and Arich Aupin, but J will leave this till J see your answer to his letter and to his answer to your Remarks, in those passages related to the extension of the Soul of Christ, w<sup>ch</sup> if J did not mistake him, he told me you intended a serious confutation of. J could wish you would lett me see your answer to him, if you will send it hither, J know how to send to him, and J shall take great care of the conveyance of what you send, and now J am mentioning this, J would desire you to send me his answer to your Remarkes, for J haue a mind to see all, he has to say for this opinion, and it shall bee kept safe for you ag<sup>st</sup> you come. I haue also another request to you, y<sup>t</sup> you would give me another copy of your Poems,<sup>6</sup> for the confidence J had of your prouiding me againe, made me part w<sup>th</sup> mine to G. K., and J hope you will pardon my great freedome with you.

G. K. in his letter to Peganius<sup>7</sup> seemes to be of the Jewes opinion, that there may be many soules in man, and y<sup>t</sup> our sensitive soul is really

<sup>3</sup> Rice or Rhys Jones, of Nottingham, ex-Baptist and Ranter, opponent of Fox in 1654 and 1657; he and his followers were denominated "Proud Quakers" and his society was soon broken up.

<sup>4</sup> The doctrines of the Familists or Family of Love; this sect "taught that the essence of religion consisted in the feelings of divine love." The Familists degenerated into gross immorality, and Dr. Henry More, Baxter, Fox and Penn wrote against them. (*Lloyds Encyclopædic Dictionary*.) How Dr. More could associate the Quakers with them seems inexplicable.

<sup>5</sup> A Cabalist is "one who professes acquaintance and faith in the Jewish mystic doctrines of the cabala, a system of Jewish theosophy, bearing a certain similarity to Neo-Platonism" (*Lloyds Encyclopædic Dictionary*).

<sup>6</sup> *Philosophical Poems*, apparently, published in 1647, 8vo.

<sup>7</sup> We do not identify this writer.



distinct from y<sup>t</sup> endued with understanding since [?] his finding them to agree with him in his opinion, about the extension of the soul of Christ, has been an occasion of his so readily adhering to them in this other opinion.

W. Pen writt to me by G. K. intending it seemes to haue giuen me a visit, if his businesse had not hindered him at the same time, in his letter he mentioned to me his hauing been with you at London, and expressed some expectation of your giuing a better testimony of the Quakers in print (upon your now better information of them) then you had formerly done; and J understood G. K. so as if you had promised to writesome thing in their behalf, therefore if you did not tell them so they did mistake you, for they beleive you doe intend it.

J haue acquainted Monsieur van Hellmont with the great care you took of Peganius his affaire when you were at London, and of your recommending it so effectually to my Brother's<sup>8</sup> Chaplaine and ready to write to him att any time about it, when there shall be occasion: for w<sup>ch</sup> we are both much obliged to you, at present, J think, there is nothing more to be done, till Peganius his answer comes to what he writ to him about it. My L<sup>d</sup><sup>9</sup> writes to me y<sup>t</sup> he doubts not, but My L<sup>d</sup> Keeper<sup>10</sup> will keep a place longer then two months (in w<sup>ch</sup> time he may be here) vacant for him, but for another to take a preferment for him and then to resigne it most think unlawfull, because of the oath they take upon their admission; he advises him also to take orders in our Church rather then the Lutheran, as supposing that will be lesse disputed or suspected. Monsieur Van Hellmont will write this Poste to Mr. Knorr<sup>11</sup> and acquaint him with what Dr. Cudworth<sup>12</sup> advises concerning the Zoar[?].<sup>13</sup> J hope J haue not omitted the taking notice of all the particulars of your letters, however J cannot at present add any thing more, except unalterable being

Dear Doctor,

Most affectionately yours,

ANNE CONWAY.

Monsieur van Hellmont is growne a very religious Churchman, hee goes every Sunday to the Quakers meetings.

When you send the above desired papers be pleased to direct them To M<sup>r</sup> Daniel Bilger<sup>14</sup> at Esq<sup>re</sup> Boyl's<sup>15</sup> house in the Pell-mall, London; hee will take care of sending them hither.

<sup>8</sup> The Lord Chancellor's.

<sup>9</sup> Viscount Conway.

<sup>10</sup> The Lord Chancellor.

<sup>11</sup> Not identified.

<sup>12</sup> Ralph Cudworth, D.D. (1617-1688), author of *The True Intellectual System of the Universe*, 1678. See *D.N.B.* xiii. 271.

<sup>13</sup> We do not understand this allusion.

<sup>14</sup> Not identified.

<sup>15</sup> The Hon. Robert Boyle (1627-1691) the natural philosopher, chemist and saint (*D.N.B.* vi. 118). Mr. Boyle settled in Pall Mall, London, in 1668, with his sister Lady Ranelagh, whom he only survived a week. It is interesting to remember that Dr. Thomas Birch (1705-1766), an ex-Quaker, published Robert Boyle's *Life* in 1744.



## LETTER II.

Another letter of the same sized sheet and watermark, 2½ full pages folio, 106 lines.

Ragly, 4 February 1675/6.

Dear Doctor

Since my last J must w<sup>th</sup> thankes acknowledge the receipt of three letters from you, one from London and two from Cambridge, y<sup>e</sup> last of w<sup>ch</sup> was accompanied w<sup>th</sup> what was also very acceptable to me, viz., a fair copy of your Poems (w<sup>ch</sup> is a book J highly value) and your letter to G. K. w<sup>th</sup> your particular and serious examination of his new opinion, both w<sup>ch</sup> J haue perused w<sup>th</sup> much satisfaction, your arguments ag<sup>st</sup> his opinion hauing much of strength and solidity in them. Your Letter to him containes very sober and usefull cautions and as you say, J think, it will be very hard for them to prove from involuntarie paine or greif experimentally felt, y<sup>t</sup> there is another liuing being in them distinct from their owne souls. The places of Scripture interpreted by you, as alledged by them in favour of their opinion, doe certainly fall short of a proof of any such far extended soul distinct from the Deity, as G. K. supposeth, whether they be to be understood just so as you haue explained them or not. But J cannot think y<sup>t</sup> he would be understood to meane, what you would inferr from his Letter to you (though J confesse his expressions haue given you just occasion to take y<sup>t</sup> advantage of him) y<sup>t</sup> the lesser soul of Christ is onely plastical and not of the same nature w<sup>th</sup> the souls of other men ; but this by the by, we shall understand his meaning best by his next reply. Your answeres to the collection you haue made of the proofs of his opinion seemes to me very considerable and such as makes his arguments fall short of a proof of what he would assert, but me thinks his 10<sup>th</sup>. 11. 12. 13. 14. makes the best shew for his assertion.

J think it will not be easy for him to free his opinion from those seeming absurdities, you take notice, it is entangled with, many of w<sup>ch</sup> J did apprehend it to be involved with before J read what you writt and therefore was the better pleased to find them so fully insisted on and largely expressed to my hand by so judicious and able a pen w<sup>ch</sup> certainly will give him occasion very seriously to consider y<sup>e</sup> point in his reply to such weighty objections as are contained in your papers to him. But J cannot imagine that he would be understood (w<sup>ch</sup> you seeme to suppose) that this far extended soul of Christ did preceed the H. Ghost, for y<sup>t</sup> being y<sup>e</sup> life of the Deity, it is a contradiction to fancy y<sup>e</sup> Deity ever destitute of. J shall be sure to keep a copy here of your letter and examination to G. K. and send him the original very suddenly together w<sup>th</sup> your remarks as you haue appointed, 6. of w<sup>ch</sup> Kettleby<sup>16</sup> sent hither last week according to your order, one J suppose you designed for Monsieur van Hellmont, and another for Coke<sup>17</sup> and one J pretend to for my self, but there then

<sup>16</sup> Walter Kettilby, bookseller, at the Bishop's Head in St. Paul's Churchyard.

<sup>17</sup> Not identified, unless Roger Coke (fl. 1696) the political writer, who wrote against Thomas Hobbes, as did the Cambridge Platonists.



remaines two undisposed of, w<sup>ch</sup> J wait for your directions about ; J hear Mr Boyle<sup>18</sup> sayes you had better neuer haue printed it, for you are mistaken in all your experiments.

J wonder you are so long in determining concerning your Prebend,<sup>19</sup> but I am so wholly ignorant both of the nature of the place and also of those affaires that occasion your irresolution, that J haue nothing to say concerning it, but onely what My Lord writt to me, y<sup>t</sup> My L<sup>d</sup> Chancellour or Mr Sharp<sup>20</sup> told him, y<sup>t</sup> if you did not resolve suddenly, that something of the profitt of the place would be lost, if you should accept afterwards of it.

Peganius seemes to[o] farr engaged at the present in some affaires to quit the place, where he is, and therefore there will be no occasion as yett to make use of your assistance in his behalf to Mr. Sharp (though Monsieur van Hellmont is very sencible of your kinde offer in mentioning your readinesse to doe it), but the condition of his affaires may perhaps be altered before any things falls to be offered him here and then he would be willing to accept of what was desired for him, J perceive, wherefore we judge it best to be silent concerning him at present, it being time enough to mention his refusal, if it should happen to be offerd before he can embrace it.

J haue sent you here enclosed a relation of an unusual manner of death, w<sup>ch</sup> J receiued lately from Mr Bromley,<sup>21</sup> whose Brother was in y<sup>e</sup> beginning of December last released from his tedious sicknesse : should J adventure upon a presage concerning my owne condition, from the redoubling of my afflictions, y<sup>e</sup> continuednesse of my great paines, increase of weaknesse w<sup>th</sup> additionall new distempers, J might fancy my release also not farr off, from those weighty sufferinges, J have groaned under so many yeeres longer then he was exercised w<sup>th</sup> his disease, but life and death are in the hands of the Almighty, and what he designes for me, J desire, I may be enabled to glue my self up to, willingly w<sup>th</sup> out murmuring who onely knowes what measure of sufferings are necessary for me.

J think you mistook me in what J writt of the Quakers, if J rightly remember it, for J never thought that none of the Familists might turne Quakers, either at the first rising of y<sup>m</sup> or since, but y<sup>t</sup> G. Foxe was never listed into y<sup>t</sup> Sect, before his taking up this forme ; J am of your opinion that there are many bad people amongst them, as well as of other professions, and doe also beleieve that their converse with you might be of good use to them, for the clearing up of their understanding, and advauncing their progresse towards the best things, and therefore y<sup>t</sup> your Conversation w<sup>th</sup> y<sup>m</sup> at London might be (as you expresse it) charitably intended, like that of a Physitian frequenting his patients for the increase or confirmation of their health, but J must professe y<sup>t</sup> my converse w<sup>th</sup> them is upon a contrary account to receiue health and refreshment from y<sup>m</sup>.

<sup>18</sup> The Hon. Robert Boyle, before-mentioned.

<sup>19</sup> That of Gloucester, see later on.

<sup>20</sup> John Sharp (1645-1714), Archbishop of York, previously named, and at this time domestic chaplain (1667-76) to Sir Heneage Finch, Lord Chancellor.

<sup>21</sup> Not identified, but probably one of the Bromleys of Holt Castle, co. Worcester.



They haue been and are a suffering people, and are taught from the consolation [that] has been experimentally felt by them under their great tryals to administer comfort upon occasion to others in great distresse, and as Solomon sayes, a word in due season is like apples of gold in pictures of silver.

The weight of my affliction lies so very heauy upon me, y<sup>t</sup> it is incredible how very seldom J can endure any one in my chamber, but I find them so still, quiet and very serious, y<sup>t</sup> the company of such of them as J have hitherto seene, will be acceptable to me, as long as J am capable of enjoying any, the particular acquaintance with such liuing examples of great patience under sundry heauy exercises, both of bodily sicknesse and other calamitys (as some of them haue related to me) J find begetts a more lively fayth and uninterrupted desire of approaching to such a behaviour in in like exigencyes, then the most learned, and Rhetorical discourses of resignation can doe, though such are also good and profitable in their season ; J should not haue run into this digression, but to take from you all occasion of wonder, if you should heare, y<sup>t</sup> J sometimes see some of y<sup>m</sup>, that can see no body else, for if my condition would permit it, J should desire more of their company and the knowledge of their particular experiences being refreshing to me and J hope may be of some use, but J haue not seene above 2 or 3 of these suffering persons since G. K. went away, though W. P. and some others did then seeme to intend me a visitt, neither is y<sup>t</sup> true you heard reported y<sup>t</sup> Monsieur van Hellmont has Quakers meetings here though he continues a frequenter of their meetings abroad but has not altered either his garb or language.

J thank you for your caution in the close of your last letter, when any shall dine here, but you must excuse me, y<sup>t</sup> J doe not think it advisable to put your counsell in practice.

J am not in love w<sup>th</sup> the name of a Quaker, nor yett w<sup>th</sup> what you terme their rusticity, but their principles and practices (at least most of y<sup>m</sup>) as far as J am capable to judge are Christian and Apostolical ; and the most of them as farr as J can see or hear liue as they preach, w<sup>ch</sup> makes me hope (if my presage doe not deceiue me) to be better serued by such in my chamber, then I haue yett been by any of any other profession, but of this J shall best judge after tryal, w<sup>ch</sup> J am now experienceing, a woman in the place of Pordage J haue just now taken upon tryal and she is already come to me, her father was a gentleman of an estate and left each of his daughters 1500<sup>lb</sup>. a piece to their portions. J am also changing my two maides into Quakers, in the place of one of w<sup>ch</sup> J have taken Mary Waril.<sup>22</sup> She comes to me, I think, about a fortnight hence, her father was also a gentleman and has left her a portion y<sup>e</sup> Interest of w<sup>ch</sup> has maintained her w<sup>th</sup>out necessitating her to serve, y<sup>e</sup> other J haue not yett pitched upon, but intend she shall be of the same profession, for if they proue what they seeme to be, lovers of quiett and retirement, they will fitt the circumstances J am in (y<sup>t</sup> cannot endure any noise) better then others.

J pray God give us all a clear discerning betweene Melancholly Enthusiasme and true Jnspiration, y<sup>t</sup> we may not be imposed upon to

<sup>22</sup> Not identified ; there were Warrels at Greenwich at this period.



belelue a lye, y<sup>e</sup> great difference of opinion in this point amongst the learned and experienced occasions much perplexity in minds lesse exercised, and so not so well fitted for judging.

J haue now made shift to lengthen this letter even to the exercise of your patience, but cannot doubt of your excusing a fault, w<sup>ch</sup> my condition secures you from being committed often. J shall be glad to hear of your receipt of this at your first leisure, and of your resolve as to the affair of Gloucester<sup>23</sup> (if it be determind) and when J may hope to see you here.

Monsieur van Hellmont has now given one of your Remarkes to Mr Wilson,<sup>24</sup> so that there remaines but one undisposed of.

J shall ever remaine,

Dear Doctor,

Your very affectionate and obliged Friend,

ANNE CONWAY.

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### Bedfordshire County Records.<sup>1</sup>

1824. 14th January. Letter from Jeramy Willis to Lord —.

“ Mr. Samuel Reeve, one of the surveyors of the road of Leighton Bussard, requested I would see your lordship on the subject of a letter he wrote relative to a bridge blown down at a flood on the 31st of October last, at the end of the town of Leighton Bussard, standing upon the stream dividing the counties of Buckingham and Bedford. I understood the object to be if the court of Quarter Sessions will assist in rebuilding the bridge.”

Letter dated at Leighton, from Samuel Reeve to Lord Tavistock.

“ As one of the surveyors of this town, I beg leave to inform thee that an application will be made to the court of Quarter Sessions at Bedford for the repair of a bridge which divides the counties of Bedford and Buckingham and the parishes of Leighton Buzzard and Linslade, which was washed down by the late calamitous flood ; fearing thy health may not permit thy attendance at the Sessions, and feeling the importance of the assistance and influence, we have taken the liberty of soliciting that thou would request the chairman (W. Wilshire, Esq.), with whom thou art intimately acquainted, to give his sanction and assistance in promoting the interests of this town by a grant from the court ; it is unquestionably a county bridge. Similar application will also be made to the court for the county of Buckingham, and we hope, by a grant from each, the parishes will be enabled to compleat the bridge in a proper manner, without being affected much thereby.”

<sup>23</sup> Dr. Henry More accepted a prebend in the church of Gloucester in 1676, being collated to it by Lady Conway's brother, the Lord Chancellor ; he soon resigned it, however, to Dr. Edward Fowler, formerly incumbent of Northill, co. Bedford, and later Bishop of Gloucester.

<sup>24</sup> Not identified.

<sup>1</sup> *Bedfordshire County Records. Notes and Extracts from the County Records—Comprised in the Quarter Sessions Rolls from 1714 to 1832. Volume I., published 1907.*



## Early Quakerism in Ireland.

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Charles Harding Firth, M.A., Regius Professor of Modern History in the University of Oxford, has drawn our attention to letters and other documents relating to early Quakerism in Ireland, to be found among the Lansdowne MSS. in the British Museum.

We have pleasure in printing below a specimen letter, transcribed and forwarded by Prof. C. H. Firth. Should our readers think it well to do so, we will arrange to have further letters transcribed, and printed in later issues of THE JOURNAL.

Lansd. MS. 822, fol. 117.

My Lord

Heereinge y<sup>t</sup> Capt Holmes a discontented Quaker has petition'd y<sup>r</sup> Lor<sup>p</sup> & y<sup>e</sup> Councell Ag<sup>st</sup> mee, for my Actings toward him and y<sup>e</sup> rest off y<sup>t</sup> Fraternity (y<sup>t</sup> once gaue to dandgerouse a disturbance to this place) I thought itt my duty for y<sup>r</sup> Lor<sup>p</sup>s satisfaction, & my owne vindication to giue this ensueinge Account off my Proceedings w<sup>th</sup> those wild yett subtile and designeinge Generation off people; For y<sup>e</sup> Quakers y<sup>t</sup> are y<sup>e</sup> growth off y<sup>e</sup> towne, vipers bred in o<sup>r</sup> bosomes, they haue y<sup>e</sup> Liberty quietly to meete amongst themselus w<sup>th</sup> out disturbance; but iff Any strandgers crow'd in w<sup>th</sup> them & gett crowdes about them, then I thinke my selfe concerned in Order to y<sup>e</sup> Security off y<sup>e</sup> place, to turne y<sup>e</sup> disturbers out off itt. beinge to answeare y<sup>e</sup> safety off y<sup>t</sup> place w<sup>th</sup> y<sup>e</sup> hazard off my Life; w<sup>ch</sup> I would not vndertake, should I not haue y<sup>e</sup> Liberty to secure y<sup>e</sup> Garrison from hudles off disconten[te]d Spiritts.

2 For those y<sup>t</sup> are Strandge Quakers y<sup>t</sup> come from incognita terra (since I haue bin back'd by y<sup>e</sup> councells authority, w<sup>ch</sup> I diuulge not) as Soone as they come in att one gate, I send them out att another, neauer Letting them rest a minute in the Garrison after I know off them 'till they are conuayd out off y<sup>e</sup> Lybertyse off Lymb<sup>r</sup>, some haue come Late to prevent y<sup>t</sup> course, but I haue ventured them in y<sup>e</sup> darke rather then fayle; by w<sup>ch</sup> meanes wee are very Quiett & are troubled w<sup>th</sup> them very Seldome.



3 A Proclamation is put out by mee y<sup>t</sup> those Inhabitants y<sup>t</sup> Entertayne Strandge Quakers or Irish Papists a night in their houses w<sup>th</sup> out first acquaynteinge y<sup>e</sup> present Gov<sup>r</sup> thearewith, shall bee turn'd they and their familyse out off y<sup>e</sup> Garrison.

4 Those Souldiers y<sup>t</sup> weare Quakers I chasheired them by a court martiall out off y<sup>e</sup> Army, not barely for beinge Quakers, but for their disobedience to their officers, & things off y<sup>t</sup> nature; w<sup>ch</sup> has cur'd more then a hundred off y<sup>t</sup> Aguish distemper they weare Inclineinge to.

5 Those y<sup>t</sup> abus'd y<sup>e</sup> ministers & disturb'd y<sup>e</sup> Congregations (before I had notice off them from y<sup>e</sup> Councell) I imprison'd for a time, & then sent them from whence they came.

6 A Sarjeant y<sup>t</sup> was chaseird the army about Waterford for abuseinge the cuntry, gave mee such base Languadge in a Letter, beinge a Quaker, that I was forc'd to beate him into better Manners, another fellow I seru'd soe y<sup>t</sup> braught mee base Letters, w<sup>ch</sup> has giuen mee freedom from y<sup>t</sup> trouble ever since.

7 On a Sabbath day w<sup>n</sup> I was att Sermon, y<sup>e</sup> officer off y<sup>e</sup> guard acquaynteinge mee y<sup>t</sup> att Capt Holmeses house theare was a greate Number off Strandgers and discontented persons togeather; I gaue him an order Vnder my hand to goe into y<sup>e</sup> house & see w<sup>t</sup> y<sup>e</sup> Matter was, & iff y<sup>t</sup> hee found Any Strandge Quakers theare, y<sup>t</sup> hee should secure them on y<sup>e</sup> guard 'till further orders from mee but w<sup>n</sup> y<sup>e</sup> officer off y<sup>e</sup> guard came w<sup>th</sup> my order to see y<sup>e</sup> occation off such a Meetinge in y<sup>e</sup> garrison y<sup>e</sup> dore was kept ag<sup>st</sup> him, 'till hee broake itt vp with his guard; Ph<sup>r</sup>ips an Inhabitant off this towne kept y<sup>e</sup> dore shutt, & for his offence I clap'd him vp in the Martials for 24 howers or Lesse: Leiut<sup>nt</sup> Waller was amongst y<sup>e</sup> Company y<sup>t</sup> resisted y<sup>e</sup> guard & thow hee pleaded his Excuse yett I thaught conuenient to suspend him from his Imployment for a while, to make him sencible off his folly; this is a passadge y<sup>t</sup> fell out 3 monthes agoe, but beinge assur'd y<sup>t</sup> a complaynt is made ag<sup>st</sup> mee about itt, I have giuen this account; As likewise off y<sup>t</sup> off y<sup>e</sup> Sarjeant Quaker, y<sup>t</sup> I banged for giueing mee base Languadge. y<sup>e</sup> cheife



Quakers y<sup>t</sup> wee haue inhabitants off this towne are Cap<sup>t</sup> Holmes, M<sup>r</sup> Phelps, & M<sup>r</sup> Peirce, y<sup>t</sup> are starke mad att mee, y<sup>t</sup> I giue not all Quakers strandgers as well as others liberty to meete in this Garrison, w<sup>ch</sup> shall neaver bee Sufferd whilst I have to doe w<sup>th</sup> itt, Since I know them to well to trust them ; My thinks iff theire deuotion weare soe hott for y<sup>t</sup> w<sup>ch</sup> I dare not call a religion y<sup>e</sup> cuntry att Lardge should Serve there turne to bee in, for the Exercise of itt ; but noe place will please them but this.

8ly Perhaps tis chardg’d as a crime ag<sup>st</sup> mee for makeing Pierces wife a Quaker (in y<sup>e</sup> absence off her husband) pay 20<sup>s</sup> for entertayneinge a strandge Quaker in her house a night w<sup>th</sup> out giueinge notice, contrary to y<sup>e</sup> proclamation. y<sup>e</sup> mony was giuen to y<sup>e</sup> poore.

My L<sup>d</sup> I know not any thinge y<sup>t</sup> I haue done that I haue not heere acquaynted y<sup>r</sup> Lor<sup>p</sup> w<sup>th</sup> Iff they are faults I haue told them you all ; but y<sup>t</sup> y<sup>r</sup> Lor<sup>p</sup> has a better judgement then to beeleave them to bee soe, is y<sup>e</sup> opinion off my L<sup>d</sup> y<sup>r</sup> Excellencyse most obleided most faythfull, humble Seru<sup>t</sup>

H. INGOLDESBY.

Lymb<sup>r</sup> [Limerick] 31th march 1657.

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### “Lancasterian Pippins.”<sup>1</sup>

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In the year 1809 when Will<sup>m</sup> Corston<sup>2</sup> opened his school at Fincham in Norfolk—Joseph Lancaster and Joseph Fox with other friends being present—W. Corston was planting his Orchard and being desirous that each should plant a Tree—the “Three in one” as termed by W. Corston were planted together that their arms might entwine—none survived the season save that planted by Joseph Lancaster the fruit was called “Lancasterian Pippin” having received some from W. C.—J. Brignall respectfully requests his friend W. Pollard’s acceptance of a few for trial as well as for the remembrance of the founder of an Institution of which the plants have been so carefully watered by W. Pollards attention and benevolence.

<sup>1</sup> From a MS. in D.

<sup>2</sup> Author of *A Brief Sketch of the Life of Joseph Lancaster*, 1840. See H. B. Binns’s *History of the British and Foreign School Society*, 1908.



## Joseph John Gurney in Philadelphia.<sup>1</sup>

EXTRACT FROM A LETTER, DATED PHILADELPHIA, 27TH  
OF 8TH MONTH, 1837.

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I have just returned from a meeting which it would have rejoiced thy heart to have attended, a meeting at which were present about 3,000 persons as we conjecture. The room in the Arch Street House comfortably accommodates 2,500, it was full & overflowing, benches brought into the aisles & many could nowhere obtain seats. It was appointed at the request of our truly wonderful friend Joseph John Gurney, for members & those in the practice of attending our meetings throughout the city. It was the first time of seeing him to many of his audience who evinced the deepest & most breathless interest in what he had to communicate—interest not unmingled with anxiety in the minds of some, from the reports of all sorts currently circulated of him. The words he commenced with, were, “The memory of the just is blessed, *it shall not decay.*” So was that of our Father Abraham who in Mount Moriah bound his son for a sacrifice—so was that of Moses who esteemed the reproach of Christ greater riches than the treasures of Egypt—so was that of the earliest Disciples of our Lord who left all to follow Him, resigning their homes and renouncing the comforts of this life to promulgate the everlasting Gospel in the midst of peril & suffering. And blessed indeed to us should be that of the worthy founders of our Society who so faithfully obeyed the Divine requirements & who however they might now be traduced were founded, if any people ever were, on the immutable Rock of Ages. Subjects strictly doctrinal followed in more beautiful order than I can give an idea of. On that of Baptism he said, there was in the Christian Dispensation but one needful, Do you know it my friends? Ask John the Baptist what it is, let him tell you. “I indeed baptize you with water unto repentance, but there cometh one after me mightier than I, he shall baptize you with the Holy Ghost & with fire.

<sup>1</sup> From an anonymous manuscript in D. J. J. G. writes, under date given above, “A general meeting for Friends is appointed for this evening at Arch Street Meeting House.”



And with this baptism who shall say they our early friends were not baptized. And also of the Supper—our Lord said, “Behold I stand at the door & knock, if any man hear my voice & open the door, I will come into him & sup with him & he with me,” & of this blessed communion they doubtless were partakers. There were many of our Hicksites present, he was very severe on their doctrines without any reference to them. I boldly dare to say (these were his words) that if any pretend to the guidance of Heaven & deny the Crucified & Incarnate One he is a liar & there is no truth in him, repeating the following lines,

“ There is a fountain filled with blood,  
 Drawn from Immanuel’s veins,  
 And sinners plunged beneath the flood  
 Lose all their guilty stains.”

He spoke near an hour & a quarter & appeared in supplication both in the morning & afternoon—the evening being very warm he appeared much exhausted—he has however as far as I have heard won golden opinions from Friends generally & I do not doubt many a heart has been filled with joy & thankfulness for the highly orthodox character of his sermons & the apparent humility of the man, whose fame, worth, & talents had led many to fear that humility would not be a conspicuous feature. Indeed I think no one could listen to him without admiring his spirit of meekness, piety, & zeal, or without feeling that he is an extraordinary man. The moment of his arriving at John Paul’s door from the vessel is said to be one of much interest. Stephen Grellett was amongst those who awaited his arrival, he leaped from the carriage exclaiming, “My dear friend Stephen Grellett!” when they embraced with much emotion & affection. On entering the house he fell on his knees sweetly returning thanks to the Almighty Power who had preserved him.

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The mere archæologist, the mere genealogist, the mere antiquary, are not the parasites of historical study, as they are too often regarded by men who find it easier to borrow than to estimate the results of their researches; they are working bees in the hive of historic knowledge.—

BR. STUBBS, quoted in *History of the Wilmer Family*.



## On the Track of Old Friends in Derbyshire.

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Edward Watkins, of Fritchley, Derby, has permitted us to read some notes of his recent investigations into ancient Quakerism in Derbyshire, and we print below a statement of some of the early Meetings for Discipline in that county, with extracts from his notes.

“ White Lee or Whiteley is the original name of the Monthly Meeting for this and the south part of Derbyshire, and the earliest known Monthly Meetings of this district were held there, at the house of a Friend, no doubt. Whiteley is now part of Ripley, ten miles N. of Derby, four E. of Fritchley. The earliest mention of Whitelee as a meeting is 29 vii. 1673, at a Quarterly Meeting at Tupton—‘Receiued then from Friends belonging to the meeting at whitelee [&c. ?] tenne shillings towards the charges of W<sup>m</sup> Storrs going to London with John Brocksopp to the general meeting of Friends there.’

“ The first notice of Breach (2½ miles S. of Ripley) in the old Derbyshire Quarterly Meeting, among my notes, is at a Quarterly Meeting at Tupton, 25 i. 1679—‘ Friends of Breach house meeting;’ but the Monthly Meeting was generally or always called Whitelee by the Quarterly Meeting till the end of 1701, when it became regularly Breach Monthly Meeting. But that the Monthly Meetings were held at Breach is evident not only from the above allusion in 1679, but from a marriage certificate or liberation respecting Matthew Smith of Riddings ‘signed at our M<sup>o</sup> M<sup>ts</sup> at Breach house 9 xii. 1687/8.’

“ Waingroves, between Breach and Ripley, was where the Roads family lived, who mostly or all emigrated to America by degrees between 1682 and 1699. The first mention of the father, John Roades, is in the Derbyshire Book of Friends’ Sufferings in 1670. Waingroves was then called Windgreaves and sometimes Waingriff, &c., and is described as of Ripley—other early Friends are described as living in or near Ripley and other adjoining places as Codnor and Loscoe.

“ The earliest Derbyshire records of Quarterly and Monthly Meetings are in 1672—though not improbably



some existed from 1668 or 1669 as in Notts and other counties.

“ The Book of Sufferings takes us back, however, to 1659, and Besse’s account of Derbyshire Friends’ sufferings to 1654, and as to George Fox, John Fretwell, and Elizabeth Hooton, to 1650 and 1651.

“ After the Toleration Act in 1689 either Breach Meeting House was rebuilt or altered. Another memorandum from the Quarterly Meeting book, 8 mo. 1693, says, as to Whitelee Monthly Meeting, ‘ Their meeting house is not yet finished but wants £14. 9. 0 for this. This meeting agrees to a collection throughout the county.’ ”

At Denby, E. Watkins came across traces of the Muggletonians, opponents of early Friends, and ascertained that there were still one or two families in this district of that persuasion, and that “ there might still be some in London.” About forty years ago annual meetings of such were held at Denby, attended by visitors from London.

At Breach Farm, our discoverer struck the remains of the old Meeting House and Burial Ground—remains consisting of “ a large patch of plaster two or three square yards in size on the outside of what is now one of the walls of the farmyard,” also “ two or three mounds in the graveyard and perhaps a stone or two.”

Waingroves was next visited. Waingroves Hall is a double-fronted brick building, and at the back “ there seemed a huge pile of brick and stone of different ages.”

Then came Whiteley. “ At Whiteley in 1677 were the dwelling-places of William Woolley, weaver, Edward Searson (Sarson, Serson), tanner, and John Lynam, wheelwright,” but no ancient building likely to have been a Meeting House was found here.

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Living generations thrust aside the mouldering relics of their predecessors for their own convenience, to commemorate their more immediate relatives and friends, or to enhance their own personal importance. But historians do their best to rescue, at least in part, by representation or description, the perishing memorials, and to prove that paper memorials may be more permanent than those of brass and stone.

Quoted in the *History of the Wilmer Family*.



## Some Account concerning the Women's Monthly Meeting in the County of Bucks.<sup>1</sup>

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There was a stirring in the hearts of seuerall towards it, in the yeare 1671, where vpon some of y<sup>e</sup> women, namly Ann Steuens, and Dameris Sanders, came to y<sup>e</sup> mens Meeting at Thomas Ellwoods to lay it befor them, the 6 day of y<sup>e</sup> 7 mont<sup>t</sup> 1671 where it was considered, and concluded, they might meet together, to feele there seruic in the truth, and if they felt seruic continew in it. The first meeting was the 18 day of the same 7 mont<sup>t</sup> 71 at prestwood, where wee were sweetly refreshed together in the presance of the Lord ; the next Meeting was at Tomlins y<sup>e</sup> 10<sup>2</sup> day of y<sup>e</sup> 8<sup>th</sup> month 71 then it was put off to two Months and poynted y<sup>e</sup> 4<sup>th</sup> day of y<sup>e</sup> 10 m<sup>t</sup> 71 at Hide heath Jn which meetings y<sup>e</sup> lords blessed presanc & power was felt to ouer shaddow and break & Melt y<sup>e</sup> spirits of them y<sup>t</sup> faithfully waited for him But an eye was to much outwards to outward buisness, and y<sup>t</sup> not apearing, y<sup>e</sup> wise reasoning part was apt to get vp against y<sup>e</sup> pure simple innosent waiting for the lord to manifest himself how & by whome he pleased, and some being yong in y<sup>e</sup> truth saw not y<sup>e</sup> lords worke was to fitt them for y<sup>e</sup> seruic, and bring them to y<sup>e</sup> walty scence y<sup>t</sup> they might serue him a right & so feel acceptanc in their seruic.

Thus it was, and some discouragments wee mett with outwardly which brought it to soone to this conclusion that wee should cease meeting for the presant tel y<sup>e</sup> Men or wee women saw cause for coming together againe.

Thus it lay tel the 8<sup>t</sup> Mont<sup>t</sup> 1675 ; & then came to be reuiued againe, to y<sup>e</sup> Joy of some, but mett with great opposision from others, so that y<sup>e</sup> contest was high, but y<sup>e</sup> power of God was seene ouer al opposit spirits, And so from a meeting at Ralph Trumper where was some Men & many women, it was conclude that y<sup>e</sup> women should haue their Monthly Meeting y<sup>e</sup> same day y<sup>e</sup> Mens was, and y<sup>e</sup> place was appoynted at John Mannocks house at larkins Green, where y<sup>e</sup> meeting was y<sup>e</sup> 4 day of y<sup>e</sup> 6 M<sup>t</sup> 1678.

And the few that their first sat downe, Mett with many discouragments to trie them, but y<sup>e</sup> lords power kept ouer al for his worke was in it, and the geathering Arme was stronge which kept them, and they felt from y<sup>e</sup> lord they could not go back.

Where vpon they sent a Message to y<sup>e</sup> Men friends, from their meeting which was vpon y<sup>e</sup> first day of y<sup>e</sup> 7 M<sup>t</sup> 75 That they haue a sence y<sup>t</sup> their Meeting is of y<sup>e</sup> lord, and y<sup>t</sup> they cannot go back, and therfore desire y<sup>t</sup> they may go on, w<sup>th</sup> the incorragement and vnity of the Men.

To which y<sup>e</sup> Mens Answer was, that they are there vpon willing to incorage them, and do not desire they should go back but go on in the name of the lord.

<sup>1</sup> From the Minute Book, deposited in D.

<sup>2</sup> Writing not clear, perhaps 16.



Thus the Lord wrought, and many that were (for some time) at a distance, were brought Neere by y<sup>e</sup> power of God reaching their hearts to Come & deny self & y<sup>e</sup> wise reasoning part, And sett down to wait purly for y<sup>e</sup> lord to appeare as hee pleased ; Not desiring outward buisness but y<sup>e</sup> feeling of life power & vertue from him to do his will, & here y<sup>e</sup> lord mett vs, & of his rich tresury hee opened & gaue forth, & a blessing was felt that y<sup>e</sup> earthly could not containe, and thus y<sup>e</sup> worke prospered in y<sup>e</sup> Mighty hand, y<sup>e</sup> lord passing by y<sup>e</sup> many weaknesses, the day of restoreation being come, the Antiant path revealed, euen y<sup>e</sup> way of holyness, y<sup>t</sup> so clean vessels he might prepare to tabernakel in, Therefor let vs al watch to y<sup>e</sup> lord, and one ouer another for good, and not for euil, Jn this state y<sup>e</sup> lord was pleased to exersise this meeting in a spiritual & holy exersise to himselfe, without desiring of outward buisness, tel hee prepared their waye, that in vnity with y<sup>e</sup> Men, as members of one body they might serue together.

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### *Women Friends in Buckinghamshire, 1678.<sup>1</sup>*

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The names of y<sup>e</sup> seuerall meetings belonging to the monthly meeting of the upper side of the County of Bucks & the names of seuerall friends y<sup>t</sup> come to the womens monthly Meeting at Larkins Green, 1678.

Wiccomb	Ann Steuens Dorithy Kidder.
Chalfont	Mary Penington, Elizabeth Walmsley, Margery Clipsham, Sarah Russell, Hester Fleetwood, Martha Dell, Martha Gresingham, Rebecke Salter, Margrett Tredway, Alice Grimsdel, Eliza: Ashbey, Ann Mannock, Mary Odingsells, Mary Ellwood, Sarah Lane, Sarah Ball, Katerin Sexton, Martha Cooper.
Amersham	Ann Trumper, Margret Cooper, Ann Child, Martha Orton, Elizabeth Crouch, Elizabeth Harrison, Eliza: Grey, Mary Morten, Mary Costard, Mary Baker, Elizbeth Child.
Chesham	Mary Axtill, Sarah Ataway, Sarah Welch, Deborah Deacon.
Missenden	Susana Todd, Deborah Bryarley.
Meadel	Dameris Sanders, Katerine White, Ann Costerd, Elizabeth Baldwin.
Weston	Jane Jons, Jane Brown, Joyce Gardener, Ann Bigg, Judeth Dancer.
Alsbury	Ann Jennings, Sarah Lambert, Joyce Olive.
Flandell <sup>2</sup>	Susana Belch, Elizabeth Tompson.
Watford <sup>3</sup>	Ann Viuers, Sarah Meads.

<sup>1</sup> From the first page of the Minute Book of Women Friends, deposited in D.

<sup>2</sup> Now Flaunden. The name has been effaced.

<sup>3</sup> This name has been effaced.

## Friends in South Carolina.<sup>1</sup>

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From Court of Ordinary, 1672-1692, pages 38-39,  
office of Historical Commission of South Carolina.

Barbados, in the yeare 1679 :

ffriend Edward Mayo

Thine I Rec<sup>d</sup> and had not time to send thee what thou wrot for to mee, but desire thee to follow the Advise given thee in the inclosed, w<sup>ch</sup> is Coppy of what I sent thee by Elisha Mellows ketch, and by the next oppertunity shall inlarge, and send thee what thou hast writt for. This w<sup>th</sup> mine and my wifes Love to thee and thy wife and our family, I Rest thy friend in haste

JOHN JENNINGS.

30<sup>th</sup> of y<sup>e</sup> 2 mo. 1679.

To Edward Mayo in the Province of Carolina.

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Barbados, 8<sup>th</sup> of y<sup>e</sup> 2 m<sup>th</sup> 1679.

Jonathan ffitts and Edward Mayo

ffriends,

It hath pleased the Lord to frustrate mee and my Brother, in our intended purposes therefore desire you, or Eyther of you to send mee back againe the negroman Mingo, by the first Convenient oppertunity you can, and to dispose of the white servant, and other fower negroes, and the rest of my goods and send mee returne in Porke, Tobacco, or bills of Exchange for London payable to Thomas Hart or John Eyles Merchants or to James freeman Apothecary in Bristoll, or bills for this place, if there be any in your country that are willing to buy and are able to make any of these sortes of pay, taking security

<sup>1</sup> When sending a copy of these letters for THE JOURNAL, George Vaux adds, " My attention has been called to a statement in the Journal of Grand Council of South Carolina that on April 20, 1692, ' Mary Crosse and Mary Joy according to the forme of theire Profession Did Decleare that they did heare s<sup>d</sup> Dunston a Little before his death Decleare the Saverall particulars in the s<sup>d</sup> Nuncupative will.' From this it would appear that in 1692 there were still Friends in S.C. who could thus publicly maintaln our testimony against oaths."

For more respecting Friends in Carolina, see THE JOURNAL, vi. 163 ; *American Friend*, 1907, p. 487.



of them for the nonpaym<sup>t</sup> of theire bills if they should be ag<sup>t</sup> at any of the places they please to send them to, for my Brother is Arrived here, in such a weake condition, and soe discouraged, that he thinkes he shall never see that place againe, he also saith that there is many will hire serv<sup>ts</sup> by the month, w<sup>ch</sup> you may doe w<sup>th</sup> mine, if you have noe occation for them yourselfe, untill oppertunity present, to make sale of them, how Ever Leave to your fridum order the affaires theire, I not being in a Capassity to make any settlement w<sup>th</sup> you, pray Friends take all the Care you can in it, and pay yourselves y<sup>r</sup> Trouble, and send me the rest, Theire was as I remember, a Cask of Sug<sup>r</sup> Cont<sup>t</sup> 16<sup>tw</sup> and one blankett, 2 Iron potts, 1 paire of Cotton Stockings one olde whip saw, and 2<sup>tw</sup> of black pepper, w<sup>ch</sup> were not raited in the Invoyce, w<sup>ch</sup> is the proper goods of my brother w<sup>ch</sup> pray take notice of by it selfe, and send him the produce of it by it selfe, and the rest of it is all my one, my Bro<sup>r</sup> Left to one Thomas Dickinson his Attorney, but I hope he hath none of my consernes in his hands, but the sume of Three pounds sterl w<sup>ch</sup> my brother Left w<sup>th</sup> him w<sup>ch</sup> he hath ordered him to pay unto you, soe that I hope althings is Cleare, pray remember my love to the people and tell them if I had bin sensible of what I now am I should not a sent them to that place, but now they are theire hope they may doe well, and desire they may have good masters to provide for them ; friends are Generally well here, Soe fire as I know and desire to be remembered to you as my mother and her husband John Taylor.

This with mine and my wifes deare Love to you and your wife and Children still praying to the Lord that wee all may be preserved in the Truth of our god, I rest your friend,

JOHN JENNINGS.

To Jonathan ffitts or Edward Mayo, or  
Eyther of them In the Province of  
Carolina These dd

Ent y<sup>e</sup> 10 8<sup>ber</sup> 1679.

Will : Owen : secty :

## Friends in South Carolina.<sup>1</sup>

Met according to appointment of the Meeting for Sufferings [London], the 17<sup>th</sup> of 11<sup>mo</sup>, 1748. Present: John Hunt, John Fothergill, & Peter Williams.

We your Committee having Conferr'd with Sophia Hume on the Subject of her Letter to this Meets in relation to the State of Friends in South Carolina; and Consider'd the Affair, are of Opinion, that if a Minute from the Meets for Sufferings of the following tenour was Sent to some Friends, and to the Trustees for the Meeting house at Charles Town, it might probably have some good Effect, viz<sup>t</sup>

It having been Intimated to this Meeting, that the Meeting house belonging to Friends at Charles Town in South Carolina, is frequently Shut up, and Friends thereby prevented from Assembling themselves together, in order to Worship the Almighty; This Meeting is Sorrowfully affected to understand that so much indifference to this Christian Duty, and such a Disregard to good Order, should appear in any who go under our name: And it is the earnest Desire of this Meeting, that all Cause for Such Complaints may be Speedily Removed, and that Friends would be Diligent, however small their number may be, in attending their Meetings, and waiting upon God, tho' it may be in Silence, Since the Lord is ever near even to the Two or Three who are gathered in his Name, and may vouchsafe so to regard their faithfulness, as to make them Instruments in his hand to Build up a Church and People to his praise, & their Solid Comfort.

[endorsed] Report of the Committee on the Case of friends in South Carolina, Recd the 20<sup>th</sup> 11<sup>th</sup> mo: 1748.

On 2<sup>d</sup> mo 6<sup>th</sup>, 1750, John Hunt reports to the Meeting that he has received information that the Meeting House is again opened for Friends' use on every first day.

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*Sessions held at Bedford, 13th January, 1650-1651.*

*Memorandum* that at this sessions Robert Turrold of the town of Bedford, William West of the same, and John Mumford of the same, were admitted by the court, and allowed to be public relators and informers for the county upon the Penal Statutes.

<sup>1</sup> From the original in D., in the handwriting of Benjamin Bourne, Recording Clerk.



## Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798.

*Continued from page 24.*

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### V.

Henry Deaves, London to Mary Watson at Norwich,  
7 mo 3, 1798.

Being abstract of a letter from his sister, D. Watson,  
dated Balidarten 6<sup>mo</sup> 28<sup>th</sup> 1798.

At Enniscorthy the Rebels murdered 250 Protestants; they did not take the lives of any of our Society but pillaged them. We have not got a certain account of our Friends at Hoartown yet, but report says there was a Battle at Goffs Bridge opposite the Hall Door, and that 900 fell there, also the House standing and family safe—but to come to ourselves, those who got off from Vinegar Hill got to the mountains above us encamped near Two Thousand, every Day expected down, at last they marched to the Hill above Old Loughlan—all the inhabitation quit L Bridge except the Army who Seventh Day were all called to an engagement of another party at New Bridge and Castlecomer, at both places a number of the Mob killed. Yesterday the Rebels at Old Leighlin Bridge before Day broke up their Camp, and set out to return to the County Wexford it was supposed by us—they were overtaken by the Army within Four Miles of this, and a dreadful Slaughter ensued the situation of this neighbourhood was beyond discription expecting them every moment if they proved victorious.

Imagine my dear Henry thy poor Sister called up at Six Oclock, with this intelligence exaggerated for they said some were within a Mile. I just tied on my peticote got the Steward took all the papers of Consequence Leases &c &c put them in Boxes, and committed them to his care to bury in the Garden, we then, that is Cousin Sally, and I, bundled up a few Clothes, and some for the Children, that should our lives be spared we might not be without Covering—this done, I did not seem free to stir any thing else out of the House—Brother Sam<sup>l</sup> came entreated we would not wait Breakfast, but get

to Kilnock which was more out of the way, most all went to Carlow, I hesitated, returned to my Room became quite calm—stand still was the Language that ran so powerfully through my Mind that I could not doubt but it was my place—and dare not stir : When I went down I found all the Servants ready to stay and even they said Die with me if I did—but if I went not one of them would remain in the House—this confirmed my resolution—but I entreated Cousin Sally Watson not to be influenced by me, but take the Children with her, but she also remained.

It was a solmn time. I believe near two Hours we remained in this suspense, the sound of the Cannon and Firing added to it, however we were happily relieved by an account of their defeat and that those who had remained had got off Scollop way home so I hope we are done with them, none of our neighbourhood seemed inclinable to join them, whatever they would have done if they got down is uncertain. . . . .

No Tenant can get or pay a Shilling For my part I cannot Command a Guinea.

29<sup>th</sup> We have just got a certain Account that our Uncle and Aunt Goff with their family are well, had enough left to sustain nature but not a Horse or a four footed beast except milch Cows, they [? the Rebels] had Sam<sup>l</sup> Woodcock, J<sup>no</sup> Handcock, Jacob Martin, and some more of our friends, on the Hill had a pike lifted up over John Handcocks Head one called out, not to kill them without trial—then with an audable voice demanded of the whole had they any think against Quakers, they answered no, they were a Peacable Charitable People and did not meddle in Wars—thus our poor friend escaped as did those in Eniscorthy with their Lives, but plunder'd as others. David Sands and about 8 more from Dublin set out to attend the Meeting in faith not knowing whether they could get there or not, but they did the Day after the Battle.

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## VI.

T. Jacob, Waterford, to Mary Watson, at Norwich,  
7 mo 4, 1798.

Sam<sup>l</sup> Haughton has wrote me viz



“ There has been trying times with us scarce an hour passes without some alarm. The insurgents have made their way into our County & a great Slaughter of them is said to have taken place this day near Ballidarten our frds not yet returned from the Q<sup>y</sup> Meeting. . . . D Sands was one of the Comp<sup>y</sup> & in good spirits as he passed thro’ this place.” . . .

Property to many here now seems of but little acc<sup>t</sup> several of our Co Wexford Friends having had close pinching trials to go through some of their Lives being threatned.

While the insurgents had possession of that County matters took a diff<sup>t</sup> turn to what I believe was looked for by some—that was making Religious opinions have a considerable share in the confusion, killing & threatening such as w<sup>d</sup> not conform to their way of thinking & go to Mass—J<sup>no</sup> Hancock . . . was diff<sup>t</sup> times taken prisoner & let go with<sup>t</sup> being delayed longer that ab<sup>t</sup> an hour & a half at the longest. Sam<sup>l</sup> Woodcock, Tho<sup>s</sup> Mason & Jos<sup>a</sup> Webster & I think Jacob Martin were taken up to the Hill along with them—they were told they were to be made Christians of—While there the People fell on their knees w<sup>ch</sup> was an additional trial to have to stand covered amongst so fierce a set of men, but J<sup>no</sup> said there was moderate men amongst them that used to be a little Check on the rest—R<sup>d</sup> Goff & Nancy were p<sup>t</sup>icularly threatned to conform, but stood their ground & had to pass through a part of them to go to Meeting—Tho<sup>s</sup> Mason kept to his habitation with agreeable firmness w<sup>ch</sup> J<sup>no</sup> says even the insurgents spoke well of him to him. . . .

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## VII.

Richard Jacob, Waterford, to Mary Watson, at Needham Market, 8 mo 17, 1798.

Thy house remains in its place & now long shut up. . . . I often wondered how it escaped with the Soldiers & Yeomen there was so much billiting, divers had 20 soldiers at one time on them—among the rest Jos<sup>h</sup> Wakefield had them in his house & at one time it was

obliged to be so—abt a week since the high Constable came to me for the Quay of thy house to make a Guard Room for the Bridge Guard they being in much want of one—I had it not—& he tried 3 other friends but I suppose it's not in Town. He told me it must be broken open & that the General ordered it as the Yeomen were in bad want of a place & for an hour or two we did not know but it w<sup>d</sup> have been Done—however with threatning what I w<sup>d</sup> do if they did & fair means they desisted & took a house at a greater distance from a person who c<sup>d</sup> not so well afford it—so that thou has escaped—& am in hopes thou may as matters seem quiet for the present.

The Eng: guards are well liked by the people & there seems to be much difference in the quiet of the Town to what it w<sup>d</sup> in all likelyhood have been if the Militia were here. . . . .

A fine beautifull Harvest & in good order.

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### VIII.

Thomas Jacob, Waterford, to Mary Watson at Needham Market. A fragment—end of 8 mo, 1798.

. . . . .  
& its discouraging enough to leave home [for a marriage at Garryroan] as to be sure thou has heard of the long talked of matter of the French coming to this Kingdom being now realised. The event of a great Battle is almost hourly expected. People here seem to have minded it much less than thou w<sup>d</sup> have expected—Yet a change might soon take place. . . . .

People had need I think to look for other Preservation than that of arms as the Soldiery are much drawn out to the Field—scare any now in this City—the Yeomanry have the charge of it on 'em. . . . .

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### IX.

Richard Jacob, Waterford, to Mary Watson, in London, 9 mo 17, 1798.

. . . . .  
Thy house remains undisturbed & if no further Commotion arises I hope will. . . . S. Goouch



came down but did not open the Halldoor or Windows she went in through the bakehouse. . . . I desired her to put every Moveable upstairs & if the house is taken I can the better secure them. . . . Great numbers of Eng<sup>h</sup> Soldiers have Come over, people like their behaviour—The former acc<sup>t</sup> ab<sup>t</sup> the French was false, however it now appears they were all taken prisoners in Connaught. Their officers very numerous have been taken to Dublin, & a letter from thence, says the Men were to go there to be ship<sup>d</sup> for England.

My Br J. Clibborn was taken by the Country people & detained ab<sup>t</sup> 6 hours but released.

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X.

T. J[acob] Waterford, to Mary Watson, in London, 10 mo 17, 1798. [Only the 3<sup>rd</sup> page remains.]

We are as yet favoured with quietude here, yet fears often prevail among the People, the City being left without the army, the Yeomen have exceeding close work night & day, & are to be pitied they go through so much slavery at night this being a great Place for send<sup>g</sup> Prisoners to. I suppose thou hast heard how often Jacob Goffs house has being visitted. . . .

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### Certificates for Meeting Houses.

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1748. 10th January.—*Certificate* that a house in the possession of Daniel Brown in Luton is proper and convenient for the meeting of a sect of Protestant Dissenters called Quakers. Signed by John Freeth, Daniel Brown, Joseph Brown, and Richard Brown, Quakers.

1789. 22nd April.—*Notice* to Quarter Sessions by Joseph Brook, Benjamin Reeve, Peter Bassett and John Grant, householders and inhabitants of Leighton Buzzard that the new building called the Meeting House situate near the Almshouses in the North End of Leighton Buzzard is intended to be used by them and others, protestant dissenters from the Church of England called Quakers, as a place of worship.

1800. 11th day of the 4th month called April.—*Certificate* by Richard Brown, John Frieth, Daniel Brown, Joseph Brown, and Christopher Pryor, householders and inhabitants of the town and parish of Luton, that the new building called the Meeting House, situate in or near Castle Street, Luton, is intended to be used by them and other protestant dissenters, called Quakers, as a place for divine worship.

From *Bedfordshire County Records*.

Letters to William Penn, from Worcester Prison,  
1674.<sup>1</sup>

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I.

Worcester this 10<sup>th</sup> of y<sup>e</sup> 8<sup>th</sup> mo: 1674.

Deare William P:

I receiued thy letters, & another from Tho: Moore, wherein hee signifyes y<sup>t</sup> it was thy desire hee shoulde be still in moueing the Kinge as touching my release, thou beinge pretty confident off effectinge of it by another hande, & as for Mudd & his wiffe I woulde not have them any ways concerned with them for they are false: butt I desire thee to acquainte thy selfe with y<sup>e</sup> Earle of Salsburrys younger Son,<sup>2</sup> who commands y<sup>e</sup> troope y<sup>t</sup> L<sup>d</sup> ffretwell had y<sup>e</sup> commande off, whoe is much familiar with y<sup>e</sup> Duke of Munmuth: hee was with mee heere to visitt mee in prison, & staid about two houres: he tooke a Coppy of y<sup>e</sup> errors in my Indictment, & is convinced in his judgement off y<sup>e</sup> truth: hee goes often to bull and mouth meetinge & his lodgeinges is in Bartholemew Close. Hee is of a pretty naturall disposition, & knew thee formerly. It may be thou maist informe thy selfe off some off y<sup>e</sup> officers of his troope & troopes y<sup>t</sup> quarters in y<sup>e</sup> townde where thou liest, & some other off them in Gilforde where hee is. ffor I woulde haue thee acquainte thy selfe with him vpon truths account & what euer other lesuire may occasionally offer. It may be improved as thou sees [me]ete. And soe if thou canst effect my release without y<sup>e</sup> title of a [par]don thou maist: (Concerninge w<sup>ch</sup> I haue written to thee formerly) Soe I leaue it to y<sup>e</sup> orderinge of y<sup>e</sup> Lords power & wisdom, & soe remember my loue to thy wiffe, & J W & A. P.<sup>3</sup> if in townde & y<sup>e</sup> rest of ffreinds that enquiries after mee,

<sup>1</sup> Printed from copies recently deposited in D. These copies are written on paper water-marked 1847, and seem very carefully done. It is evident from such words as *wiffe* and *townde* that the original was written by Thomas Lower.

<sup>2</sup> This visit to Worcester of "the Earl of Salisbury's son" is referred to in *The Journal of George Fox* (ii. 225). The above information respecting him is very valuable.

<sup>3</sup> Perhaps, John Whitehead and Alexander Parker.



& to J. P. & his wiffe & R. R.<sup>4</sup> when thou sees them, & Th: Lawson if y<sup>t</sup> waye: & it might doe well if Tho: L. & R. R. did sett vpp a schoole in y<sup>e</sup> country neere London: ffor if thou didst discourse with Tho: L. thee wouldst vnderstande farther: ffor I doe not vnderstande y<sup>t</sup> ffreinds at London can aunswer R. R<sup>s</sup>. way of teachinge, whoe is a man fitt to perfect scollars, rather then to pupill them: butt these thinges I shall leaue to themselves: & soe noe more butt my loue to thee. I am not very well to write but my desire is you may be preserued in y<sup>e</sup> power of God & in his seede. In w<sup>ch</sup> dominion wisdom & life is. G. ff.

And Keepe ouer all those contentious spiritts with there disputes: w<sup>ch</sup> are men of corrupt minds: whoe are out of y<sup>e</sup> light life & power of Christ, y<sup>t</sup> y<sup>e</sup> prophetts & Apostles was in. with it they all shoulde be judged & kept out with y<sup>e</sup> sharpe pointe of y<sup>e</sup> sworde of y<sup>e</sup> spiritt w<sup>ch</sup> is as a hammer on y<sup>e</sup> heads of them.

My Mother mine & my sister Susans deare loue is remembred vnto thee & thy wiffe & ffreinds y<sup>t</sup> may aske after vs:

& vnto G. W.<sup>5</sup> & A. P. whose letter my ffather receiued last weeke.

ffor William Penn these  
Leaue this with philippe  
fforde att y<sup>e</sup> signe off  
y<sup>e</sup> hoode & scarffe

T. L.

In bowe lane  
neere Cheape syde  
these

London.

## II.

Deare William P.

My loue to thee & thy wiffe & y<sup>e</sup> rest of y<sup>e</sup> faithfull ffreindes. I am glad to heare of y<sup>e</sup> prosperity of truth I receiued thy last letter: wherein thou signifys y<sup>t</sup> y<sup>e</sup> Kinge has graunted my release vnder his hande: & y<sup>t</sup> it stickes with y<sup>e</sup> Keeper. Heere was a ffreinde of

<sup>4</sup> Richard Richardson. See THE JOURNAL, i. 62.

<sup>5</sup> George Whitehead.

Banbury with mee y<sup>t</sup> saide If y<sup>e</sup> matter sticke with y<sup>e</sup> Keeper hee coulde improue some interest by some ffreindes of his to remoue y<sup>t</sup> obstacle : his name is Edwarde Viuers of Banbary w<sup>ch</sup> if thou write to Ed. Viuers hee may come vpp about it : or make vse off his ffreindes with y<sup>e</sup> Keeper in this busnesse. I thinke to write or sende to him alsoe assoone as I can : & as for the other proceedings in the Courts, I leaue it to you. It is much if the Kinge haue signed my release y<sup>t</sup> the Keeper shoulde stoppe it : what reason doth hee pretende for it : for if y<sup>e</sup> Kinge hath graunted such a thinge : there needs noe more then a warrant to y<sup>e</sup> Sheriffe to set mee at liberty : soe I can say litle to these thinges : soe noe more butt my loue.

G. ff.

Dr Williã Penn

If thou thinke y<sup>t</sup> my comeinge vpp concerneinge this busnesse of my husbands y<sup>t</sup> stickes with y<sup>e</sup> Keeper, if I coulde be any way seruiceable in it, I am willing to come vpp although I haue stayed heere soe longe yett I am willinge to doe my vtmost endeavors before I retorne backe home if it bee thought convenient & requisite : though I doe thinge in my minde there might be an order obtained from y<sup>e</sup> Kinge & Councell for y<sup>e</sup> settinge of him att liberty. If it cannott be gotten through this way that thou hast already begunn. Deare Williã lett mee knowe thy Aunswer by the next post : for if I come I woulde doe soe by the first opportunity : & so with my deare & eternall loue to thee & thy deare wiffe & all deare & ffaithfull ffreindes, I remaine

Thy deare & truely loueinge  
ffreinde in y<sup>e</sup> Lorde

M. ff.

Worcester this 25<sup>th</sup> of y<sup>e</sup> 9<sup>th</sup> mo<sup>th</sup> : 1674.

My son Lower & daughter Susans deare loue is vnto thee & thy wiffe.

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Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.—*Job* viii. 8.



## Early Friends at Poulner, Hants.

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On the borders of the New Forest, just outside the ancient town of Ringwood, there is a little hamlet called Poulner (pronounced *Powner*). It lies on the main road to Southampton, about a mile and a half out of the town, and was the scene nearly two hundred and fifty years ago of a certain great Quaker Meeting. George Fox thus describes the scene<sup>1</sup>:—

From thence [we] passed on through the Country, visiting Friends, and having great Meetings; and all quiet and free from Disturbance, (except by some *Jangling Baptists*) till we came into *Hampshire*: Where after we had had a good Meeting at *Southampton*, we went to a place called *Pulmer*, in the Parish of *Ringwood*, where there was to be a Monthly Meeting next Day, to which many Friends came from *Southampton*, *Pool*, and other places; and the Weather being very *hot*, some of them came pretty early in the Morning. I took a Friend and walked out with him into the Orchard, inquiring of him, how the affairs of Truth stood amongst them? . . . It was not yet Meeting-time by about Three Hours; and there being other Friends walking in the Orchard also, the Friend that I was discoursing with before, desired me to walk into a Corn-Field adjoining to the Orchard; and so we did.

Fox continues: "Toward the latter part of the Meeting, a man in Gay Apparel came and looked into the meeting whilst I was declaring"; and went forthwith to Ringwood for the soldiers again, saying that "'George Fox was preaching to two or three hundred people at Pulner,'" and so the soldiers were sent again but only to find the Meeting over, "ending about the third Hour peacably and orderly." Then after this four hours' meeting George Fox rode away twenty miles to "one—*Frye's House in Wiltshire*," whilst the officers and soldiers were "much enraged" at having "missed their prey."

At Poulner is a very large and ancient orchard, bounded on one side by the main road, on another by corn fields, and on a third by a lane. The orchard must have been the same in George Fox's time, for it is surrounded by ancient oak trees on three sides. It forms part of a farm known as Merryweather Farm, and an old lady told some local Friends, that it was traditionally the

<sup>1</sup> *The Journal of George Fox*, 1709 ed., ii. 16, anno 1663.

place of a "great Quakers' meeting."<sup>2</sup> She remembered when she was a girl seeing an aged lady in a Friends' bonnet, who she was told was the last of the Merryweather family and had been brought up at Merryweather Farm. This however is not quite correct, because the grandson of the aged Friend mentioned told me that her name was Pritchett, but that she was related to the Merryweather family. An inspection of the old books of Ringwood Monthly Meeting shows that for generations both Merryweathers and Pritchetts were prominent Friends, so it is quite possible that the farm took its name from its occupiers, and certainly there is no other place in Poulner so well adapted for a large open-air meeting. The registers of births and burials show that generations of both families were born and buried at Ringwood.

The meeting at Ringwood appears to have collapsed rather suddenly. It was closed in 1824 and two Friends were requested "to inform John Merryweather & family" of the same. Three years later he was buried at Ringwood, aged seventy, and described as "a yeoman," of "Kinson near Poole in Dorset." It may be that his removal was one of the causes of the discontinuance, for he had for years before figured prominently in the Monthly Meeting. The Meeting House, a fine old building, was sold many years ago and is now divided into two dwelling-houses. A little patch of garden in front evidently contains graves, for the inhabitants tell tales of subsidences in the ground. In a field at the other side of the town, a place is pointed out as the "Quakers' burying ground," but the boundary has gone, and, except that its surface is uneven, it is like the rest of the field. Here, without doubt, lie many generations of Merryweathers.

Not the least interesting thing in connection with the subject is that a local Friend told me that before ever he heard of all this, and the first time he passed the orchard, he felt a most decided "stop" in his mind; and so strong was the impression that whenever he passed he felt a curiosity concerning the place, which of course changed into interest when he heard the story.

*Brockenhurst, Hants.*

HENRY W. SANDERS.

<sup>2</sup> Several photographs of the orchard and farm-buildings have been sent by H. W. Sanders, and added to the collection in D. [Eds.]



## Early Spiritual Experience of George Fox.<sup>1</sup>

When G. ff. was brought up into Christ y<sup>e</sup> seed in his Young Dayes he saw how that Christ made all things new, and y<sup>e</sup> Earth and all things gave anoth<sup>r</sup> smell to him & he saw y<sup>e</sup> state of Adam & Eve before they fell, & y<sup>e</sup> state in Christ that shall never fall & y<sup>n</sup> y<sup>e</sup> state of Adam after he fell in y<sup>e</sup> fall & he saw all people were full of darkness. But w<sup>n</sup> he was sent forth into y<sup>e</sup> world the world made a great noise like a great sea and like a Bryery thorny Wilderness, & he was made to get Lethern Breeches & Doublet<sup>2</sup> & such he hath kept on Ever since Except a Little, one hot Sum<sup>r</sup> he had a pare of Stuff Breeches & Dubblet but he was made to Lay y<sup>m</sup> away again and he saw how that Christ enlightened Every Man y<sup>t</sup> Came into y<sup>e</sup> world & how that y<sup>e</sup> spirit of God was poured upon all Men & Women & how that y<sup>e</sup> Grace of God w<sup>ch</sup> brings Salvation had appeared unto all Men, and at y<sup>e</sup> first he did not know that he should be sent forth w<sup>n</sup> he was in y<sup>e</sup> blessed happy state of X<sup>t</sup> Jesus more than Can bee uttered, & saw y<sup>e</sup> state that should never fall, but w<sup>n</sup> that y<sup>e</sup> Lord moved him by his pow<sup>r</sup> to goe forth to turn people from y<sup>e</sup> Darkness y<sup>t</sup> they were in, to y<sup>e</sup> Light of X<sup>t</sup> w<sup>ch</sup> was y<sup>e</sup> Life in him by whom all things were made & Created and that they should believe in y<sup>e</sup> Light w<sup>th</sup> w<sup>ch</sup> they might see their sins & become Childrein of y<sup>e</sup> Light & see their Saviour y<sup>t</sup> dyed for their sins & is Risen for their Justification & w<sup>th</sup> y<sup>e</sup> Light they might see X<sup>t</sup> their way to God, their prophet, Bishop shepherd Rock & foundation & meadiat<sup>r</sup> that makes their peace betwixt y<sup>m</sup> & God & this Light y<sup>e</sup> Life in X<sup>t</sup> would nev<sup>r</sup> deceive y<sup>m</sup>. And like wise to turn y<sup>m</sup> to y<sup>e</sup> Grace of God y<sup>t</sup> would teach y<sup>m</sup> to deny Ungodlyness & Unrighteousness & y<sup>e</sup> Lusts of y<sup>e</sup> world & to live Godly Righteously & soberly & . . .

<sup>1</sup> From an ancient manuscript in D., consisting of notes on the life of George Fox. It is a fragment only of four pages and has been crossed through as though used for some account of G.F., perhaps the first printed edition of his Journal.

<sup>2</sup> Readers of Fox's Journal are well acquainted with the fact that Fox wore leather *breeches* (i. 89). That he had a *suit* of leather has not, so far as we know, been substantiated from any ancient document, although the reference to "Fox's making to himself a suit of leather," in Carlyle's *Sartor Resartus*, has long been quoted.

## Death of Mary Fox, Mother of George Fox.<sup>1</sup>

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I having been out of the nation beyond the seas, & when I came into England to Bristol I heard my mother had been very sick & she was very glad to hear of me & it did raise her up; & from Bristol I came to London & she sent to me desiring once more to see me before she died, & I not being very well to travel, & this news I heard to London from her out of the country & in 10 month 1673 I going down through the country to see her & setting my wife & family towards Lancashire was taken by one Parker called a justice from a friend's house & sent to Worcester prison, & there kept about a month, & at the sessions there they put the oath to me as a snare knowing that I could not swear. And then I was moved to London from Worcester before the judges, & in she hearing that I was prisoned & coming down to see her might strike her to the heart & grieve her, & though I told the justices & judges the end of my travel, & these merciless judges & justices had neither mercy nor justice but sent me down again from London to Worcester, & when I heard she was dead it struck me for I did in verity love her as ever one could a mother, for she was a good honest virtuous & a right natured woman, & when I had read the letter of her death it struck a great weight upon my spirit & it was in a travail for a quarter of an hour, & there being people in the room saw some sudden travail upon me though they said nothing, & when my spirit had gotten through I saw her in the resurrection & the life everlastingly with me over all & father in the flesh also. So these wicked justices, God will judge who hindred me from visiting according to her motherly & tender desire. G.F.

<sup>1</sup> From a modern MS. in D., upon which is written, "From original. The whole written by G.F., larger writing than usual, I think. A.R.B[arclay]." But the spelling has certainly been modernised. It would be interesting to know the location of the original.

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Sessions held at Bedford, 12th January, 1651/2 :—

Subpoena for Robert Turrold against James Noell, gentleman, John Crooke,<sup>1</sup> John Butterfield, for stocking.

<sup>1</sup> John Crook of Beckerings Park, and Luton. Stocking was merely clearing away woodland for the plough. It had been made illegal by 35 Henry VIII., cap. 17. Note by Edward Marsh.

From *Bedfordshire County Records*.



## Friends in Current Literature.

Francis A. Knight, of Sidcot, has written *Somerset and Devon* in the "Cambridge County Geographies" (Cambridge: University Press, 7½ by 5, pp. 192, with maps, diagrams, and illustrations).

As a souvenir of the one hundredth anniversary of "The British and Foreign Bible Society of Newcastle-upon-Tyne and its Vicinity," the Hon. Secretary of the Society, Thomas Pumphrey, has compiled, from various historical sources, a pamphlet entitled *The Diffusion of Christianity in Northumbria, with Special Reference to the Dissemination of the Holy Scriptures in the Language of the People*. This attractive sketch of scenes and incidents of Bible work, covering many years, is fully illustrated with views of buildings and of persons associated with the transmission of the Bible through the Christian centuries—Iona, Lindisfarne, Melrose, Whitby, Jarrow—Luther, Calvin, Tyndale; and there are also maps and charts, and numerous quotations from ancient and modern writers.

*The Woodnutt Visitor* has made its first appearance. It emanates from Chicago, Ill. (1015 East Fifty-fourth Street), and is issued in the interest of Central Meeting of Friends, Room 603, Athenæum Building, 18-26 Van Buren Street, in that City. It takes its name from a member, Thomas W. Woodnutt, recently deceased. Its four large octavo pages tell us of Sunday School and other work, and record just such information as will interest the membership of the Meeting and others beyond it. There is a page of extract from C. E. Stephen's *Quaker Strongholds*, and several references to the *Friends' Intelligencer*. We quote the following:—

"Chicago has been burdened for some time with a yellow poster advertising 'Old Quaker Whiskey.' The manufacturers claim that this whiskey 'is as honest as its name.' . . . No more inappropriate name could have been chosen."

The John C. Winston Company has recently brought out *Trans-continental Sketches*, by Eliza B. Chase, Author of "Over the Border," "In Quest of the Quaint," etc., illustrated from pencil and water-colour drawings by the Author. This very attractive volume of some 350 pages is composed of "Legends Lyrics and Romances Gleaned on Vacation Tours in North-Eastern and Middle Canada and the Pacific States." The author is daughter of the late Pliny Earle Chase (1820-1886), who was for many years a member of the Faculty of Haverford College, and "was more or less familiar with one hundred and twenty-three languages and dialects, claiming thorough acquaintance with thirty of them" ("History of Haverford College," where see portrait).

*The Life of William Thomson, Baron Kelvin of Largs* (1824-1907), prepared by Silvanus P. Thompson, F.R.S., has recently appeared (London: Macmillan, 2 vols., 9 by 6, pp. xx. + 1297). A review of these volumes appeared in "The Friend" (Lond.), 11th March, 1910, from the pen of James Edmund Clark, B.Sc., F.R.Met.S.

In the *History of Mediæval Civilisation and of Modern to the End of the Seventeenth Century*, by Charles Seignobos, Doctor of Letters of

the University of Paris (London : Unwin, 8½ by 5½, pp. 437, 5s. net), we read (following upon a paragraph respecting the Independents) page 299 :

“ The Quakers will not even have pastors. . . . Each one is for himself his own pastor ; for each member can be enlightened and sanctified directly for the spirit of God. . . . Sometimes the person inspired falls into ecstasy or is even attacked by convulsions. . . . The Quakers take literally all the words which they find in the Scriptures. . . . The Quakers condemn the philosophers and scorn reason. . . .”

Then follows a paragraph on the Pietists, with whom Friends are compared.<sup>1</sup>

This is a curious mixture of ancient and modern Quakerism, and it is not surprising that among the “ References for Supplementary Reading,” given in an Appendix, there is no mention of literature relating to Friends ; but when, to the first sentence, given above, the Editor (presumably an English man of letters) adds the footnote, “ The Hicksite Quakers have pastors,” we may well cry, “ Hands off.”

The Friends’ First-day School Association, 15, Devonshire Street, London, E.C., has issued, through Headley Brothers, a pamphlet by Florence B. Reynolds, of the West Hill Training Institute for Sunday School Workers, Birmingham, on *The Equipment of Teachers in Children’s Sunday Schools* (post free 2½d.)

The first number of *The Avenue*, the magazine of Saffron Walden School, is to hand. It is the successor of *The Waldonian*, but is produced as a magazine of 32 octavo pages, with several illustrations. It is to be published three times a year, March, July and December, 1s. 9d. per annum, post free, and to be obtained from C. Brightwen Rowntree, B.A., Friends’ School, Saffron Walden, Essex.

*The Journal of John Woolman* is now done in “ Everyman’s Library ” (London : Dent ; New York : Dutton), with an Introduction by Vida D. Scudder.

The life-story of Elizabeth Fry is worth telling again and again, especially if told after the manner of Georgina King Lewis, in her latest book, entitled simply *Elizabeth Fry* (London : Headley, 9 by 6, pp. 176, 3s. 6d. net, popular edition, 1s. 6d. net). As the story proceeds, the reader must be afresh and more deeply impressed by the remarkable manner in which this noble woman won her way among princes and prisoners and achieved success in so many of her undertakings. The following striking anecdote is given on page 127 :—

“ In 1842, the King of Prussia came to England to be sponsor to the infant Prince of Wales. Mrs. Fry, who had been much impressed with the kindness shown her when in Prussia, was by his desire invited to meet him at the Mansion House on Sunday morning after he had attended the service at St. Paul’s. ‘ The luncheon was a cold one. Mrs. Fry sat by the King,

<sup>1</sup> John E. Southall, when sending me a notice of the above work, writes, “ Pietism so called has a distinct influence to-day, and that influence may be seen, as years go on, to be far more owing to the work and testimony of early Friends, and to the almost forgotten literature they disseminated in Germany, than is generally acknowledged.”



the Lord Mayor being on the other side of him. Mrs. Fry leant back, and said to the Lord Mayor, "We must have no toasts to-day." "Oh, Ma'am," said the Lord Mayor, "we must have one to the Queen and one to the King." "No; remember it is the First-day; we must not have any to-day," said Mrs. Fry. The King overheard, and said, "Yes, Mrs. Fry, you are quite right, we must have no toasts to-day." "Then wilt thou strengthen the Lord Mayor's hands?" said Mrs. Fry to the King. "No, ma'am, his hands do not need strengthening; a word from you is quite enough." And the King told Mrs. Fry she was the best friend he had in the world, and that he should not think of leaving England till he had paid her a visit at her own house.' "

The first article in *The Quiver* for April is entitled "A Quaker Baron and his Bibles," illustrated by a portrait of Lord Peckover of Wisbech, views of his residence, Bank House, Wisbech, and illustrations of some of his literary treasures.

*Quaker Biographies*, vol. iii. (Phila: 304 Arch Street, 8 by 5½, pp. 224, 75 cents). Here may be read pleasantly written and admirably illustrated accounts of John Woolman (1720-1772), Thomas Chalkley (1675-1741), Thomas Story (1666<sup>2</sup>-1742), Mary Pryor (1737-1815); Anthony Benezet (1713-1784); *Indian Embassages, a Study in Fairness*, a very useful *résumé* of intercourse between the Indians and Friends, (in which "there is a picturesqueness which is furnished by almost no other element in our civilisation,") especially in connection with William Savery (1750-1840) and Thomas Wistar (1798-1876), the latter described as "the man with a tear in his eye"; Samuel Emlen (1730-1799), "the Seer of his day"; *Exiles of Virginia, an Incident of the Revolution*; Arthur Howell (1748-1816), another Seer; and John Churchman (1705-1775).

There is a slip on page 67: Story's "landlord," Joseph Green, lived in Spitalfields, London, and not in Cumberland. A desk once belonging to Thomas Story, and later in the possession of several generations of the Green family, is now at Devonshire House, London.

Alex. R. Macewen, D.D., professor of Church History in New College, Edinburgh, has recently written a book on *Antoinette Bourignon, Quietist* (London: Hodder, 8 by 5½, pp. 219, 3s. 6d. net). The contact of Bourignonism with Quakerism is referred to in several places, and also the literature which arose therefrom. Some Friends, curiously described by the author as "English refugees in Amsterdam," "imagined that they could not but find helpfulness and fellowship in one who disparaged church ordinances and obligations, and who was guided solely by an inward light. But she

<sup>2</sup> Is this date correct? T. Story died on the 21st of Fourth Month (June), 1742, and according to the London "Daily Advertiser" of the 28th, he was "aged about eighty," which would place his birth in or about the year 1662. His parents appear to have been married in January, 1658, and to have had children in the following order:—George, Christopher, Thomas and Anne (see M. I. in Arthuret church, Cumb.), but the dates of their births do not appear. The quotation from the "Daily Advertiser" is to be found in "The Irish Friend," l. 112, but there the date of the paper is incorrectly given. I have had the issue examined in the British Museum, it is dated "Monday, 28th June, 1742."

met their advances with contempt. . . . The pungency and piquancy of her criticism stung them, not only in Holland but in England, and an Englishman, Benjamin Furly, appeared in Amsterdam, commissioned to refute her charges. To her intense annoyance she herself was charged with being a Quaker, and she prepared a lengthy 'Warning against the Quakers,' one of the ablest and least extravagant of her writings" (page 78). Benjamin Furly wrote "Anthoniette Bourignon ontdeckt," 1671. We are told (page 145) that "at Schleswig her company was increased by the arrival of some twenty recruits, chiefly Quakers, Jansenists and Mennonites," but that they proved intractable and unsatisfactory. Some of "A.B.'s" works are in D.

*A Historical Sketch of Dr. John Rutter* (1762-1838), by Thomas H. Bickerton, president of the Liverpool Medical Association, is a good example of that which may result from patient and well-directed research. A painting in the possession of the Medical Institution was known to represent a certain John Rutter, "President of the Institution," but none seemed to know aught about the said President. Mr. Bickerton set to work, and by degrees he collected a considerable amount of information. Help was readily forthcoming as soon as it was known that Dr. Rutter was a member of the Society of Friends, "a body in which method is an integral part of religion," and the family of Rutter was soon traced back to 1661. The information thus diligently collected was embodied in a presidential address delivered 7th October, 1909. Dr. Rutter's life-history takes us to Liverpool, Edinburgh, London, and Liverpool again. His various benefactions are detailed by his biographer, who also introduces the reader to various members of the Quaker families of Brownsword, Wilkinson, Rathbone, Chorley, etc. There are two portraits of Rutter and other illustrations.

A year book, prepared by London Y.M. Home Mission and Extension Committee in 1908, has recently been revised and reissued by authority of the Meeting for Sufferings, as *The Friends' Year Book for 1910* (London: Headley, 6½ by 4½, pp. 136, 1s. net). This little book contains much information concerning the work of members of London and Dublin Y.M.'s in the domains of education, extension, home and foreign missions, trust property etc., and should be at hand for consultation by all Friends interested in the work of the Society and by others who desire information respecting the various activities of the Society and its members.

In a *History of Over Wyresdale: Its Church, Schools and Charities* by (Rev.) D. Schofield, Vicar (Lancaster: "Guardian" Office), there are several references to Friends, and to the families of Cragg, Kelsall and Pye in particular (pages 103-110).

A new edition, revised and enlarged, is to hand of "Bible Notes," vols. iii. and iv., by Edward Grubb, M.A. It is entitled *Notes on the Life and Teaching of Jesus* (London: Clarke; and Headley, 7½ by 5, pp. 184, 1s. 6d. net).

The Woodbrooke Extension Committee has published through Headley Brothers in one volume (7½ by 5, pp. 165, 1s. 6d. and 1s. net),



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a series of papers, *Preparation for Service*, previously issued separately. This series includes the very practical paper by Edward Grubb on "The Delivery of the Message."

Charles H. Kelly (twice President of the Wesleyan Methodist Conference) tells us in his book, *Memories* (London: Culley, 7 $\frac{3}{4}$  by 5 $\frac{1}{2}$ , pp. 368, 5s. net), "My mother was Sarah Lowe. She died on September 24th, 1900, in her ninety-second year. She often spoke of her grandmother as having, in later life, become a Quakeress. She seems to have been a stately dame" (page 11). In the chapter, "School-days," (pages 29-35), Mr. Kelly graphically describes his life at Charles Cumber's school in Manchester, "connected with the Society of Friends."

"Mr. Cumber [ -1853] was a thorough Quaker. He was a Channel Islander, sprightly, scrupulously neat, and an advanced educationalist. . . . He was great in physical science, and taught a good deal by illustration. He was a bachelor, and lodged in Dickinson Street."

The history of Friends' Mexican Mission is on record in a recent book, *Samuel A. Purdie: his Life and Letters; his Work as a Missionary and Spanish Writer and Publisher in Mexico and Central America*, by James Purdie Knowles, with Introduction by Allen Jay (Plainfield, Ind.: Publ. Asso. of Friends, 9 by 6, pp. 251, \$1). Samuel Purdie was born at Norwich, England, in 1804, and received his education in a school taught by Priscilla Gurney. The family emigrated to America in 1827. He became a school teacher in North Carolina and elsewhere, and then missionary in Mexico. He died in Salvador in 1897.

Quaker journals to the number of nearly twenty have been brought under review in the preparation of Anna Robeson Burr's *Autobiography: a Critical and Comparative Study* (Boston and New York: Houghton Mifflin Company, 8 $\frac{1}{4}$  by 5 $\frac{1}{2}$ , pp. 451, \$2). Of Friends' autobiographical literature, the author writes:—

"No other religious movement has left so large a mass of classified material. The autobiographical intention with the early Friends became a dogma, as it were, of their belief, and to leave behind a journal or an autobiography was almost a requirement of faith. The Quaker journals . . . are full of incident and adventure on land and sea, in the old world as in the new. At the same time, they show a common lack of imagination in dealing with their creed . . . they all employ the same style, the same terms of expression. . . . The stamp of George Fox is upon every [one], and we are led back to Fox's Journal as the earliest important self-study in English. . . ." (pages 235ff).

I am deep in the study of Amelia Mott Gummere's *The Quaker in the Forum* (Phila.: Winston Co., 8 $\frac{1}{2}$  by 5 $\frac{1}{2}$ , pp. 327, \$1.50). Though introduced as a "little study," this work shows an immense amount of research in many by-paths of Friends' history, but I cannot at present give more than the main divisions of the book, which are—The Oath, A Wanton Gospeller, The Quaker Franchise, The Quaker Citizen and the Law, The Quaker in International Politics, The Quakers and Mirabeau, and Quaker Loyalty. There is a good Index.

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