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THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL  
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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.

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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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Episodes in the Life of May Drummond.  
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# THE JOURNAL

## OF THE

# FRIENDS' HISTORICAL SOCIETY.

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### Notice.

The Annual Meeting of the Society will be held in  
The Library, at Devonshire House, on Fifth-day, 25th of  
Fifth Month, at 2 p.m.

## Notes and Queries.

WILL OF GEORGE FELL (c. 1639-1670), SON OF THOMAS AND MARGARET FELL, OF SWARTHMOOR.—The seaventh day of October in y<sup>e</sup> Year of our Lord One Thousand, Six hundred & Seaventy; I George Fell<sup>1</sup> of Swarthmoor, in y<sup>e</sup> County of Lancaster Esq. being of sound & perfect Memory though weak & Infirm of body, do make this my Last Will & Testament, In manner & form following, first I commend my Soul into y<sup>e</sup> Mercifull hands of God, hopeing through his Mercy, & y<sup>e</sup> merit of Christ my Saviour, for pardon of my Sinns & Salvation, my body I desire may bee buried, in y<sup>e</sup> Parish Church of Ulverston as near

<sup>1</sup> George Fell was the only son of Judge Fell, and heir of the Hawkswell estate. Although, apparently, impressed by Fox's preaching, he never allied himself to Friends, and in later life was certainly opposed to them. He had as companion and fellow-student an earnest young Quaker, named William Caton. Later he became a Law Student, and had Chambers in the Temple, London. By his father's will, 1658, he was to have "so many of my Law-books as will make those which he hath the complete body of the law." In 1660 he was a Justice of the Peace and Commissioner of Militia in Lancashire. From family letters it is abundantly evident that he was mortified and incensed at his mother's marriage with George Fox, and took steps both for her imprisonment and the forfeiture of her property.

He married Hannah, widow of —Potter, and daughter of Edward Cooke, by whom he had two children, Charles and Isabel.

to my Father as w<sup>th</sup> conveniency it may; and in such decent manner as my Executrix shall think meet. As for my Temporall Estate, I dispose thereof as followeth: (viz.) All my Mesuages, Lands, Tenements, Milnes, Mannors, or Lordshipps, and other hereditaments, whatsoever; I give and bequeath unto Charles my Sonn<sup>2</sup> and y<sup>e</sup> heirs of his body, Lawfully to be begotton, charged and chargeable as hereafter is Expressed, and for default of such Issue I give and devise the same unto Issabell<sup>3</sup> my Daughter, and y<sup>e</sup> heirs of her Body Lawfully to bee begotton, charged & chargable as aforesaid, & for default of such Issue, I give unto my Wyfe Hannah Fell<sup>4</sup> all my

<sup>2</sup> Charles (c. 1670- ) was the only son of George and Hannah Fell. He inherited the Hawkswell estate, but on coming of age sold this property to his uncle, Daniel Abraham. He married Mary Brown, a Kentish lady, by whom he had one son, Charles, who married Gulielma Maria, granddaughter of William Penn. From incidental remarks in family letters he appears to have lived in or near London, and by fast living to have run through his money, so that on his death (which took place in the West Indies), his young widow was obliged to support herself by needlework.

See THE JOURNAL, vol. ii.

<sup>3</sup> Isabella, only daughter of George and Hannah Fell, married James Graves, but nothing is known of her descendants. See THE JOURNAL, vol. ii.

<sup>4</sup> Hannah Fell, daughter of Edward Cooke, married firstly

whole Estate, so long as shee keeps as my wife and my widow, and if it shall happen that Charles shall live to have Issue, then hee is to pay unto Issabell my Daughter, when she shall attain to y<sup>e</sup> Age of One and Twenty years, or at y<sup>e</sup> Day of her Marriage, One Thousand Pounds, forth of y<sup>e</sup> Milnes in Low Furness; And for default of such Issue, I give and bequeath unto William Yeoman<sup>s</sup> and his Wife and to their heirs for Ever, all y<sup>e</sup> Lands and Tenements called Haukswell and Morehouse, as allso y<sup>e</sup> Mannor or Lordshipp of Blawith, and in Default of such Issue of my sone & Daughter; I give & Devise unto Thomas Fell of Scathwaite, and to y<sup>e</sup> heirs

— Potter, and secondly George Fell. It would appear that she was never on good terms with her second husband's family, and after George Fell's death in 1670, she was in open and bitter opposition to Margaret Fox. Legal settlements were necessary between them. John Rous writes: "In regard to my sister Fell's wilfulness and foolishness, I always feared she would do as bad, if not worse than her husband." William Meade, writing to his mother-in-law, Margaret Fox, in 1687, advises her to lose her rightful rents rather than enter into a lawsuit with Hannah, regarding a right of way to Swarthmoor. He continues "It will be greatly to her shame and reproach if she refuse it." Elizabeth Hooton wrote a letter of warning to "George Fell's widow."

<sup>s</sup> William Yeamans was married to Isabel Fell in 1664. They had several children. He was, according to Maria Webb, "an anxious delicate man, who did not like his wife on any occasion to be away from him."

Male of his Body Lawfully begotton, the Mannor or Lordshipp of Ulverstone, Swarthmoore, Ogmotherly With all the Lands about Swarthmoore, Dragleybeck, and y<sup>e</sup> Milnes at Ulvorstone Excepting two Acres next adjoining to y<sup>e</sup> little house, where Thomas Greaves<sup>6</sup> now Dwelleth; and y<sup>e</sup> said little house (w<sup>h</sup> I give to y<sup>e</sup> said Thomas Greaves and his heirs) and all other hereditaments in Ulvorstone aforesaid, charged & chargeable as is hereafter Expressed. (That is to say) in case y<sup>e</sup> same doe for Default of Issue of my Sone & Daughter, fall & come to y<sup>e</sup> said Thomas Fell and his heirs, then and not otherwise, I charge y<sup>e</sup> same, w<sup>th</sup> y<sup>e</sup> payment of y<sup>e</sup> summ of five hundred pounds; to Edward Cooke of y<sup>e</sup> Temple, two hundred pounds; M<sup>r</sup> Hodgkinson, one hundred pounds; Sackville Greaves one hundred pound, and to M<sup>r</sup> Samuell Richardson one hundred pound;

And in default of Issue Male on the Body Lawfully begotton of y<sup>e</sup> said Thomas Fell, Then I give & bequeath unto Edward Fell of Stockport, in y<sup>e</sup> County of Cheshire Gentleman, & to y<sup>e</sup> heirs Male of his body Lawfully begotten, all y<sup>e</sup> aforesaid Mannors, or Lordshipps, of Ulverston, Swarthmoore, Draggly Beck & y<sup>e</sup> Milnes at Ulverstone; and all other hereditaments w<sup>th</sup> y<sup>e</sup> appurtenances; And in Default of such

<sup>6</sup> Thomas Greaves was probably in the employ of the Swarthmoor family. Sarah Meade, in a letter to Rachel Abraham, 1684, says, "Care shall be taken that the £30 shall be paid to young Thomas Greaves at the time thou desires."

Issue Male, on y<sup>e</sup> body of Edward Fell; I give & bequeath y<sup>e</sup> aforesaid Mannor, or Lordshipp of Ulverstone, Swarthmoore, Ogmootherly and all other hereditaments, w<sup>th</sup> y<sup>e</sup> appurtenances, Equally to be Divided amongst my sisters and their heirs; & I doe further charge the town Milne w<sup>th</sup> y<sup>e</sup> payment, of four pounds Yearly, to be paid to Thomas Coulton during his natural Life; & I doe allsoe charge y<sup>e</sup> said Over Milne In Ulverstone w<sup>th</sup> y<sup>e</sup> payment of Three pounds yearly to James Ellithorne during his naturall Life: w<sup>ch</sup> two last mentioned Charges, of four pounds, & Three pounds Yearly, my Will & Mind is, shall commence Immediately after my decease; & if it shall happen y<sup>t</sup> my Son & Daughter shall dye without Issue, Then I give & bequeath the aforesaid town Milne, unto Thomas Coulton during his naturall Life; and the said Over Milne unto James Ellithorne, during his naturall Life; Also in default of Issue of my Sone & Daughter as aforesaid & y<sup>e</sup> death of my Wife or her Marriage, I give & Devise all my four Milnes, situate, within the Parish of Dalton to my Sisters, Daughters of my Father, & their heirs Equally to be divided amongst them:

Allso whereas I have already by my Deed Poll baring Date y<sup>e</sup> Thirty first day of August last granted unto Sackville Greaves Esq, & his heirs all those my Messuages, Tenements, & Hereditaments *called Marsh Grainge*, within y<sup>e</sup> Mannor of Furniss; w<sup>ch</sup> Deed was made in Trust to y<sup>e</sup> said Sackville Greaves; that hee

& his heirs after my desease should sell y<sup>e</sup> Tenements thereby granted for y<sup>e</sup> paiment of my Debts And the overplus of the Money raised by sails thereof (if any bee) to be paid to my Executrix for y<sup>e</sup> use of my said Daughter, and y<sup>e</sup> bettering of her Portion, to w<sup>ch</sup> purpose I have made a declaration by an Indenture under my hand & seale:

Now I doe Will & Devise y<sup>t</sup> y<sup>e</sup> same trust shall be performed accordingly; and y<sup>e</sup> premises I doe appoint to be sould, w<sup>th</sup> what conveniency may; And y<sup>e</sup> mony thence arising I appoint for payment of my just debts: and y<sup>e</sup> overplus (if any bee) for my Daughter: & if the price fall short of y<sup>e</sup> payment of my debts, I appoint y<sup>t</sup> what is wanting shall be paid out of my personal Estate, or any other estate y<sup>t</sup> I have: & y<sup>t</sup> care be taken y<sup>t</sup> no person Ingaged w<sup>th</sup> Mee as Surety do suffer thereby: Allso I doe give unto my Loving Wife y<sup>e</sup> Portion of my Son & Daughter during their Minorities and of their Portions and rights untill they respectively attain y<sup>e</sup> Age of One and Twenty Years, If shee so long continue my Widow; recommending to her y<sup>e</sup> care of their education: And if shee dye or marrie before that time; Then I desire & appoint for their Tutors Tho Sackville Greaves and Edward Cook my Father in Law; Allso I give unto my Uncle Mathew Richardson<sup>7</sup>

<sup>7</sup> Matthew Richardson is probably referred to in the following quotation from a letter from John Rous to Margaret Fox, 1669. "I do not think my uncle is any way disaffected towards thee in thy marrying." George Fox writes to his wife in the same year,



and to Mr George Hillton four pounds a pise, to buy each of them a ring ; hoping for their assistance to my Wife & children :

Allsoe I give unto Mary Caton, Twenty pounds : Allso I give unto Sackville Greaves Forty pounds, to buy him a ring ; Allso I give unto Mr Edward Cook my father in law & to Mrs Elizabeth Cooke my Mother in law his Wife ; Mr Edward Cooke of y<sup>e</sup> Temple, Mr Richard Tomlinson an Apothecary in Coven Garden & to Elizabeth his Wife each of them forty shillings apeece to buy them rings ; Allso I give unto Mr Thomas Hodgkinson my best horse, my best Gunn, & my best case of Pistolls ; Allso I give & bequeath unto the most aged, impotent and necessitous person in the parish of Ulverstone ten pounds ; Allso I give and bequeath unto y<sup>e</sup> most aged & necessitous persons w<sup>th</sup>in y<sup>e</sup> parish of Dalton five pounds ; Allso I give & bequeath unto every servant of my house ; twenty shillings a piec ; and to Thomas Greaves Forty shillings :

Executrix of this my Will, I make my said Loving Wife, to whom I give all y<sup>e</sup> rest of my goods, & personall Estate, my Debts, Legacies, & funerall discharged ; Declaring that it is not my meaning by any devise of Lands, or Tenements, w<sup>th</sup>in this Will to debarr her of her Dower or Widdow right therein.

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“Thou canst speak to thy brother Richardson about these affairs,” *i.e.*, George Fell’s treatment of his mother.

The name Matthew Richardson occurs among a list of Justices in the Fleming MSS., c. 1672.

In witness whereof I have hereunto, set my hand & seal the day and year first above written :

Signed and Delivered to bee my last Will & Testament

In the presence of THOMAS RICHARDSON, HENRY KIDSON, MARY CATON, and THOMAS COULTON.

From a copy in the possession of Emma C. Abraham, of Liverpool.

---

JOHN ARCHDALE.—The following is from the Diary of Narcissus Luttrell (d. 1732) :—“1699, Jan. 7. Yesterday Mr. Archdale the Quaker appeared in his place in the House of Commons as member for Wickham ; said he was chose by the majority of the Church of England without his own seeking ; and that he had advice of lawyers that his affirmation would stand good instead of an oath, which he could not take without prejudicing his party : after some debate the lawyers in the House were of opinion he could not sit without the oaths, for that the Act that relates to the solemn affirmation is only that a Quaker may give evidence in Courts of Justice ; upon which a writ was ordered out for electing another in his room.”

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“1703, Nov. 16. The Lords ordered several persons to attend upon account of engrossing coals, and among them two noted Quakers ; ’tis said the chief reason of their being so dear is, that several persons in the north, and some Londoners, have farmed most of the coal pits about Newcastle, with design to sell them at what price they please.”



From "Leaves from an Old Diary," in *Paper and Parchment. Historical Sketches*, by Alex. Charles Ewald, F.S.A., London, 1890. In the same volume there is an appreciative article on Sir Thomas Fowell Buxton (1786-1845).

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ABSTRACT OF THE WILL OF WILLIAM GULSON OF COVENTRY, AND SOME ACCOUNT OF HIS FAMILY. — William Gulson, a Friend and leather dresser, of Coventry, was the third son of William Gulston or Gulson, M.D., a physician of that town, by Mary Buck, his wife. He was born at Coventry 15 v. 1695, and died there, and was buried at Friends' Burial Ground, Coventry, 9 xii. 1775, aged 81 years.

By his wife, Ann, who was buried at Coventry, 6 vii. 1734, he had issue three sons and five daughters, viz. :—

(1) Edward, of Leicester and Coventry, mar. Ann Leigh and had issue.

(2) John, born 1726 ; mar. and had issue.

(1) Ruth [1725-1812], mar. 1743 Francis Smith [1719-1782], of Doncaster, a great-grandfather of the late Henry Ecroyd Smith [1823-1889], the Quaker antiquary and genealogist.

(2) Ann [1728-32].

(3) Rebekah [1731-1803], mar. as his second wife, 1763, Richard Reynolds [1735-1816], of Coalbrookdale and Bristol, ironmaster and philanthropist.

(4) Sarah, [1734-1825] mar. Francis Hart, of Nottingham, banker, who died 1826, aged 94, having had issue, of whom

I. Francis Hart, jun. [1776-1862], of Nottingham, banker, mar. Eliza Huish [1782-1851], and their daughter, Eliza Hart [1810-1847], mar. Sir Charles Fellows, Kt., of Beeston [1799-1860], traveller and archæologist. II. Hannah Hart, mar. 1804, Robert Lloyd [1778-1811], the poet-friend of Charles Lamb. III. Sarah Hart, mar. 1802, James Lloyd, J.P. [1776- —] of Bingley Hall, elder brother to Robert.

(5) Mary, mar. Rudd Wheeler, of Hitchin, as his second wife. He was the grandfather, by his first wife, of Esther, wife of Benjamin Seeböhm ; of Mary, wife of James Ellis, of Bradford, and Letterfrack, Ireland ; and of Sarah, wife of Isaac Robson, of Huddersfield.

The above account is principally taken from Henry Ecroyd Smith's *Annals of Smith of Cantley*, 1878, pp. 50-56 and 62-70.

---

The following is an abstract of William Gulson's will, for which I am indebted to my obliging kinsman and friend, G. F. Tudor Sherwood, of Brockley, the well-known genealogist :—

I, William Gulson of the City of Coventry, Leather Dresser do<sup>th</sup> appoint this to be my last Will and Testament that is to say.

First that all my just debts, &c., be paid by Edw<sup>d</sup>. Gulson my son and I give him the house, &c., I now live in, standing in Smithford street and two closes with a new barn in Hill street which I bought of Lady Whate and of Leahope and land bought of Tobias Edwards of Warwick and Hannah his wife in Wigginton, co. Oxford, and land



bought of Mathew Neale in Exall. I give my son in law Francis Smith £1200. To my son-in-law Richard Reynolds £100. To my daughter Sarah Gulson £1500. And whereas a marriage is intended with my daughter Mary Gulson and Reed [Rudd] Wheeler I give her £500 and £50 a year for life. The residue to my said son Edward Gulson. Signed this seventh day 4<sup>mo</sup> called April in the year 1772.

WM. GULSON.

Witnesses, WM. EBURNE,

SAML. SYMONDS.

ELIZABETH BOWETT.

Codicil. Whereas I have given my son Francis Hart junior £500 as part of the portion I intended to give my daughter Sarah my will is he or she shall have £500 less than ye £1500 I left my daughter Sarah.

(Signed) WM. GULSON.

Note I continue this as a Codicil. Whereas I have given my son in law Reed [Rudd] Wheeler £500, &c.

(Signed) WM. GULSON.

On 27 May 1776 John Seymour of Coventry, fellmonger, and Joseph Heath<sup>8</sup> of the said city, taylor, solemnly affirm that "we

<sup>8</sup> Of the family of Richard Heath, of Coventry, who had issue by Elizabeth, his wife, Joseph Heath of Bishops Stortford, tailor, etc., who mar. at Stansted, Essex, 1804, Susanna Day [1775-1846], daughter of Samuel Day of Stansted, grocer, draper, chandler and "Sope Boyler," and a Quaker Minister, by his second wife, Sarah Fulcher. Joseph Heath died 1859, aged 79, and was bur. at Friends' Burial Ground, Stansted, and is remembered by the present writer, who was present at his funeral.

are Dissenters from the Church of England commonly called Quakers" [and testify to hand-writing of the codicils].

(Signed) JOHN SEYMOUR.

JOSEPH HEATH.

Proved at London 30 May 1776, by affirmation of Edward Gulson the son of the deceased and sole executor named.

(Prerogative Court of Canterbury Register "Bellas," fo. 225.)

JOSEPH J. GREEN.

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"A SERMON UPON AARON'S ROD."—A curious tract with this title, and the additional words, "Preached by a Quaker in Meath-street. Revised and illustrated with some curious Observations, by that famous Dramatic Orator, Serjeant Kite the Second," has recently been acquired for the Devonshire House Library. It is a quarto tract of four pages, and probably a satire on some Quaker address in Dublin, but its object is not now evident. Have any of our readers come across this curious piece?

---

THE PRESERVATION OF PHOTOGRAPHS.—For some years a collection of photographs of deceased Friends has been accumulating in albums under the care of the Committee of the London Friends' Institute. It cannot be too generally known that gifts for this collection would be gladly received by the Hon. Secretary, William Frederic Wells, Devonshire House, London, E.C.

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LARGE GATHERINGS OF FRIENDS (iii. 71, 118).—In a letter from John Tomkins to Sir John Rodes,



dated "London 18. 9m 1698," we read:—"Charles Marshall buried yesterday, its thought to be the greatest appearance of Friends at his buriall [at Bunhill Fields] as of any yet, exceeding in number either G.F.'s S.C. or F.S." (Locker Lampson, *Quaker Post-Bag*, 1910, p. 146).

George Fox's burial took place at Bunhill Fields in 1690/91, four thousand accompanying (Beck and Ball, *London Friends' Meetings*, p. 156; S.C. (Stephen Crisp) was buried in 1692, when "a great number of Friends and others" accompanied (Tuke, *Stephen Crisp*, p. xxvi.); F.S. (Francis Stamper) was buried in 1698, but no information as to his funeral is at hand.

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BAPTISMS AT SOMERSET HOUSE CHAPEL, STRAND, MIDDLESEX.—1732, June 30th, Robert Wilson, educated a quaker, aged 19 years, 8 months and 26 days.

1740 (month and day not stated). Sarah, dau. of Daniel and Magdalen Maud, born a quaker, Aug. 19 1722.—CHARLES A. BERNAU.

---

HENRY SHRIGLEY, tailor, a "sojourner" at Saddleworth, Yorkshire, married Sarah Shaw, of Boarshurst, spinster, on Jan. 29th, 1740, in St. Chad's Church, Saddleworth. Their children were Betty, bapt. Apl. 4, 1742; John, bapt. Nov. 29, 1743; Sarah, bapt. Sept. 25, 1744; Henry, bapt. Aug. 16, 1747; John, de Lanehead, bapt. Oct. 1st, 1749. Information wanted regarding ancestry of Henry and Sarah (Shaw) Shrigley.—MORGAN BUNTING, Darby, Pa.

---

ELWORTHY—COLESWORTHY.—F. L. Rawlins, Rhyl, North Wales, is anxious to know if Thomas and Elizabeth Elworthy, of Plymouth, were related to the Colesworthy, of Exeter.

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## A Query to all the Preachers in Christendom.

How many men and women have you presented Perfect in Christ Jesus? Col. 1. How many have you Perfected? How many have you brought to the knowledge of the Son of God, and to a Perfect Man, unto the Measure of the Stature of the Fulness of Christ? Ephes. 4, which is the work of Christ's Ministers.

GEORGE FOX, in Worcester Prison, 1674, printed at the end of *The People called Quakers*, 1676.

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Let not anything straiten you when God moves.

WILLIAM DEWSBURY, *Epistle* from York Tower, 1660, quoted in *Little Book of Selections*.



## Our Bibliographers.

### II. MORRIS BIRKBECK, 1734—1816.

In accordance with the proposal set forth by the Editors of THE JOURNAL in the issue for January, 1907, to publish, in succession, articles upon our bibliographers, John Whiting, Morris Birkbeck, and Joseph Smith, this account of the second of these worthies has been prepared.

The Birkbecks were an old family of distinction in Westmorland, their history dating back to 1515, when Henry VIII. granted arms to Thomas Birkbeck, at that time of Carlisle, "for his brave defence against the Scots."<sup>1</sup> Towards the close of the seventeenth century, a William Birkbeck migrated from Mallerstang in Westmorland, where his ancestors had held land since the reign of Henry VIII., to Settle in Yorkshire, and from him the Settle Birkbecks were descended. He established himself in business there as a woollen and general merchant, and from 1698, at least, was a prominent Friend. As in the case of many other thrifty and successful Quaker traders, out of the general business a banking business developed. William Birkbeck was married in 1703, at Settle Friends' Meeting House, to Sarah Armistead. The eldest son of this marriage, William, born in 1705, succeeded his father in the business. He married, firstly, in 1730, Sarah, daughter of Richard Morris, of Rugeley, surgeon; secondly, Deborah Wilson, of Kendal.

The eldest child of the first marriage was Morris, born 4th of November (old style), 1734. Comparatively little appears to be known of his early life and his business career, but the following incident, taken with permission from *The Birkbecks of Westmorland*, is worth recording.

The following remarkable story of her [Sarah Birkbeck's] death-bed I have condensed from an account (in the *Haunted Homes of Great Britain*, by J. H. Ingrave) written by the late Mrs. Charles Fox, of Trebah, near Falmouth, supplemented by Mrs. Fox's notes, sent me by her daughter, Mrs. Edmund Backhouse:—

Sarah Birkbeck had been in Scotland with a committee of Friends on a religious visit, and on their way back to Yorkshire she was seized

<sup>1</sup> For this and other family details see *The Birkbecks of Westmorland*, by Robert Birkbeck, F.S.A., privately printed, 1900.



with illness at Cockermouth. She had three weeks before left her three children at Settle with their father, under the care of a cousin, Mrs. Fairbank; the latter promised to keep a journal of all that concerned the children during their mother's absence, the post in those days being both uncertain and costly. The illness was so sudden that she died before her husband even heard that she was ill, and the Friends at Cockermouth with whom she was staying, seeing the hopeless nature of the attack, also kept notes of her last hours for the satisfaction of her family. One morning, between seven and eight o'clock, on Mrs. Fairbank going into the children's room at Settle, she found them all sitting up in their beds in a state of great excitement and delight, crying out, "Mamma has been here;" and the youngest child said, "She called 'Come Esther.'" Nothing could persuade them that they were mistaken, and the occurrence was carefully noted down to entertain the mother on her return. That same morning, as Sarah Birkbeck lay dying on her bed at Cockermouth, she said, "I should be ready to go, if I could but see my children." She closed her eyes, it was thought to open them no more, but after ten minutes of perfect stillness, she looked up brightly, saying, "I am ready now, I have been with my children," and then passed peacefully away. When the notes taken at the two places were compared, the day, hour, and minute were the same.

In Mrs. Fox's notes she wrote :—

"One of the children, Sarah, was my grandmother, afterwards wife of Dr. Fell, of Ulverston, from whom I had the above account almost literally as I have repeated it. The elder one was Morris Birkbeck. Both lived to old age, and retained to the last so solemn and reverential a remembrance of the circumstance that they would rarely speak of it or permit any allusion to it, lest it should be treated with doubt or levity. Esther, the youngest child, died soon after (5th July, 1741). Her brother and sister only heard the child say that her mother had called her, but could not speak with any certainty of having themselves heard the words, nor did they seem sensible of any communication from her, but simply of her standing there and looking at them.

"My grandmother and her brother were both persons remarkable for strong matter-of-fact rather than imaginative minds, to whom it was especially difficult to accept anything on faith or merely hearsay evidence, and who by nature would be disposed to reject whatever seemed beyond the region of common experience."

On the 9th of July, 1762, Morris Birkbeck married Hannah Bradford, of Lancaster, at Wray, Lancashire, but the union was of short duration. She died early in 1764, the interment taking place at Settle, leaving a son, Morris, which name was successively held by a grandson and great grandson, the last of whom is still living. In 1776, Morris Birkbeck married Sarah Hall, who died at Guildford in 1804, leaving no child.



In 1773, Morris Birkbeck was in America, and purchased an estate in North Carolina. In 1774, among the names of Friends visiting the Island of Nantucket, occurs "Morris Birbeck, not publick [*i.e.*, not a preacher], Old England" (Hinchman, *Early Settlers of Nantucket*, 1901). He returned to England in 1774.

In 1784, Morris Birkbeck was engaged in an insurance business in London under the style of Birkbeck and Blakes. He appears to have resided some time in Dorsetshire, and he spent the latter part of his life at Guildford, where he died on the 14th of April, 1816, aged eighty-two years, the interment taking place at Guildford. The testimony issued by Guildford Monthly Meeting<sup>2</sup> states that in early life he "was more engrossed in worldly pursuits" than he apprehended was consistent with a religious life. He first engaged in the ministry in 1776; his messages were "far from being diffuse"; though not "frequent," they were characterised by "soundness of their doctrine and the instructiveness of their tendency." He is described as "a zealous supporter of the Christian discipline established in the Society." For many years he was a constant attender of the Yearly Meeting as well as of local Meetings. In conclusion, the testimony adds that his sun set in brightness and that "like a shock of corn fully ripe, he is gathered into the garner of eternal rest and peace." He was one of the Friends who signed an address to George III. on the subject of the war in 1793.

His son Morris (1764-1825) farmed at Blandford in Dorsetshire, 1785-1790, but in 1794 was farming 1,600 acres at Wanborough, Surrey. He was considered a gentleman farmer of the first order, and in advance of his age. His flock of Merino sheep appears to have been the first known in England. Subsequently he emigrated to Illinois, U.S.A., purchased a large estate, and founded the township of New Albion. He was the author of several works illustrative of his travels and observations in France and America. Though not remaining a Friend, he was the determined and successful opponent of the effort to make Illinois a slave State. An interesting portraiture of the man and an account of his life and labours are given

<sup>2</sup> See Testimonies, vol. 1, kept with other Yearly Meeting documents at Devonshire House.



in the *Transactions of the Illinois State Historical Society* for 1904. He was drowned when crossing the Wabash river in Illinois.

Morris Birkbeck's half-brother, William, the eldest son of William and Deborah, remained all his life at Settle. He married Sarah Braithwaite, of Kendal. It was their son, Dr. George Birkbeck, who, settling in London as a physician in 1804, founded, with Lord Brougham, the Mechanics' Institution, which still bears his name. He was its first president, in 1824, and was also one of the founders of University College in 1827.

Morris Birkbeck's second half-brother, John, married Martha Gurney, of Norwich, 1780. Leaving his brother at Settle, he became, in 1782, a partner in the Lynn branch of the Norwich bank under the style of Gurneys, Birkbeck & Co. For interesting details respecting the Birkbecks of Norfolk, see *Annals of an East Anglian Bank*, by W. H. Bidwell, 1900.

From Morris Birkbeck's personal and family history we turn to his career as Quaker bibliographer, and his connection with the Reference Library at Devonshire House. He appears in three capacities: a collector and donor of books; a reader and commentator; a maker of catalogues.

His work as collector and donor is described in a label inserted in books presented to the York Meeting Library, now called the York Albert Library. Mention of it also appears in the folio catalogue of the Library, and in a codicil to his will.

The label runs thus:—

Morris Birkbeck, of Guildford, on the 8<sup>th</sup> of 6<sup>th</sup> mo, 1811, gave most of the Books in this library to York Quarterly Meeting, which has placed the whole under similar regulations, viz., To be perused in the Library; and not taken out of it, except for the use of any who may be engaged in writing on subjects relating to the Society [*sic*], and with its approbation.

If so taken out, a particular account to be taken of them and of their return, which is to be in due time.

Extracts from the codicil were produced to the Meeting for Sufferings, 4<sup>th</sup> of Fourth Month, 1817, and were thus recorded:—

The following Extracts from a Codicil to the will of our late Friend Morris Birkbeck were brought in and read. "Whereas I have been several years employed in endeavouring to procure a complete collection



of the several books and pamphlets written by Friends . . . from their first rise to the present time and the several editions thereof, as also the works of their adversaries. Now I do give and bequeath such Books and Pamphlets of the description aforesaid as I have collected unto Joseph Gurney Bevan of Stoke Newington. . . . and John Eliot the younger of Bartholomew Close, London, upon trust that they . . . shall select . . . such books and pamphlets . . . as shall not be found in the Library belonging to the Society of Friends . . . in their Meeting House in Houndsditch, and place the same in such Library towards completing of the same, and shall exchange any of my said books and pamphlets for any other . . . of the same kind in the Library . . . and after such selection or exchange, I give and bequeath the residue of my books and pamphlets unto . . . that they . . . place the same in Friends' Meeting House, York, there to remain as a Library . . . I also give and bequeath unto the said . . . all my manuscripts written by or relating to Friends . . . that they . . . after inspecting . . . the same and destroying such as shall appear best to do so, to deposit the remainder in the aforesaid Library in Houndsditch."

Thomas Thompson offered to make the selection. In 1819 sundry expenses arising out of the bequest were defrayed to the amount of £17 12s. 8d.

That Morris Birkbeck was a reader as well as a collector of books is fully in evidence. To anyone well acquainted with the Devonshire House Reference Library, his clear and careful, rather than cursive, handwriting is familiar, as also the M.B. monogram usually appended to his notes. His comments in the margins of his books were copious and spicy, and often very severe when dealing with "adverse" books. One instance from one of Francis Bugg's tracts will perhaps suffice. "This is the last I have met with of F. B.'s writing—like many other pieces of his, it carries a *Lie* on the face of it; there scarcely can be dirtier sheet among all the Filth he has produced. M.B."

M.B. adopted, in measure, the style of the seventeenth century controversialists who called a spade a spade.<sup>3</sup>

<sup>3</sup> In a copy in D. of *A Brief Character of the Antient Christian Quakers*, "written by W. M. a witness for the Truth, as it was in the beginning," Morris Birkbeck has written, "Supposed to be W<sup>m</sup> Mead's—who lost his Love to Friends, and the chief promoters of Good, in the Society—it is to be noted, that, though an extract is made to serve the turn from Jn<sup>o</sup> Crook, W. Penn is barely mentioned, and G. Fox not at all, but large extracts, or quotations, from Backsliders: I am credibly informed that it was at his instance or thro' his means, that divers of the Journals of G. Fox were bound up & issued without W. Penn's Preface. M.B." Under this Joseph Smith has written, "More likely by Wm. Mather,"



His copy of the *Battledoor* bears the inscription: "This was Rich<sup>d</sup> Morris's Book, of Rugeley, Staffords<sup>re</sup> my Grandfather . . . Guildford, 6 mo. 26, 1815." A long piece of his writing follows. Many of the volumes of tracts are marked "examined 1800-1806. M.B." During these years he must have devoted much time to his favourite pursuit.

A note in his catalogue of Adverse Books reads: "N.B.—M. Birkbeck now presents his whole collection of Adverse Books, as of this Catalogue, to the Library in London; retaining only those marked with M.B. in the margin [list of some ten books appended] awhile longer in his hand; but to be called for at any time, if not sent, as being the property of the Society. M. B., Guildford, 7 mo. 1806."

As early as 1780 his interest in the Reference Library had commenced, for in that year he was appointed with Joseph Gurney Bevan and others to make a selection of books for it. In 1797, these two Friends were on a joint appointment for procuring books needed to complete the collection, "particularly modern ones."

Considering all that Morris Birkbeck had done and was doing for the Library, the extreme caution shown by the Meeting for Sufferings in the following minute of Sixth Month, 1808, is only intelligible on the supposition that it was drawn in accordance with his own wish. Surely he might have been entrusted with more than one volume at a time! "Morris Birkbeck is permitted to take from the records for the purpose of forming a general Catalogue of Friends works a single volume at a time of such as he may want, he leaving with the Clerk a memorandum of the same to be given up when the book is replaced."

Finally as to catalogues. Two manuscript catalogues are extant which give evidence throughout of Morris Birkbeck's careful work. One he called, "A catalogue of miscellaneous books and tracts, belonging to the Library of Friends, not inserted in the General Catalogue of Friends' Books, alphabetically arranged by Morris Birkbeck, 1802." This is a quarto book of about 200 pp.

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and on another copy in D., M. Birkbeck has pencilled, "Unsound; suppose W. Mather an Apostate."

For William Meade's opposition to Penn's Preface, see *Friends' Quarterly Examiner*, 1902, p. 67.



It contains some additions in the handwriting of Joseph Smith and others.

The next, to which allusion has already been made, he calls "A Catalogue of Adverse Books or Books written against the Society of Friends, wherein is noted, in the opposite page [*sic*] some Answers which have been given to such Books. By Morris Birkbeck, 1806." On the title page is appended "Acts xxviii. 22. It is everywhere spoken against." This also contains entries by Joseph Smith and others.

The general combined printed and manuscript catalogue in two large quarto volumes, containing together over 400 pp., presents some difficulties as to compilation. Each volume is inscribed, "A General Catalogue of Friends' Writings from the Rise of the Society to the commencement of the year 1820, Containing the whole of the Catalogue by J. Whiting and the Additions made by Morris Birkbeck, which Additions have been arranged and revised by Thomas Thompson, of Liverpool, who has also supplied many of his own. N.B. Room is left for further insertions by way of continuation."

The title page is in a handwriting shewing a marked similarity to that of Morris Birkbeck, and there is other writing not unlike his, but the date 1820 is three to four years after his decease. A large part of the writing is clearly not his, nor is it the handwriting of Thomas Thompson. Possibly much of it was done under the direction of Morris Birkbeck, by someone who consciously or otherwise imitated his handwriting. In its construction John Whiting's printed catalogue of 1708 was used, the sheets being cut up and pasted on quarto sheets so as to leave spaces for marginal and consecutive additions. Entries in it appear which have been made by Abram Rawlinson Barclay, Joseph Smith and Charles Hoyland.

We take leave of Morris Birkbeck with regret that we do not know more about him, but, as with John Whiting, with gratitude for his enthusiasm and industry, of which such tangible results remain. In catalogue work John Whiting laid the foundation, Morris Birkbeck built the superstructure, and some day we must relate how Joseph Smith crowned the edifice.

ISAAC SHARP.



## A School in Ilchester Jail, 1662.

Our readers will, we think, be interested in the following account of a school conducted by Quaker prisoners in Ilchester, extracted from the Book of Sufferings for the County of Somerset, belonging to Bristol and Somerset Q.M., now on deposit in D. The Gospel principle of loving enemies and doing good to those who hate, receives here a forcible illustration.

There is one thing remarkeable & fitt to be recorded amongst what hath happned vnto friends in the day of their sufferings and time of impresonm<sup>t</sup> w<sup>ch</sup> is this in or about the Eight moneth 1662 the number of friends being increased to aboue 100 prisoners in Ilchester for the testimony of truth and the Comon Jayle being not large enough to containe them w<sup>th</sup> the debt<sup>r</sup>s felons & other malefact<sup>r</sup>s w<sup>ch</sup> were committed to the same Jayle (something it may be through the Civility of the Keeper), severall friends were admitted to be att a great house in the same Towne called the ffryery<sup>t</sup> w<sup>ch</sup> was large &

<sup>t</sup> This is the earliest reference to the Friary, Ilchester, which has been found. John Whiting in *Persecution Exposed*, under date 1680, writes: "I was removed from the Ward (or old Nunnery) to the Friery, a great House at the other end of the Town, where were many Friends Prisoners as aforesaid; and a very fine comfortable time we had together; and in the great Hall there, used to keep our Meetings, especially on first Days; and many brave Meetings we had there; many Friends coming in out of the Country to it; and most publick Friends that came that Way (and some on purpose) coming to visit us. . . . We had also, belonging to the Friery, a large Orchard of about 4 acres, walled about, where we used to walk, and where I had many a solitary, as well as comfortable Season of Retirement."

John Whiting gives us a delightful picture of an episode between the Duke of Monmouth and the Quaker Prisoners in the Friary. The Duke in his progress in the West passed through Ilchester "with some Thousands on Horse-back attending him." He was at the time extremely popular. "The Affections of the People ran exceedingly after him," Whiting naively remarks.

Prison rules at the Friary were fairly lax, for Whiting continues: "We stood in the Friery-Gate as he rode through the Town, and as he passed by, taking Notice of so many Quakers together with their Hats on, he stop'd and put off his Hat to us. . . . We could not but have a Respect to him for his Affability, and therefore were the more concerned for him when his Fall came." Surely a subject which might delight an artist's fancy! The graceful and popular Duke doffing his plumed hat to a group of Quaker prisoners, noticeable for remaining covered, in the midst of popular enthusiasm.

Quarterly Meetings were held in this commodious prison, until a certain persecuting Justice gave orders for the Friary doors to be locked up.



convenient, the owner being content on reasonable Termes to spare certaine roomes in the said house for that purpose. And freinds being thus separted from their owne families & Jmploym<sup>ts</sup> yet were willing to improue any opportunity for the doinge of good even to their enemyes, and severall of them being well quallified for that purpose did as the lord putt it into their hearts give forth a publique manifestation of their purpose to teach Schoole, and that all people that would send their children vnto them, they would freely teach them to read or write and cast account, wherevpon many children were sent and in little more then one monethes tyme the schoole was increased to neare the number of 70 schollers, w<sup>ch</sup> through the Lords blessing & friends industry many of them profited in Learning very much. That it was reported that some had gained more in two weeks there then in halfe a yeere else where before & many were preparing to send there children, But such was the old enmity to trueth appearing in this generation espetially in the priests (who generally in all ages have been the Ring Leaders in doing mischief) That great complaints were made to the rulers against friends and the Keeper (as reported) for suffering this good service to be done one Dier priest of Jlchester being a chiefe agent herein And herevpon friends were forbidden any more to teach the children, which they could not refraine to doe while the children came vnto them, But the priest being restlesse to see this good vndertakement goe on, about the first day of the 10<sup>th</sup> moneth 1662—One G. Waters a rude man was sent to the house with violence forct out the children who yett (the people being loath to loose this great benefitt w<sup>ch</sup> they freely received) sent many of them againe the next day, but the rage of the enemy increasinge the same G. W. then came againe & carried three of the friends who were principally imployed in that service viz<sup>t</sup> John Anderdon<sup>2</sup> Mathew Perin<sup>3</sup> & Henry Labor<sup>4</sup> from the house

<sup>2</sup> John Anderdon was born about the year 1624, near Bradford in Devonshire. He was of a good family and “was bred a Scholar,” and practised law, afterwards becoming Secretary to General Desborough in the West. His business frequently took him to London, and it was on one of these visits, in 1658, when in great sorrow at the death of his wife, that he attended a Quakers’ Meeting and became convinced through the preaching of Francis Howgill. Later he kept a goldsmith’s shop at Bridgwater,



called the ffryery to the Comon Jayle, who yet the same day in the eveninge were pmitted to goe backe againe to their lodginge, the outcrye of the people being on the prisonrs behalfe against such vsage. And so this good service thus freely faythfully & industriously pformed by friends during this short tyme in their prison (to the great advantage of severall children) was to the great discontent of many people wholly prohibited, the wch as the Continuance of it for that small tyme did not a Little publish a true testimony for the Trueth & rendred friends a good savour vnto many which formerly were enemyes rather then otherwise, So the dissolvinge of it

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where he opened his house for meetings and himself became a preacher. He was a great sufferer for his convictions. Whiting says of him: "He was a man of note in the world, . . . and was a Prisoner in all, from first to last, near Twenty Years." He was released by the King's Charter of Release, 1672, but was again in prison in 1675. Whiting describes him as "a Man of Repute, a good Schollar, and Scribe . . . skill'd in the Languages, especially Greek and Latin; and understood the Law, so that many came to him for Advice." He died at the Friary, 20th of First Month (Mar.), 1684/5, aged 60, and was buried at Bridgwater.

<sup>3</sup> Matthew Perrin (d. 1690) was a merchant of Taunton. Refusal to swear was the cause of his commitment to Ilchester Gaol in 1662. The following year sentence of praemunire was passed upon him; and from a letter addressed to prisoners in Newgate, London, subscribed by Perrin and others, it is evident that he was no longer in the comfortable quarters at the Friary.

Matthew Perrin married Hannah Lovel in 1680, when, presumably, an old man; there was one daughter, Honor, born the following year. This marriage is referred to by William Beaton of Puddimore in a letter to Matthew Perrin, 12 mo., 1680, in which he expresses the hope that "her [Hannah Perrin's] company doe not wholly shut out the remembrance of thy former friends w<sup>th</sup> whome thou hast had such familyer acquaintance." Several letters from Thomas Salthouse to Matthew Perrin are among the Swarthmore MSS., c. 1688, in which he is invariably addressed as "my very loveing ancient and honourable friend."

<sup>4</sup> Henry Labor (d. 1683) was of Yeovil. His name appears in *F.P.T.* as one of the first receivers of Truth in Somersetshire.

At the time of the trial of Thomas Salthouse at Taunton, in 1657, Henry Labor was present, and with eleven other Friends withdrew from the Court and drew up a letter for the Judge, testifying to the falseness of the accusations brought forward. (Wastfield, *Testimony*, 1657, p. 63.)

The Bristol MSS. include a paper drawn up by Henry Labor and forty-four influential Friends of Somerset, who met at Glaston[bury] in 1659, endorsed "Proposals and Agreements of Friends." The fact that Henry Labor's name heads the list of those signing, would imply that he held an important position in the Meeting.

D. possesses a quarto pamphlet by Labor entitled *Replies made to the Antiqueries of Thomas Lye*, 1657

did not a Little also manifest the envy malice & wickednesse of such who were the chiefe procurers thereof, and made them even stinke in the nostrills of sober men, And so in all truth gained advantage, Jn w<sup>ch</sup> is the Joy of the faythfull, And the worst of enemyes confest that it was a good act and service, but against the Law as they sayd, and therefore though good not to be continued. And in this disservice to the Countrey one Will<sup>m</sup> Swanton also a prisoner for debt (though he had his son freely taught by friends) was active to suppress the schoole— Note That the said priest Dyer & his wife also in a short tyme after dyed & so left their children fatherlesse & without a mother to bring them vpp.

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### Needy Friends in the West of England.<sup>1</sup>

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JN<sup>o</sup> WINTER, Tradewever. Aged ab<sup>t</sup> 70 years and Not able Labour at his Trade of a wever but Sweep Streets, and Labours Verry Industrious in what he Can Gett Jmploy.

ANNE CAPE, Trade Spinster. Aged about 30 years : Single woman Earnes ab<sup>t</sup> 3<sup>d</sup> p<sup>r</sup> day—when she hath Labour which is Now Scarce.

WILL<sup>m</sup> CLARKE, Trade Combr<sup>r</sup>. Aged about 45 : is a Verry Laborious Industrious man where he hath Labour which is—Now halfe wanting—he hath a wife, and fife Children y<sup>e</sup> youngest ab<sup>t</sup> 18 months & none Erns Mutch.

MARY BURFORD Desires E<sup>d</sup> pooll to Speek of her fammilly being Best Known to him.

ROGER NOTT, Trade Combr<sup>r</sup>. Aged ab<sup>t</sup> 43 & a wife & famillye of Seven Children The Eldest a Girdle ab<sup>t</sup> 14 & is an Honest Man & would Labour if work was plenty.

ROB<sup>t</sup> NORTHAM, Trade Combr<sup>r</sup>. Aged ab<sup>t</sup> 74 and is a worthy Honest man and would Labour to y<sup>e</sup> best of hiss abillity if he Could have Labour which is mutch wanting.

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Out of monuments, names, wordes, proverbs, traditions, private recordes, and evidences, fragments of stories, passages of bookes, and the like, we doe save and recover somewhat from the deluge of time.

<sup>1</sup> Extracts from a Memorandum Book in the possession of Fox Bros. & Co., Ltd., of Wellington, Somerset, written between the years 1750 and 1772.



## John Perrot to Henry Cromwell, Lord Deputy of Ireland, 1656.

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I the psoner of y<sup>e</sup> lord for y<sup>e</sup> testimony & true wittnes of a good Conscience: who some time haue bin a Labourer in y<sup>e</sup> gospell of Xt. Jesus: in some pts of this Nation of Ierland: for w<sup>ch</sup> & none other cause doe I now suffer bonds such as I have theis fiftene days past: being brought frō y<sup>e</sup> Cittie of Limericke as an offender in like maner as I was three seuerall dayes brought at y<sup>e</sup> Courte w<sup>ch</sup> is called sessions: in y<sup>e</sup> same Cittie of Limericke wheere diuers things were layd to my Charge in two seuerall Inditm<sup>ts</sup> but euery matter criminall w<sup>ch</sup> was their in inserted being more p<sup>t</sup>ence then in y<sup>e</sup> least measure truth, my Inocency appeared in y<sup>e</sup> sight of hundereds before whom my cause was duly Examined, & largely opened: & lastly my Enimies being not able to p<sup>ro</sup>ceed, any other way: w<sup>th</sup> mee this is y<sup>e</sup> issue of y<sup>e</sup> whole worke: my comeing vnto Dublin: in w<sup>ch</sup> place in like manor I am bold in y<sup>e</sup> name of y<sup>e</sup> Lord to hold forth my guiltles cause: & to open & lay before y<sup>e</sup> Henry Cromwell: who art Co<sup>m</sup>ander in Cheife of y<sup>e</sup> affaires of Ierland the ground of my Sufferings: & how & in w<sup>t</sup> maner I haue bin dealt w<sup>th</sup> by Henry Ingoldesby, Governor of y<sup>e</sup> s<sup>d</sup> Cittie of Limericke.

Vpon y<sup>e</sup> first day of y<sup>e</sup> second month called Aperill one Coll. James Sicklemore & my selfe being moued of y<sup>e</sup> Lord their vnto: wee come vnto y<sup>e</sup> s<sup>d</sup> Cittie of Limericke where w<sup>th</sup>in halfe of an ower of our Comeing vnto our logging: Coll Ingoldesby sent an expresse order & Co<sup>m</sup>and in y<sup>e</sup> mouth of one of his souldiers to bring vs before him, in obedience where vnto we went: by whom wee were duely Examined in w<sup>ch</sup> Examination, we suddainly saw his end: & y<sup>t</sup> y<sup>e</sup> ground of his strictnes & seuerity w<sup>th</sup> vs was Neither for Licentiousness, lewdnes, swearing: Lying: drunkenness, or any sin or offence, or breach of y<sup>e</sup> law Martiall or civell: but being seruants of y<sup>e</sup> true and leuing god, & haueing y<sup>e</sup> Message of his word in our mouth who by Scornors are Reproachfully called quakers: we suffered w<sup>t</sup> we vnderwent both slanders,

punches, draggings, Imprisonm<sup>t</sup>, & banishm<sup>t</sup>: although not at any time being Conuicted of y<sup>e</sup> breach of any law : of y<sup>e</sup> Nation : & as by a letter vnder y<sup>e</sup> s<sup>d</sup> Coll. Ingoldesbyes hand vnto vs directed: Shewes y<sup>t</sup> for nothing but because wee were mett w<sup>th</sup> others y<sup>e</sup> Inhabitan<sup>t</sup> of y<sup>e</sup> towne, at one Cap<sup>t</sup> Robert Wilkisons house, in y<sup>e</sup> feare of y<sup>e</sup> lord where y<sup>e</sup> Misteries of y<sup>e</sup> kingdome of god were opened: were we seprated from y<sup>e</sup> people (as saith Coll. Ingoldesby in his Letter) w<sup>ch</sup> sepration stood in a Close prison: Contrary to y<sup>e</sup> Civill Gouvern<sup>t</sup> of y<sup>e</sup> three Nations: & where not any exceeding y<sup>e</sup> Number of three or fower people at once was to Come nigh vs :

And the next day following w<sup>th</sup> y<sup>e</sup> Licence of Coll. Ingoldesby: our Martiall Carried vs to y<sup>e</sup> publique Meeting place, where wee heard all y<sup>t</sup> y<sup>e</sup> prest had to say: & he haueing quite ended: I being moued of y<sup>e</sup> Lord stood vp & spake these few words: saying that it being not Contrary to y<sup>e</sup> wholsome Lawes of y<sup>e</sup> Nations & according to y<sup>e</sup> Apostles Doctringe, lett all prophesie one by one I desiered y<sup>e</sup> Liberty of speakeing a few words to y<sup>e</sup> people: to y<sup>e</sup> Clearing of my Conscience amonge y<sup>m</sup>, where vpon uiolent hands was layd vpon me; & by y<sup>e</sup> Rude Multitude was thrust out of their sinagogue & forth w<sup>th</sup> carried away againe vnto prison, & suddainly after a warrant was sent vnto vs w<sup>th</sup> a Guard of horse to Conuay & Carry vs out of y<sup>e</sup> precinct of Limericke. all w<sup>ch</sup> voyolence we suffered & bore y<sup>e</sup> Cruelty done vnto vs: w<sup>th</sup>out seeking Revenge: but our testimonies did beare agat<sup>t</sup> our vniust sufferings:

And about ten dayes after I haueing occations of outward business, & being allsoe of y<sup>e</sup> Lord moued their vnto: drew me back againe vnto y<sup>e</sup> s<sup>d</sup> Cittie as it came to pase, one y<sup>e</sup> seuenth day neare euening: & y<sup>e</sup> morow following being y<sup>e</sup> first day of y<sup>e</sup> weeke, I went to a Meeting againe at Capt. Wilkinsons house, wheare as I was speakeing amonge y<sup>e</sup> people mett to geather, I was Interrupted by a Guard of souldiers: forced from y<sup>e</sup> true worship of my god: & vnto prison was Carried wherein close maner I was ordered to be shutt vp: for not any neither friend or acquaintance was tollerated by y<sup>e</sup> Gouvernor to come neare me; but those who had Licence either by ticket or toaken from him vnto y<sup>e</sup> Marshall vnto whose Custody I was



Charged : & all this being not Cruelty enough : y<sup>e</sup> same first day at night, a Councill was held : by sundry Called iustices of y<sup>e</sup> peace, w<sup>th</sup> y<sup>e</sup> Cheife Ruler & prest : how to send me to dublin : & haueing not ground enough I was sent for & further Examined, to catch words from me, & y<sup>e</sup> greatest matter w<sup>ch</sup> could be gained was my plan-ness of speech : saying y<sup>e</sup> & thou, for w<sup>ch</sup> cause they would willingly haue bound me unto y<sup>t</sup> w<sup>ch</sup> they call good behauour, so I s<sup>d</sup> I was a man of noe ill behauour at all & desiered y<sup>t</sup> y<sup>e</sup> law might try my Langwage w<sup>ch</sup> neuer Chargeth any man, but in y<sup>e</sup> same langwage, of y<sup>e</sup> & y<sup>u</sup>, & seeing not any thing would stand, they other wayes determined y<sup>t</sup> I should answere at y<sup>e</sup> sessions w<sup>t</sup> they had to object aga<sup>t</sup> mee, where I was Indicted w<sup>th</sup> high Matters & as it Came to pase, y<sup>t</sup> they saw y<sup>t</sup> not any clause therein would stand : to make me Guilty they Indited me againe but my Inocency appearing unto as many as heard my Guiltless cause, as I haue s<sup>d</sup> lastly heare by A Gaurd I was sent & as yett know not y<sup>e</sup> Cause of my Imprisonm<sup>t</sup>, & all this Cruelty doe I suffer under y<sup>e</sup> Authority of thy power : whom I thinke hath bin vntill this time little acquainted w<sup>th</sup> y<sup>e</sup> truth : of y<sup>e</sup> Matter. & hast only heard one man speake, w<sup>th</sup>out y<sup>e</sup> answere of y<sup>e</sup> pson who in deepe manor is & hath bin wronged : by y<sup>e</sup> vniust, false & slanderous Accusations & Charges exhibited aga<sup>t</sup> me w<sup>ch</sup> not any pson in y<sup>e</sup> Court where they tryed me would stand before my face as an accuser : w<sup>ch</sup> manifestly s[h]ewed forth vnto all psons y<sup>e</sup> ground of their act of psecuting me, w<sup>ch</sup> in y<sup>e</sup> end Carried noe better face then of enuie, mallice, & cruelty : in w<sup>ch</sup> wombe y<sup>e</sup> beginning thereof was first Conceaued And where as y<sup>e</sup> same hand is still streached forth euen as herods was to vex Certaine of y<sup>e</sup> Earth & y<sup>e</sup> same nature of p<sup>t</sup>ences layd to my charge as was by y<sup>e</sup> psecuting Jewes, who slew Jesus, y<sup>e</sup> anoynted sau<sup>o</sup>ur, not as he was y<sup>e</sup> Christ but as a blasphemmer, they put him to death as like wise in y<sup>e</sup> same manner Paule was Called a Ringleader of sedition & y<sup>e</sup> deciples & appostles mouers of sedition, & y<sup>e</sup> same is now y<sup>t</sup> euer was & nothing differint in y<sup>e</sup> Nature, ground roote, fruite, & practise : y<sup>e</sup> seedes being but two, y<sup>e</sup> one of y<sup>e</sup> serpent y<sup>e</sup> other of y<sup>e</sup> woman, & this is euen y<sup>e</sup> same generation w<sup>ch</sup> put x<sup>t</sup> to death & persecuted his deciples,

who cry they are not fitt to liue, & cry away w<sup>th</sup> y<sup>m</sup> away w<sup>th</sup> y<sup>m</sup>: who beate reuile, back bitte, scoffe, scorne, & make herod & pilat freindes in persecuting y<sup>e</sup> Righteous seed of god to shutt vp & cast into prison & soe to excercise y<sup>e</sup> lusts of their owne willes. Upon y<sup>m</sup> w<sup>th</sup> out y<sup>e</sup> breach or transgression of any law turning out of Cittyes & townes y<sup>e</sup> free borne in y<sup>e</sup> Nation, & y<sup>t</sup> haue purchased Liberty w<sup>th</sup> y<sup>m</sup> y<sup>t</sup> haue Laboured in y<sup>e</sup> same worke of Reducing y<sup>e</sup> Nation into peace & vnder a Civill Gouvern<sup>t</sup>.

And my share of suffering & psecution I haue & doe vnder goe as well by beatings, threttenings & Cruell mockings & scoffings as by Imprisonm<sup>t</sup> & tryalls & hallings before Rulers & Magistrates but all being for y<sup>e</sup> lord's sake, & for his euer lasting truthes sake I beare w<sup>th</sup> Content, it being y<sup>e</sup> yoake of my lord & saviour, & y<sup>e</sup> takeing vp of his Crowne of thornes, & seing it is onely truly & directly soe & all matters else but p<sup>t</sup>ences, & false accusations & slanders heaped vp to geather, to Continue their Cruell hand of psecution vpon me, w<sup>ch</sup> hath followed mee frō Limericke vnto this Citty. To y<sup>e</sup> Henry Cromwell & to thy Councill, I lay it (whom god hath sett in high seats of iustice & Judgm<sup>t</sup> to execute Righteousnes in your places: w<sup>th</sup>out Respect of p<sup>so</sup>ns, & this account in y<sup>e</sup> dreadfull day of y<sup>e</sup> lord, you shall give of your stewardship vnto him y<sup>t</sup> will take vengeance upon y<sup>e</sup> heads of all y<sup>e</sup> vnrighteous y<sup>t</sup> haue turned equity backward (as well vpon y<sup>e</sup> vnrighteous prince who setts vpon y<sup>e</sup> throwne, as y<sup>e</sup> vniust beggar y<sup>t</sup> sitts vpon y<sup>e</sup> Dunghill) to examine & truly try this Matter whereof I am accused, w<sup>th</sup>out delaying of iustice, or slackening your hand in judgm<sup>t</sup> for as I haue declared euen soe am I moued of y<sup>e</sup> lord god of heauen & earth to lay it to your doare in whose dreadfull name I am bold vnto you heareby to publish my wronge, & soe as you loue y<sup>e</sup> euerlasting peace, & well faire of your selues take heed to your selues in this Matter, wherein I innocently suffer this day in this Citty as I haue in sundry townes else in this land, by rude Multitudes for y<sup>e</sup> lords sake, & this vnto you I declare, its not a Matter of light Concernm<sup>t</sup> w<sup>ch</sup> bore me through y<sup>e</sup> Crueltyes w<sup>ch</sup> I haue vnder gone: Neither in my owne power did I goe forth or principally about my owne worke or in any case to rayse sedition, but in y<sup>e</sup> name of y<sup>e</sup> lord by comānd frō his



Eternall Spirit, to turne frō darknes to y<sup>e</sup> light, & frō y<sup>e</sup> nature & grounds of tumults & seditions strife enuies quarellings & all manner of lustes of y<sup>e</sup> flesh and deceipts of y<sup>e</sup> heart & this my Conscience beares me wittness in y<sup>e</sup> holy gost, y<sup>t</sup> for y<sup>e</sup> wittnessing of a good Conscience this Imprisonm<sup>t</sup> I doe suffer : & for seeking y<sup>t</sup> w<sup>ch</sup> is lost in my psecutors : all their cruelty I haue vnder gone to y<sup>e</sup> raising of y<sup>t</sup> w<sup>ch</sup> lies in y<sup>e</sup> grave : euen y<sup>e</sup> puer Image of god y<sup>t</sup> y<sup>e</sup> dead might heare y<sup>e</sup> voyce of y<sup>e</sup> sonn of god & liue whose name is Jesus : & he is y<sup>e</sup> light of y<sup>e</sup> world : & hath lightened euery one y<sup>t</sup> cometh into y<sup>e</sup> world, A measure of w<sup>ch</sup> light you haue all Rec<sup>d</sup> & is gods true wittness & soe shall stand in y<sup>e</sup> day of y<sup>e</sup> lord, as you<sup>r</sup> Justification vnto life Eternall, or Condemnation vnto death euerlasting soe you y<sup>e</sup> powers of y<sup>e</sup> Nation take heed w<sup>t</sup> you iudge, & how you iudge & spare not you<sup>r</sup> hand in Justice, to excecute true iudgm<sup>t</sup> vpon y<sup>e</sup> offender & transgressor, & to lett y<sup>e</sup> oppressed goe free : soe vnto you all my Conscience is Cleare vnto whom my Guiltless Cause is offered & left vnto y<sup>t</sup> in you<sup>r</sup> Conscience to Judge.

I am a Lover of yo<sup>r</sup> Soules & of all iust power & am subiect vnto every iust Ordinance of man : for Conscience sake, but a wittness for god doe stand aga<sup>t</sup> all deceit, envie & hipocrisie & all psecution, & uiolence, & euery vniust act, who in y<sup>e</sup> flesh am Named of Men :

JOHN PERROTT.<sup>1</sup>

<sup>2</sup>From the Marshalsie  
of the 4 Courts Dublin  
1<sup>st</sup> : 3<sup>d</sup> Mon<sup>th</sup> 1656.<sup>2</sup>

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My thoughts are with the Dead, with them  
I live in long past years,  
Their virtues love, their faults condemn,  
Partake their hopes and fears.  
And from their lessons seek and find  
Instruction with an humble mind.

—Southey, *Occasional Pieces*, 18.

<sup>1</sup> From the original in the British Museum (Lansdowne MSS.) 821.127. For an account of John Perrot, see forthcoming Cambridge edition of *The Journal of George Fox*.

<sup>2</sup> . . . <sup>2</sup> These words are in another hand.

## A Turkish View of Quakerism, 1659.

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The following extracts are taken from *Letters Writ by a Turkish Spy who lived five and forty years undiscovered at Paris* (1637-1682) 26th ed., London, 1770, vol. vi., pp. 13-16 :—

### LETTER IV.

#### TO THE KAIMACHAM.

These Nazarenes are very fertile in new religions. Europe is a wilderness over-run with monstrous sects and heresies. Every age produces fresh pretenders to prophecy and divine revelation. Error is prolific, and multiplies infinitely ; whilst truth remains the same for ever and is comprehended in a few rules.

Of late years there are a sort of people sprung up in England, Holland, Germany, and other parts of the North, boasting of a new commission given them from Heaven to preach the everlasting truth, reform the errors and vices of mankind, and lead people the only infallible way to happiness. Their address is plain and simple, bold and uniform, using no other ceremonies or compliments in their discourse or carriage to persons of the greatest quality, than to the vulgar, and those of the most inferior rank.

They style themselves “ The true seed, the offspring of Jacob, Jews of the promise, Israelites without fraud,” with such-like vain titles ; but by others they are generally called Quakers.

They say the ringleader of this people professes himself to be the Messiah,<sup>1</sup> being, in all parts of his body and features of his face, like Jesus the son of Mary : Or, at least, it is observed, that he exactly resembles the portraiture of him which Publius Lentulus sent to the Senate of Rome out of Judaea, when he was Governor of that province. Hence his followers scruple not to call him “ Jesus, the beauty of ten thousand, the only

<sup>1</sup> This is a reference to James Nayler, but the one sad event of his entry into Bristol is described as if characteristic of his usual style of life. [ED.]



begotten Son of God, the Prophet who is to seal up all things, the Prince of peace, King of Israel, Judge, consolation, and hope of the world."

When he travels, his disciples attend him bare-headed, which, thou knowest, is a token of reverence among the Franks ; yet they never uncover to any other mortal. He rides on horseback, whilst they walk on foot before, behind, and on each side of him, spreading their garments in the way through which he passes. The hoofs of his beast tread only on silks or other costly stuffs. And, as they enter any town or city, they chant aloud his praises, proclaiming him " The Son of David, and heir of the divine promises."

All his followers pretend to be prophets, boasting of strange illuminations and raptures, foretelling things to come, and reproaching the vices of Governors and the greatest Princes, with a boldness which has but few precedents. In a word, they every-where preach that God is laying the foundation of a new monarchy, which shall destroy all the rest in the world, and shall never have an end itself.

This gives a jealousy to the States where they live, and therefore they are persecuted in all places. Yet they appear very constant in their sufferings, and tenacious of the doctrines they preach. . . .

If thou woudest have my opinion of these new religionists in Europe, and their leader ; I take him to be an impostor, and his followers to be either fools or madmen. Even just such another crew as those who followed Moseileima, in the days of our holy Lawgiver. . . .

As to these modern seducers, they are not men of arms, but a herd of silly, insignificant people, aiming rather to heap up riches in obscurity, than to acquire fame by an heroick undertaking. They are generally merchants or mechanicks, and are observed to be very punctual in their dealings, men of few words in a bargain, modest and composed in their deportment, temperate in their lives, and using great frugality in all things.<sup>2</sup> In a word, they are singularly industrious, sparing no labour

<sup>2</sup> This is a very interesting testimony to the manner of life and business integrity of Friends at that early period of their history. See *Journal of George Fox*. [Eds.]

or pains to increase their wealth ; and so subtle and inventive, that they would, if possible, extract gold out of ashes. I know none that excel them in these characters, but the Jews and the Banians : The former being the craftiest of all men, and the latter so superlatively cunning, that they will over-reach the devil.

But these are no signs of a pure religion ; for that only prescribes the methods of withdrawing and separating the soul from the contagion of earthly things, and of uniting it to the Diety, which is its source. . . .

Paris, 15<sup>th</sup> of the 11<sup>th</sup> Moon,  
of the Year 1659.

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**Dr. Thomas Lower to Sir Hans Sloane, 1703.**

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Doctor Sloane<sup>1</sup>

I woulde request thee to meete mee at y<sup>e</sup> white Swan & Crabbe In Martyns Streete by three or neere it this afternoone to Consider & Consult with mee of y<sup>e</sup> best method for a younge man lately Come uppe out of y<sup>e</sup> Country y<sup>t</sup> lyes sicke there of y<sup>e</sup> Small pox : w<sup>ch</sup> will oblige thy reall ffriende & well wisher

THO. LOWER.<sup>2</sup>

Bartholomew close this 28<sup>th</sup> of y<sup>e</sup> 9<sup>th</sup> 1703.

(addressed) for my much esteemed friende  
Doc<sup>tr</sup> Hans Sloane att his house in  
great Russell Street neere Blooms-  
bury Square these present.

Sloane MSS. 4039, fo. 191, in British Museum.

<sup>1</sup> Hans Sloane (1660-1753), Fellow, Secretary and President of the Royal Society ; President of the Royal College of Physicians, 1716 ; created Baronet 1716. " His various collections were purchased by the nation and placed in Montague House, 1754 (afterwards the British Museum)." —(D.N.B.)

<sup>2</sup> Thomas Lower (1633-1720), Quaker, son-in-law of Margaret Fell, brother of the noted Court Doctor, Richard Lower, M.D., F.R.S., and himself a physician.



## William Densbury, to Margaret Fell, 1655.

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dear Sester

In the Etternall ffountain of life Whear in mee and with mee thou art in the power of my fathers lou whear the joy is y<sup>t</sup> cannot bee exprest But known to thee whear thou art in my life with mee in y<sup>e</sup> Etternall Vnitty ; dear in y<sup>e</sup> Etternall Great is thee Battill of our god ; y<sup>t</sup> is to bee founttan<sup>r</sup> w<sup>th</sup> thee Beast Whower & falc prophets In this plac as y<sup>e</sup> lord Reueal to mee y<sup>t</sup> J might bee in the heat of the battill in this Countty w<sup>ch</sup> is about thee midst of this Nation w<sup>ch</sup> in measur is fullfilled ; great and mighty is the appearanc of our God in this day of his power his battill to fight the Beast Whower and all powers of darknes stands Confounded before his dreadfull presenc y<sup>t</sup> accompenys his saints when they ar Brought befor Rulers and gouerners his mind to wittness for a ttestamony ag<sup>t</sup> them thee harts of thos y<sup>t</sup> sitt in ther Counsills doth faill them, and palnes geathers into ther faices befor the dreadfull presenc of our god Who appears for his own glory in his Childeren whom hee haith Called in thes part to bear testamony of his Nam beforether Counsills ; and thee fear of thee Rightious seed haith taken hold one them and will Jncreac vntill they be broken and fly when non parsues them ; the lords haruist is great hearaways Sions Childeren fflock as dows to thee wendows and the lord is with them in his mighty power in w<sup>ch</sup> many of them grows puer bold & saruicabl in ther Measur Whear vnto they are call<sup>d</sup> ; And y<sup>e</sup> mor y<sup>e</sup> Enemy Rages who will not lett any frind see mee or speak w<sup>th</sup> mee : but my wife & the wifes of thes in bonds w<sup>th</sup> mee ; and verry fue they sufer to speak w<sup>th</sup> any other y<sup>t</sup> is w<sup>th</sup> mee But our god thee mor appear in Manyfesting his power in his Childeren to tread on ther heads : so the wraith of man turns to the praices of god who alon is worthy Blesed for Euer Amen. In Whom J thy dear Brother Remans for eu<sup>r</sup> in y<sup>e</sup> vnchangabl lou and life.

W. D

<sup>r</sup> This word is not clearly written ; doubtless *fought* is intended.

J giue order to com to thee w<sup>th</sup> this letter w<sup>t</sup> was doon at the last asizes ; if y<sup>e</sup> lord will it may com publik in print ; my father Childeren in thy famally and els whear my life is w<sup>th</sup> My loue in the lord saluts y<sup>m</sup> all y<sup>t</sup> ar faithfull My dear Brethern Robart Weethers and Miles Battman and John Cam and others as thou Remenber ; when thou sees y<sup>m</sup> or sends to them.

My Companyons in thes bonds w<sup>th</sup> mee salute thee and all in thy famally and y<sup>e</sup> Rest y<sup>t</sup> ar faithfull ther aways in thee lord.

ffrom y<sup>e</sup> Comman Jaoll in Northampton the 5 day 6 M. 55.

Thomas goodayar who is in bonds in the town Jaoll saluts the

J to the sent as son as way was maid ; as the art free lett mee hear from thee.

Our dear Bretheren G ff J N Js in the power of our god presarud out of y<sup>e</sup> hands of [vn] Reasanabl men.

[Endorsement] ffrom W. D. to M. ff <sup>2</sup>in norhamton gale 1655 read over<sup>2</sup> the 5 day of th 6 mo<sup>th</sup>  
<sup>3</sup>m ff her papers.<sup>3</sup>

From the original in the possession of E. Mitford Abraham, 1911.

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## Thomas Story's Dedication.

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He called for my Life, and I offered it at His Footstool ; but He gave it me as a Prey, with unspeakable Addition. He called for my Will, and I resigned it at His Call, but He returned me His own in token of His Love. He called for the World, and I laid it at His Feet, with the Crowns thereof ; I withheld them not at the beckoning of His Hand ; But mark the Benefit of Exchange ! For He gave me, instead of Earth, a Kingdom of Eternal Peace, and, in lieu of the Crowns of Vanity, a Crown of Glory. I begged Himself, and He gave me ALL.

*Journal*, 1747, p. 20, quoted in *Little Book of Selections*.

<sup>2</sup> . . . <sup>2</sup> These words were written by George Fox.

<sup>3</sup> . . . <sup>3</sup> Written by George Fox.



## Alexander Parker.

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On page 306 of *The First Publishers of Truth* there is an interesting account of the introduction of Quakerism into the district known as "Bolland" in the West Riding of Yorkshire, and in connection therewith the name of Alexander Parker is mentioned.

An editorial footnote to *F.P.T.* stated that although abundant materials were extant, no account of this Friend had been published, but that a brief notice was given of him by John Whiting in his *Persecution Exposed*, 1715.

Alexander Parker's name is perhaps more frequently mentioned in George Fox's *Journal* than that of any other Friend, and he appears to have been one of George Fox's closest comrades, journeying with him on the Continent as well as throughout the length and breadth of Great Britain. Alexander Parker was also the writer of many Quaker books, and the list of his works in Joseph Smith's *Catalogue* occupies considerable space.

It seems strange, therefore, that no biography has ever been issued in book form.

In John Whiting's short sketch he says that Alexander Parker was "born in Yorkshire," but curiously adds, "near to Bolton in Lancashire"; this is a palpable error and one which is repeated by Joseph Smith.

It is evident that the small country town of Bolton-by-Bowland was much nearer Parker's birthplace than the larger manufacturing town of the same name in Lancashire.

Bolton-by-Bowland (or *Bolland*, as it is still generally pronounced) is in Yorkshire, though it lies close to the Lancashire boundary, and is near Pendle Hill. The market town of Settle is ten miles to the north, Sawley Village three miles to the south, and the isolated village of Newton lies six miles to the westward; in each of these places Friends have had a footing from very early days.

Not far from Newton, on the Lancashire side of the river Hodder, a stream beloved of John Bright in his schooldays, is the little old world town of Chipping.

There is every reason to believe that it was near Chipping that Alexander Parker was born.

In Chipping Parish Register, among the list of baptisms, the following entry occurs:—

Alexander sonne of Rob<sup>t</sup> pker of the Lees 21<sup>st</sup> Aprill 1628.

The date of A. P.'s death is recorded by John Whiting as 1<sup>st</sup> mo., 1688/9, and his age as sixty years—particulars which coincide with the baptismal entry in the Parish Register. Alexander Parker would thus be four years the junior of Fox.

The presence of Friends in the early days of their history in Chipping and its immediate neighbourhood would seem almost to have been overlooked. The local historian deals adequately with many matters, but leaves out all reference to the vigorous little band of Quakers who lived there; to seek information concerning them it is needful to consult Besse's *Sufferings* or the Registers of the Society.

Several members of the Parker family are to be found in the latter as residents in the Chipping district. Anne Parker, of "Leece," for instance, was married to Thomas Bond in 1656, and her interment is described as having taken place in 1668 in Thomas Bond's "own ground at Chipin."

Possibly she was a sister of Alexander Parker—whether the name Lees or Leece was the name of the family house, or the district on the Yorkshire bank of the Hodder where they lived, has yet to be determined.

In the diary of the Rev. Peter Walkden, a Nonconformist minister who had the charge of two small chapels, one at Chipping (part of which was his dwelling) and the other at Newton-in-Bowland, the following entry occurs under date 1725:

May 9. Lords Day.

Jonathan Wilson and William Jackson told me that Jonathan's daughter had married a Quaker—but she desired me to come and baptise the child—I promised—So got my Mare and came direct to Raddam Laund and baptised *Alexander Parker* a son, calling his name Robert.

Radholme Laund, it may be said, is marked on the Ordnance map in close proximity to Lees-in-Bowland.

Possibly the father of the infant was a great-nephew of Alexander Parker, the subject of this account.

One Clement Parker and Susannah his wife seem to have been useful Friends in the Chipping district between the years 1680-1725.



John Whiting thus describes Alexander Parker :—

He was well educated, and had a gentleman like carriage and deportment for I knew him well. He married Prudence Wager of Stepney, widow, in 1669 and who died in 1688. . . he died in peace and his works do follow him, though his written ones were never collected, though they deserve to be.

Alexander Parker signed as a witness the marriage certificate of William Penn and Gulielma Maria Springett in 1672. Probably he was on intimate terms with Penn, and it is, perhaps, a fair surmise that it was through Parker's influence with William Penn that quite a number of Friends from Settle Monthly Meeting, and from the adjacent Chipping district, joined forces with the band of Sussex Quakers who migrated to Pennsylvania in 1682 along with the Founder himself.

DILWORTH ABBATT.

### **William Penn's Declaration of Intention of Marriage.**

At a Mens Monthly Meeting at Horsham, the 11<sup>th</sup> of the 10<sup>th</sup> Month, 1695:—

This Meeting, William Penn of Worminghurst In Sussex Did the first time Declare his Intentions of taking Hannah Callowhill of the City of Bristol, to be his wife, whereupon this Meeting Apoints Thomas Wright, William Garton, Samuel Telly, Tho. Snashall, Richard Gates, and John Prior to Enquire Concerning his Clearness on the Account of Marriage, and bring their Report to the next Meeting.

At a Mens Monthly Meeting at Horsham, the 8<sup>th</sup> of the 11<sup>th</sup> Month, 1695:—

To this Meeting Did our Deare friend William Penn send a few lines under his hand, wherein he signified his Intention of taking Hannah Callowhill to be his wife, and the Seuerall friends Apoynted to Enquire Concerning his Clearness from all others on the Account of marriage Did Signifie that they find nothing but that he is very Cleare in that matter, soe this Meeting hath ordred a Certificate to be sent to the friends of the City of Bristol, to which the said Hannah Callowhill doth belong.

Taken from the Minute Books of Horsham M.M., deposited in D.

## Friends in Current Literature.

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In the *Life and Letters of Alexander Macmillan* (1818-1896), by Charles L. Graves (London : Macmillan, 9 by 6, pp. 418), we read, "Alexander Macmillan found his chief recreation in reading. . . . Amongst the standard works which greatly influenced him at this time [1855] were the Journal of George Fox, Plato's Dialogues and the ballad poetry of Scotland" (p. 33). In a letter, written in 1848, he remarks, "Do you know George Fox puts me marvellously in mind of Socrates. Of course there is a wide difference, but still there is that drawing of men's attention to what is *in themselves*—in Socratic language—looking to the soul how it might become perfect—in Quaker language *going to Christ, their inward Teacher*—that causes a wonderful similarity" (p. 36). "His youthful enthusiasms for . . . never changed or faded. To these may be added the names of George Fox, Bunyan . . ." (p. 395).

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The work commenced by the late Charlotte Hanbury (d. 1900) for the amelioration of the condition of Moorish prisoners and carried on by Henry Gurney, receives interesting illustration in Donald Mackenzie's *Kalifate of the West, being a General Description of Morocco* (London : Simpkin, 9 by 5½, pp. 274). C. Hanbury visited Morocco prisons for the first time in 1889, and was much impressed with the sad lot of the crowd of miserable captives. Much remains yet to be done. This volume gives a report on the prisons, dated July, 1910, in which we read (p. 128) : "This prison is entirely below the ground level. No sunlight can enter it, and it is dark and cold. The walls are rotten and damp. Many of the prisoners are almost naked. The drainage is bad and the stench overpowering." Henry Gurney's address is The Orchards, Outwood, Surrey.

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Volume IV. of *Quaker Biographies* (Philadelphia : 304, Arch Street ; and London : Headley, 8 by 5½, pp. 256, \$0.75 or 3s. 6d. net) has just appeared. It contains chapters on Rebecca Jones (1739-1818), The Fothergills (1676-1802), Elizabeth Fry (1780-1845), Nicholas Waln (1742-1813), Daniel Wheeler (1771-1840) and Stephen Grellet (1773-1855). These are written in a very bright, attractive style, and they deserve a wide circulation.

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*Les Quakers et l'Arbitrage International*, by Gaston Bonet-Maury, has been recently issued in pamphlet form under the Académie des Sciences Morales et Politiques of the Institut de France (Paris : Picard, 9 by 5½, pp. 14). The efforts on behalf of Peace put forth by George Fox, William Penn, John Bellers, William Allen, Joseph Sturge, R. Spence Watson, are sympathetically recorded here. A summing up of Quaker philanthropies is followed by the sentence, "Quoi d'étonnant ? ne s'appellent-ils pas eux-mêmes du beau nom de *La Société des Amis*, et ils auraient le droit d'y ajouter le titre d'*Amis de l'humanité*."



Mary Ann Marriage Allen has committed to paper and print some reminiscences of her labours in many lands—*Simple Sketches of Christian Work and Travel* (London: Headley, 7½ by 5¼, pp. 178, 2s. 6d. net). Commencing with Ackworth in 1858, the reader is introduced in turn to ragged schools in London, mission work in France, knitting industry in Ireland, missions in America, Japan, India, Armenia and the Near East, and brought home again to witness the many activities connected with the Shoreditch Christian Mission.

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It can hardly be expected that writers of fiction who are not Friends who introduce Quaker characters into their books should draw them in accurate detail, but from a Friend we naturally expect correct representations of Quakerism. Much written by Elizabeth Fox Howard in her *Damaris of the Downs* (London: Headley, 7½ by 5¼, pp. 67, 1s. net) faithfully reflects the spirit of early Quakerism, but I must earnestly protest against the following, as entirely opposed to the usual procedure:—

“At length the three men who faced the meeting shook hands [did they do so in the early days?] but before they had all risen to their feet, there came a sound from the world outside, a clatter of rough shoes on the flagged path, a harsh shout from a farm lad—‘Master, the troopers!’ Without any sense of panic or exclamations of fear, the Quakers set about dispersing as quietly and quickly as might be. . . . The men were hurrying to find their horses, or running up the hillside with wife and child clinging to their hands . . . easily caught up with . . . small chance of escape. . . .”

What a picture of Quakers flying helter-skelter to escape the soldiers! How different from the quiet dignity, and indifference to danger and suffering, which we read in the annals of early Friends! Prof. Mason held quite different views of Friends’ action under such circumstances when he wrote, “You may break in upon them, hoot at them, roar at them, drag them about; the meeting, if it is of any size, essentially still goes on till all the component individuals are murdered. . . . Pull their meeting-house down, and they re-assemble next day most punctually amid the broken walls and rafters. . . . This is no description from fancy. It was the actual practice of the Quakers all over the country” (*Life of John Milton*).

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A series of lectures recently delivered at the Birmingham University has been published with the title, *Birmingham Institutions* (Birmingham: Cornish, 8 by 5½, pp. 606, 5s. net). Of the fourteen lecturers, four are Friends—Walter Barrow dealt with “The Town and its Industries,” John Henry Lloyd, M.A., with “The Hospitals,” Elsie M. Cadbury with Adult Schools, and Arthur Godlee with “The Birmingham and Midland Institute.” In the section of the book dealing with Adult Schools there are portraits of William White (1820-1900) and Joseph Sturge (1793-1859), and other illustrations. A copy of this book has been presented to D. by J. H. Lloyd.

Charles William Dymond, F.S.A., of Sawrey, Ambleside, has issued through E. and F. N. Spon, of London and New York, a brochure entitled *A Key to the Theory and Methods of Linear Perspective*, with several plates, 1s. 6d. net.

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“ Brandywine days ” occur between June 15th and September 22nd, in the reposeful pleasures of which Russell Hayes allows us to share in his recent book. In his company we leave behind “ the dust of clamorous streets,” and betake ourselves to his ancestral home on the banks of the Brandywine, “ the very heart and centre of old Chester County,” in Pennsylvania, to roam “ where flows our dear idyllic Brandywine through flowery meadows green and deep and fair,”<sup>1</sup> or sit near the ample secretary-desk where his forefathers for generations wrote their farmhouse accounts, and read extracts from his “ summer library ” of various delightful volumes. Those to whom this restfulness appeals should buy *Brandywine Days, or, The Shepherd's Hour-Glass*, by John Russell Hayes, with illustrations by J. Carroll Hayes and Robert Shaw (Phila : Biddle Press ; and London : Headley ; 8½ by 5½, pp. 228, \$1.50). In the copy presented to D. by the publishers at the request of the author, a special slip has been inserted, in the handwriting of and signed by the author, containing the words :—

“ O Memory, call back the hours  
Of childhood's day among the flowers  
That made the summers seem divine  
In meadows by the Brandywine ! ”

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Thomas P. Cooper, a Friend of York, has had printed in pamphlet form his paper on “ The Old Clockmakers and Watchmakers of York,” which first appeared in the *Associated Architectural Societies' Reports and Papers*, vol. xxx. pt. i., pp. 243-300. Among the persons named is Cornelius Horsley, who, “ in 1656, took up his freedom as a watchmaker ” (p. 7). He became a Friend and sufferer. Besse names him *Hornsey* (*Sufferings*, ii. 135). John Ogden, clockmaker, of Bainbridge, Wensleydale, a Friend, is mentioned incidentally.

For other Quaker horologists, see Britten's *Former Clock and Watchmakers*, 1894, a new edition of which is in preparation.

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Charles William Dymond, F.S.A., of Sawrey, Ambleside, has just issued a revised and enlarged edition of his *Memoir, Letters and Poems of Jonathan Dymond* (from the author, 5s. post free). This edition has become necessary owing to the discovery of a number of letters from Jonathan Dymond and members of his family, adding more than fifty

<sup>1</sup> If R. M. Jones is correct in identifying the “ desparate river, which had in it many rocks and broad stones, very hazardous to us and our horses,” of George Fox's *Journal*, with the Brandywine (*George Fox*, ii. 517n), we have two very opposite opinions respecting this river, but doubtless time has greatly changed both the river and the district through which it flows.



pages to the number in the earlier edition. The book is illustrated by a photogravure portrait of Jonathan Dymond (1796-1828) and four plates of views.

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In the *Oldham Evening Chronicle* is appearing a series of articles entitled "Oldham Society of Friends. A retrospect by Mr. Joseph Ward." Chap. viii. appeared in the issue for 4th February.

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Quakerism has been much to the fore in the public press of late months. The evidence of Helen Webb, M.B., a Friend of London, given before the Royal Commission on Divorce, was often quoted in the papers; in this she stated that "actual experience showed that the equality observed by the Quakers did produce a higher moral standard among the men." A recent issue of *The Daily Chronicle* presents the world with the extraordinary statement that "originally the Society of Friends, on its foundation in 1646 called themselves Seekers, because they sought the truth, after the manner of Nicodemus, who came to Christ by night"! A theatrical manager, speaking at a meeting of the Young People's Society at Barton-on-Humber, confessed his "great respect for all Quakers, and would lift his hat to any one of them he met, adding 'In fact, I almost do it with the picture of Quaker oats.'" According to the *Record* of 30th September, the Bishop of Birmingham "took the Quakers as an instance of a people among whom the fruits of the Spirit were manifested, and seemed to suggest it would be intolerable to make any advance towards re-union with a people who have neither ministry nor baptism."

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Several protests against "The Quaker Girl,"<sup>2</sup> now being produced at the Adelphi Theatre in London, have appeared. One letter (*Yorkshire Daily Post*, 11th November) reads, in part, "The Society of Friends, and probably nearly every member of it, stands a veritable monument to purity of life and quiet Christian citizenship. How dare a ribald comedy author, or a laughter-catering stage, presume to hold the Society or its worthy members up to ridicule or even to publicity!"

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The publication of *A Quaker Post-Bag* and of a new life of Hannah Lightfoot has brought the Society afresh before the readers of periodical literature. L. Quiller Couch wrote in *The Bookman* of November:—

"We do not know too much about Quakers. Indeed there are scores of men and women at this present day who think of Quakerism as a past creed, picturesque but dead. . . . To those men and women . . . the 'post-bag' will prove an instruction and an amusement."

*The Morning Post*, of November 3rd, protests against "the absurd pedantry of some recent historians, who will have nothing to say to a document if it is not facsimiled"! In *The Queen*, of October 22nd, we read:

"Instead of defying the oppressor and kicking under disabilities they [the Friends] gave an example of tolerance to all other Nonconformists

<sup>2</sup> *The Quaker Girl: the Novel of the Play*, by Harold Simpson (London: Mills & Boon, pp. 255, 1s. net), is a poor production with numerous incidents unlikely to occur in real life

in that while denying the efficacious existence of any Sacrament, and refusing to swear in a court of law, they make the best of it and are simply a law unto themselves, indifferent to the facts and to their consequences. By this conduct they have obtained the protection of the law."

Two more books have been added to "The Religion of Life Series" of extracts from the writings of Christian Mystics of all ages, edited by Dr. Rufus M. Jones—*Sir Thomas Browne*, by Lewis W. Townsend, a London Friend, and *Clement of Alexandria*, by Dr. Jones (London: Headley, 6¾ by 4¼, 1s. 6d. net). The previous issues of this helpful series contain extracts from the writings of various early Friends (one vol.), and from those of *Penn* and *Penington* (2 vols.).

Headley Brothers, of Bishopsgate, London, have just published eighteen papers written by Edward Grubb, M.A., for the *British Friend*, under the title, *The Personality of God and other Essays in Constructive Christian Thought* (7½ by 5¼, pp. 137, 2s. net). Among these essays are "Jesus and the Christ of Experience," "The Weakness of Unitarianism," "Forgiveness and Atonement," "Prayer and the Will of God."

*Mrs. E. M. Ward's Reminiscences*, edited by Elliott O'Donnell, have been published by Sir Isaac Pitman & Sons, at 12s. 6d. The following extract will interest the readers of THE JOURNAL:—

"Another of my pictures in which I was particularly interested was 'Mrs. Fry Visiting Newgate, 1818.'

"The efforts of this woman to ameliorate the wretched lot of the prisoners confined in this notorious prison, had always seemed to me especially heroic, whilst the grim atmosphere of the gaol itself, with its hosts of uncared-for inmates, some, no doubt, desperately wicked, but many with much good still left in them, many again harshly condemned, if not entirely innocent, exercised over me a peculiarly powerful fascination. It was all so dark and hopeless—that herd of living beings, men, women and children, old and young, drawn from all ranks of society and crowded together in small, ill-ventilated cells containing only the barest and rudest of furniture, and abounding in every description of filth and vermin. They were criminals, or supposed to be criminals. That was quite enough! The outside world cared little for their bodies and nothing for their souls.

"Then came Mrs. Fry, and her advent to Newgate was as the advent of Orpheus to Eurydice—the advent of Hope to Hell.

"I collected facts for this prison scene with the greatest care, and I think I succeeded in painting a realistic picture of just what I had in my mind. Mrs. Fry is seen with Mary Sanderson (afterwards Mrs. Fox) entering the gate of the prison—the former upright and fearless, the latter shrinking and timid. Both Miss Sanderson and the gaoler had tried to do their best to persuade Mrs. Fry to abandon her project, but she was proof against all their entreaties. Surely someone should care for the prisoners, and why not she?

"The half-open door reveals the iron bars behind which is seen a homogeneous collection of wretched captives, upon whose faces, though full of vice, an expression of piteous abandonment predominates. Some are raising their sinister eyes enquiringly to the door, others are busily employed hitting and scratching one another, whilst others, again, whose



senses have been dulled by long suffering and illness, are gazing in front of them with blank indifference.

"Behind Mrs. Fry, in the background, are the chaplain and keeper, barely concealing their wrath and indignation at her unwarrantable interference in what they evidently think does not concern her. In front of them, to the right, are a Bow Street runner and a soldier, drinking and chatting together at the booth, whilst in the foreground is the publican giving a mug of spirits to a little ragged handcuffed boy who has been sentenced to imprisonment for his first offence, and appears to be absolutely overcome with wonder, horror and remorse.

"I painted Mrs. Fry from a full-length portrait of her by George Richmond, R.A., adding certain details with regard to dress, etc., from information given me by her daughter, who was then living.

"During the exhibition of the work in 1876 I received a number of letters containing criticism. One was from a Quaker who complained that my representation of Mrs. Fry's bonnet was incorrect. 'If only,' he wrote, 'I had known you were going to paint her, I would have lent you the proper headgear.' As a matter of fact, I had obtained the bonnet of the period, which was, according to Miss Fry, whom I regarded as unquestionably the best authority, a facsimile of the one Mrs. Fry actually wore.

"Another of my correspondents was highly incensed because I had depicted Mrs. Fry carrying a scarlet Bible. 'No Quakeress,' she wrote, 'would ever have possessed such a disgraceful thing, and thus to malign Mrs. Fry is indeed unpardonable.' But in this matter, too, my conscience acquitted me, and I think my accuser must have felt herself at vanishing point on learning that the Bible I had painted had belonged to Mrs. Fry, and that it had been lent me for my picture by Mrs. Fry's daughter, who sent me at the same time her mother's shawl and some roses picked from her mother's conservatory. Here Mrs. Fry had grown the finest species of roses especially for the prisoners, to whom these flowers—at first a mere wonder—had, in the end, proved an unfailing source of pure pleasure.

"After the R.A. Exhibition the picture was engraved, and both painting and engraving were stolen—the former being eventually recovered from a pawnbroker. I then sold it in America, and subsequently received numerous applications for impressions. The Fine Art Society has reproduced it over and over again."

A third impression has appeared of the reprint of *A Few Words . . . to the Parliament . . . at Westminster*, by Humphrey Bache [d. 1662] prepared by (Rev.) Kentish Bache, of Walford Vicarage, Ross, Herefordshire, and printed by John Bellows, of Gloucester, price one shilling.

No. 21 of "Studies in Economics and Political Science," edited by the Director of the London School of Economics and Political Science, *An Example of Communal Currency: the Facts about the Guernsey Market House*, has been compiled from original documents, by J. Theodore Harris, B.A., a London Friend (London: P. S. King, 7½ by 4¾, pp. 62, 1s. net).

A brief notice of Robert Were Fox, F.R.S., (1789-1877) appeared in *Terrestrial Magnetism and Atmospheric Electricity* for December last, accompanied by a portrait of R. W. Fox and a list of his papers in terrestrial magnetism. The notice of this Quaker scientist was written by Dr. L. A. Bauer, of the Carnegie Institution of Washington, D.C.

## FRIENDS IN CURRENT LITERATURE. 39

Several short stories, written by William Fryer Harvey, son of William Harvey, of Leeds, and brother of T. Edmund Harvey, M.A., M.P., have been published, with the title of *Midnight House and other Tales* (London : Dent, 7½ by 5, pp. 243, 2s. 6d. net).

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There is a five-column account of the life of Stephen Grellet in the *Christliche Volksbote aus Basel* for 15th February, 1911.

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A writer in the *Liverpool Daily Post and Mercury*, for February 20th, expresses his belief that

“The Quakers’ Christianity is perfectly sound, perhaps the soundest of all. It is quite simple. There is no ostentation, no ecclesiastics to pretend anything. Quakers meet, but only talk when they think they have something to say. What a valuable idea ! Sometimes at their meetings not a word is said. The aim is simplicity, true, quiet, straightforward Christianity. Whether this aim is actually carried out in practice it is impossible to ascertain. The preaching, so far as I have heard it, is poor, especially among the women. The aim is excellent, but it may not be always reached.”

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Some *Poems* by a new and young Quaker poet, Edward Hicks Streeter Terry, have just been published by the Biddle Press, of Philadelphia, in a small, tasteful volume.

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In *Newness of Life*, for March, 1911, edited by James Mountain, D.D., of Tunbridge Wells, appears (p. 41) “A Hymn of Adoration,” of six stanzas (four lines each), by the late Henry James Poulter (d. 1901, aged 80). The Editor writes, “They are beautiful hymns in doctrine, language, rhythm, and rhyme.”

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Lilian Clarke, The Old Market, Wisbech, has recently printed, through Perkins and Co., of Wellingborough (price 5s.), an interesting record of family history, entitled *Family Chronicles. Section I.: Blecklys and Springalls*. The fifty or so pages of this book bear evidence of great care in preparation, and there are two sheets of genealogical tables. Thomas Bleckly was a Friend of Godmanchester, Hunts, in 1726, and from him and his wife, Ann Clements, are descended Friends of position and ability. William Bleckly [1738-1794] was Yearly Meeting Clerk in 1780. His wife was Sarah Springall, and this marriage brings in the Springall portion of these records. Many well-known families receive notice, as *e.g.*, Clemesha, Wallis, Bland, Scales, Bateman, Ross, Kett, Gurney, Nanson. A copy of the poem by Ann Bleckly, *A Journal of two days and one night from Long Stratton to Cambridge Y.M.* (that is the Quarterly Meeting held yearly at Cambridge), here mentioned, has been placed in D. by the kindness of Lilian Clarke.

NORMAN PENNEY.



## Gleanings from the Records of the Yearly Meeting of Aberdeen, 1672 to 1786.

The following notes are taken principally from the early records of Aberdeen Monthly and Quarterly Meetings (i. 1672—x. 1786). There are a few extracts from those of the meeting at Lethenty (afterwards Kinmuck), 1679-1782.

WILLIAM F. MILLER.

Friends bearing Testimony to Truth in and about Aberd<sup>n</sup> being prospered by the Lord both as to their number and as to their growth in the Truth and finding a necessity to meet apart for business and for administering true and righteous judgment in all things amongst themselves whether in relation to God's worship or outward matters whatsoever that may occur, have by one consent and in one mind, finding the Lord with them in the thing, appointed this Book to be the public Register of what is done and to be condiscended upon at ther Monthly and Mid Monthly Meetings ; and do also rejoice that herein they are led into the footsteps of the flocks bearing the same testimony elsewhere in this land.

The names of such that at this present time bear this testimony *viz.* (to the Light of Christ as one universal saving sufficient principle in the hearts of all men to lead them guide them and order them in all things, but especially in these things wh : relate to the worship of God) in and about Aberdeen the 5 of 1<sup>st</sup> mo. 1672.

The Meeting of Aberdeen.		The Meeting of Ury.
Al. Skene	Eliz <sup>th</sup> Johnston	Da. Barclay
Thos <sup>s</sup> Merse	Elspe <sup>t</sup> Goodall	Robert Barclay
John Skene	Isabell Harper	
Andrew Galloway	Jean Williamson	The Meeting of
Thos <sup>s</sup> Milne	Jean Mollison	Kinnaber.
Ochiltre Ferindale	Christian Skene	. . . . .
D. Falconer	Isobel Birnie	The Meeting upon
Geo. Keith	Julia Smith	Don Side.
John Cowie	Jean Gelle	. . . . .
And Jaffray	Jean Somerville	
Barbara Forbes	Helen Skene	
Anna Skene	Lillias Skene	

At Aberdeen 5<sup>th</sup> of 1<sup>st</sup> mo. 1672 Friends at their Monthly Meeting the saide day (having resolved some time before *viz* at the last and former Meeting) to draw a general history of the rise and progress of Truth in and about Aberdeen and having provided a book for that end, found it expedient that Isabell Keillo wife of Alex<sup>r</sup> Harper, Merchant in Aberdeen, Barbara Forbes and Eliz<sup>th</sup> Johnstone her d<sup>r</sup> who were of the first witnesses here, should take occasion to visit and confer with Al: Jaffray at Kingswells and that they with him draw and note what they know in this matter and deliver it to Al: Skene to be insert in the s<sup>d</sup> book by him.<sup>1</sup>

[Mid-Mo Meeting Aberdeen, 19. 1. 1672 The above appointment was duly attended to] and several papers there anent given in writt wh: are committed to Ro<sup>t</sup> Barclay and W<sup>m</sup> Gellie to reduce them to method and return it to Al: Skene to insert it in the book appointed for that end.

The s<sup>d</sup> day Alex<sup>r</sup> Skene and Thomas Mercer reports y<sup>t</sup> according to what was comitted to them They haue taken a Meeting house fitt and convenient for freinds for the year following from Robert Bruce regent of the colledge at 43lb, 6s. 8d.

ffreindes haue some by wordes. and some by silence declared y<sup>r</sup> Satisfaction in the matter of David ffalconars marriage so y<sup>t</sup> hee may proceed in y<sup>t</sup> mater as hee finds freedome.<sup>2</sup>

<sup>1</sup> This book is now in **D**. It is a volume of about 250 leaves, bound in calf with much blind-tooling, and once supplied with two clasps. It is entitled "A Breiff Historicall Account and Record of The first Rise and Progress of the Blessed Truth, Called in Derision Quakerism, in and about ABERDEEN, of the oppositions and persecutions attending the same: The remarkable hand of God against its Persecutors: and of His favours and Deliverances to The Frinds and followers Theirot." [ED.]

<sup>2</sup> David Falconar was married, at the house of the bride's father, to Margaret, second daughter of Gilbert Molleson, "late Bailie of Aberdeen." The bride's elder sister was the wife of Robert Barclay, the Apologist. David Falconar was the son of Sir John Falconer of Halkerton, Master of the Mint at Edinburgh in 1647, and was a connection of the ancestors of the Earl of Kintore and of the well-known Colin Falconer, Bishop of Moray. Sir John Falconer was superseded in his office of Master of the Mint during the Commonwealth, but was reinstated after the Restoration. He is mentioned as of the "Cunzie houss" in 1667, 1668 and 1679. *The Scots Peerage* gives the number of his children as ten and gives the names of nine of them, but the name of the one born about 1641 is blank; this may have been David, whose name does not appear



At Aberdeen the meeting of Friends 2. 2<sup>d</sup> month 1672 The s<sup>d</sup> day Robert Barclay showed that there was a part of the account of the rise and progress of Truth set down by him and W<sup>m</sup> Gellie and it being a work that was like to draw longer than was expected (they should go on) and the Meeting did think fit that some 5 or 6 Fr<sup>ds</sup> (with any other that thought fit upon advertisment to come) might hear it read before it was committed to be put upon record.

The mid-month Meeting 26<sup>th</sup> of 2<sup>d</sup> month 1672. The s<sup>d</sup> day Alex<sup>r</sup> Somervaille mariner his wife did represent the case of her husband who being a friend desires to know the mind of Fr<sup>ds</sup> whether it was safe or suitable for him to flee from the press to the war that is now denounced against the States of Holland by the King. Friends judge it safest (though all the rest of the seamen of the Town were fled) not to flee, but withall leaving him to his own freedom in case he found a true liberty so to do. Whereupon he found it rather his place to come in and run the hazard, being the only seaman in the whole town that compeared upon citation of the magistrates of the town for aught we know.

[Meeting at Aberdeen, 7. iii. 1672] The s<sup>d</sup> day several Fr<sup>ds</sup> being present that came from the South and West viz John Swinton elder, Alex<sup>r</sup> Hamilton also Alex<sup>r</sup> Jaffray having some measure of health came here from Kingswells, and Geo : Keith having presently returned from Ireland, and Fr<sup>ds</sup> having understood that there was some difference anent that meeting wh : did meet some years past at Kinaber, and finding that Truth had got some entrie into the town of Montrose thought it fit that some from this meeting might go with John Swinton thither and consider what may be most convenient to advise our dear friends

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in the list. (Dr. W. A. Macnaughton in litt. ; *Thomas Story*, pp. 61-64.) David Barclay, when a prisoner in Edinburgh Castle, appointed David Falconar his factor, an office he filled from 1661 to 1668—possibly longer. He was one of the leading Friends of Edinburgh from about 1674 to 1689. In the latter year he removed with his family to Kirktonhill, and died at Kingswells near Aberdeen, 18. iv. 1713. The births of nine of his children, 1673 to 1688, are recorded ; five of them died in childhood. The eldest son, John, settled in London. There is an interesting notice of him in Russell's *Haigs of Bemersyde*, p. 278. His wife died at Springhall near Ury, 22. vii. 1697. She is described in the records as "wife to ancient David Falconar . . . an honest discreet faithful woman in the Truth to the end of her dayes."

in these bounds, what might be most agreeable to Truth and conducive to our Testimony in the fear of the Lord [Thomas Mercer, John Skene and Thomas Mill were appointed accordingly].

The s<sup>d</sup> day the meeting finding that the magistrates of the town have put Alex<sup>r</sup> Somerville mariner, our friend, in prison though he has given in a bill to the Council the last 4<sup>th</sup> day for his liberation that they have in plain terms denied to liberate him unless he give bond as the rest of the seamen have done and this having not only an appearance but plainly implying an engagement on him to answer them and list himself for the war, Friends thought fit to advise him not to give any engagement either by word or writ lest otherwise it might mar his peace and reflect on Truth.

Midmonth Meeting Aberdeen 21<sup>st</sup> of 3<sup>d</sup> mo. 1672 . . .  
Ja<sup>s</sup> Urquhart being present was desired to intimate to the Meeting at Tillakerrie that they may keep a correspondence with us, and show us if the poor need any supply and what else they thought fit to crave our assistance.

[Aberdeen Monthly Meeting, 2. v. 1672] where were present of strangers (besides our own) Jo : Cox, Tho : Robinson, Esther Bidle and Marg<sup>t</sup> Falsit in our new meeting house.

The s<sup>d</sup> day Geo : Gray in Caskiben and William Stot in New place show that they had appointed the first day before the Monthly Meeting and first day before the Mid Mo Meeting should meet at John Glennie's house at the Mill of Colliehill, where there are a people that thirsts after the meetings of friends : but y<sup>t</sup> cannot well digest silent meetings where no friends speaks ; and therefore desired Fr<sup>ds</sup> to consider this if so be the Lord may be pleased to move some Fr<sup>ds</sup> here to come thither.

[Aberdeen, 16. v. 1672] John Haydok and James Sykes 2 Lancast : Fr<sup>ds</sup> being present the meeting continued from 10 forenoon to n<sup>r</sup> 5 in the afternoon, no meeting ab<sup>t</sup> affairs.

[Aberdeen M.M. 6. vi. 1672] This day David Rait came in unto our meeting, and railed and blasphemed and reviled the magistrates calling them graceless magistrates ; and that though they could raise a dead child

or two out of their graves they would not raise the living at their meetings : but (said he) dead magistrates have dead works ; and he did all he could by reading a paper he had drawn up to interrupt testimonies and prayer by saying it was the Devil we were serving and that we spoke and prayed by ; with many such like expressions.

[Aberdeen M.M. 3. x. 1672] John Swinton being present told friends That there was ane order given by the Kings Councill for releasing William Neper and other two frinds at Montrose who have been detained prisoners their these two months by gone for keeping meetings in that Town . . . .

And<sup>w</sup> Galloway was desired to order the meeting house so with a Barras that Schollars might not Leap over the forms to disturb the meeting as they did most barbarously this day when John Swinton and Robert Barclay were declaring and praying.

[The following minute of Aberdeen M.M. 7. xi. 167 $\frac{2}{3}$  has this endorsement on the margin :—" Anent two professing Truth countenancing the debauched tyme called yule." ]

The s<sup>d</sup> day George Keith Jnform frinds of ane publick offence given by William Steiven Weaver and Elspit Spring his wife Jn going upon the 25 of the tenth month to his wifes mothers and remaining idle all that day and keeping it in feasting their. And when this was reproved by other sober frinds of the meeting of Tillakeirie they did not receive the reprooffe as was sutable to Truth, but rather seemed to Justifie their fault : Whereupon friends heir thought fitt that some weighty frinds might go to Tillakeirie the nixt first day and speak with these persons anent their Scandall.

[Aberdeen M.M. 4. xii. 167 $\frac{2}{3}$ ] The s<sup>d</sup> day Georg Keith reported that he and Thomas Merser went to Tillakirie the 19<sup>th</sup> of the last month being the firstday of the week and their befor severall frinds of that meeting Did Lay befor William Steiven and Elspit Spring his wife their offence on the 25 of the 10 mo : Last : And did find the man sensible and Jngenuous in acknowledging his fault : But his wife was not so at first : Yet after-



wards being convinced by what was spoken to her did weep and professed her greiffe for her offence.

[Aberdeen M.M. 4. xii. 1672] The s<sup>d</sup> day Friends being informed that Robert Bruce was not to set [*i.e.*, let] his house for a Meeting Ho: longer than the next term called Whitsunday and that Alex<sup>r</sup> Skene was willing to give up his house for the public meeting, *viz.* his hall and his high chamber for Fr<sup>ds</sup> to meet in ab<sup>t</sup> affairs, Fr<sup>ds</sup> were well satisfied therewith and desired Barbara Forbes and Eliz<sup>th</sup> her d<sup>r</sup> to speak with his wife anent what she w<sup>d</sup> condescend to take for entertainment of Stranger Fr<sup>ds</sup> for time to come; seeing they had lodged them hitherto, since her husband came to own Truth; and as for the Maill of thos rooms they w<sup>d</sup> give no less than what they had given to Rob<sup>t</sup> Bruce.

[Aberdeen M.M. 1. ii. 1673] Friends finding that our Monthly meetings are ordinarily troubled with the railings and blasphemies of David Rait, have judged it fit utterly to neglect him and answer him nothing at all, as being the most suitable way to be rid of him and to prevent the tumult that he with the scholars of the College do ordinarily make, as they have done this day and many days formerly; and lest anything he should say should seem to reflect on Truth at any time to do no more at most but to show the people that Fr<sup>ds</sup> have abundantly answered the most important arguments and queries that the chiefest of the clergy, so called have proposed, and these silly cavills so often repeated by him are not worth noticing.

[Special meeting at Muchalls, 14. vi. 1673 held on account of an appearance of a breach and separation by Robert Burnet from the meeting at Urie. There were present John Fullerton elder, David and R. Barclay, Geo: Keith, Patrick Livingstone, Tho: Merser, Alexander Harper, John Cowie, John Skene, Andrew Galloway, Thomas Mill, Alexander Skene and his wife and Robert Burnet master of the house.] The s<sup>d</sup> day Fr<sup>ds</sup> heard all exceptions that were betwixt any person or parties that were dissatisfied at present, and after a plain reckoning to the praise of the Lord's free goodness and mercy to his poor people, all differences were taken away and removed

with much brokenness and tenderness of heart, in embracing each other. for wh : blessed opportunity Fr<sup>ds</sup> publicly and jointly (in his own spirit and life) returned praises to the Lord.

[At Mid-Monthly Meeting at Aberdeen, 19. vi. 1673] present John Tyso shoemaker in London and Thomas Atkinson in Duchy of Gloucestershire, shopkeeper.

[Aberdeen M.M. 7. viii. 1673] It was thought fitt (to shun all Inconveniencies in tyme coming) That whatsoever persons have any purpose of Marriag on with another (after that their parents are satisfied) They bring it first befor a meeting of frinds, That they may do theirin as the Lord shall order them. And if any through hastiness shall first draw up any Contract or condiscend on any worldly particular relative to their Marriag befor the advise of frinds be sought and their answer received, Their marriag shall be stopped untill frinds be satisfied that it may be accomplished.

[Aberdeen M.M. 3. xii. 1673.] The wh : day Fr<sup>ds</sup> thought it convenient that the monthly afternoon meeting for public affairs, be changed into a quarterly meeting, the 1<sup>st</sup> whereof is to be the next first third day of the 3<sup>d</sup> mo : (being the 5<sup>th</sup> of s<sup>d</sup> mo :) and that every distinct meeting choose some of the weightiest of their number to resort thither, to represent the case of each meeting (not excluding a monthly or mid-monthly meeting ab<sup>t</sup> any urgent or casual business as need requires) Likewise it was thought expedient that there be a sixweeks meeting successively at each country meeting of as many fr<sup>ds</sup> as are free to come, the first of which is to be at Bailliestown the next 1<sup>st</sup> day save one (being the 15 of the month) and so consequently a meeting every six weeks on a Firstday at such places in the country as Fr<sup>ds</sup> shall think expedient : and for this effect it is recomended to John Cowie to acquaint every meeting of the aforsaid particulars.

*To be continued.*

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Supplement No. 8, containing further Extracts from State Papers, is now ready for the printers.

## Thwarted Marriage Proposals.

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“ We wonder how the matter was finally settled, and whether John Day ever turned up again.”<sup>1</sup>

If John Day never turned up again, he was at least considered legally dead by the civil authorities three years before his supposed (or actual) widow, Hannah Day, and James Atkinson declared their intentions of marriage with each other, for his will,<sup>2</sup> made 8 mo. 15, 1692, when he was about “going to sea,” was admitted to probate April 15th, 1696. By this will John Day bequeathed his estate [excepting the legacies given below] to his wife, Hannah, including the brick house standing in Delaware Front Street in which he lived. To his “oldest daughter,” Hannah, a house and lot near Jarmantown [Germantown], Philadelphia, and a lot on High Street [Phila.] lying between the 6th and 7th streets from Delaware [River] and another lot on High Street between 3rd and 4th streets. Legacies, not in land, to daughter Grace, and youngest daughter, Sarah; to sister, Margaret Cock, and her daughter, Mary, both in England; and to cousin Hannah Gardiner’s daughter, Hannah. To the Quarterly Meeting he left land on which to build a meeting-house and school. The executors were John Parsons and the testator’s wife, Hannah Day.

Although the Philadelphia Monthly Meeting on 4 mo. 30, 1699, decided “that they cannot proceed to marry among friends” (as quoted in JOURNAL, vii., 194), they nevertheless did marry, as evidenced by their wills, abstracts of which are given below. The marriage, however, was not accomplished “among friends,” and is not on the register of Philadelphia Monthly Meeting, so they were probably married by a magistrate, though I have not seen any record of it.

James and Thomas Atkinson (not stated to have been brothers, but that is the inference) arrived at Blue Anchor Tavern Wharf, in Dock Creek (afterwards the site of the City of Philadelphia) on 8 mo. 23, 1681, in the ship *Antelope*, from Belfast. Although coming from Ireland, they are said to have been Scots. According to a pamphlet, *The Atkinsons of New Jersey*, published by John B. Atkinson, at Earlington, Kentucky, U.S.A., in 1890, James Atkinson married, in 1684, at her house in Newton Township, Gloucester County, Province of West New Jersey, “according to the good order of Friends,” Hannah, widow of Mark Newbie (or Newby), and here he settled. The same pamphlet continues:—

“Here” [Mark Newby’s house] “the first Friends’ meeting in Gloucester county was held.” “Also in this house Mark Newbie had his bank, probably the first institution of that character in America.” It was about two miles from the present city of Camden, New Jersey, and near the north branch of Newton Creek. Mark Newby died intestate, and letters of administration on his estate were granted to his widow, Hannah,

<sup>1</sup> See THE JOURNAL, vol. vii., p. 194.

<sup>2</sup> Philadelphia County Will Book A, page 334.



September 16th, 1684. The inventory<sup>3</sup> was attested by Hannah Newbie, widow of Mark, September 4th, 1684.

The only appearance of James Atkinson in public affairs in Gloucester County was as a member of the Grand Jury in 1686, but *The Atkinsons of New Jersey* has: "James Atkinson was an active and influential member of the Newton Meeting. He was a representative to the Salem Quarterly Meeting and attended the Yearly Meeting when held at the same place in 1689. At the Quarterly Meeting at Salem he was appointed a representative on the part of the Newton Meeting to attend the next Yearly Meeting, which was held at Philadelphia." By 1699, his wife, Hannah, widow of Mark Newby, had died, and James Atkinson had moved to the city of Philadelphia, in the Province of Pennsylvania, where he attained some prominence and became a considerable landowner in Philadelphia County and vicinity. Here he married, presumably in 1699, Hannah, widow of John Day. The abstracts of their wills, which prove this marriage, explain themselves.

Will of James Atkinson, of Philadelphia,<sup>4</sup> signed 2 mo. 16, 1711, proved Sept. 6, 1711; wife Hannah executrix; wife Hannah's daughter, Sarah, wife of John Durborow; son Thomas's children (names not given); Edward Newbie, son of late wife (whose name is not given); overseers, Ralph Jackson, Randall Spikeman [Speakman] and Nicholas Waln.

Will of Hannah Atkinson,<sup>5</sup> signed Nov. 28, 1713, proved Jan. 7, 1713/14. Daughter Grace, wife of Edward Pleadwell; daughter Sarah, wife of John Durborow; Cousin Clement Plumstead, trustee for daughter Hannah; John Day, former husband of testatrix; executors: sons-in-law, Edward Pleadwell and John Durborow.

OLIVER HOUGH.

Newtown, Bucks Co., Pa., U.S.A.

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### Editor's Notes.

The Editor apologises for the delay in the issue of the first number of this year's volume, which is in consequence of other pressing claims upon his time. Another number will follow shortly. In the next and subsequent numbers will appear further instalments of W. F. Miller's lively extracts from the Minute Book of Aberdeen Yearly Meeting; an account of George Fox's American journey, from a MS. in the Bodleian Library, with valuable notes, prepared by Dr. William I. Hull, of Swarthmore College, Pa., and others; extracts from Thurloe's *State Papers*; etc.

<sup>3</sup> Burlington Records, page 7, abstracted in New Jersey Archives, 1st Series, vol. xxiii., page 338.

<sup>4</sup> Philadelphia County Will Book C, page 286.

<sup>5</sup> Philadelphia County Will Book C, page 367.



## VOLUME 5, 1908.

### CONTAINS :

The Westmorland and Swaledale Seekers in 1651.  
Friends in Mansfield and District. *Illustrated.*  
A Glimpse of Ancient Friends in Dorset.  
Quaker Ministers and French Police.  
Documents from the Paris National Archives relating to  
Stephen Grellet.  
The Defection of John Scanfield.  
Hannah Lightfoot. *Illustrated.*

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## VOLUME 6, 1909.

### CONTAINS :

Quakerism in the Isle of Man.  
The Somerby Estate, Leicestershire.  
Captain Thomas Taylor of Brighthouse. *Illustrated.*  
American Journals of Esther Palmer.  
John Reckless and his Family. *Illustrated.*  
Incidents at the Time of the American Revolution.

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## VOLUME 7, 1910.

### CONTAINS :

Correspondence of Lady Conway, 1675.  
Henry Frankland's Travels in America, 1732.  
On the Track of Old Friends in Derbyshire.  
Friends and the Castle of Chambord, France. *Illustrated.*  
Records of Friends in Scotland.  
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