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The Quaker Family of Owen.
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Episodes in the Life of May Drummond.
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Personal Recollections of American Ministers, 1828-1852.
Early Meetings in Nottinghamshire.

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D.==The Reference Library of London Yearly Meeting,
Devonshire House, Bishopsgate, London, E.C.

F.P.T.=="*The First Publishers of Truth*," published by
the Friends' Historical Society, 1907.

Camb. Jnl.==*The Journal of George Fox*, published by the
Cambridge University Press, 1911.

Ell. Jnl.==*The Journal of George Fox*, edited by Thomas
Ellwood, 1694.

Notice.

For an article on "Supplement No. 10," written by Alexander Gordon, M.A., contributor of *George Fox* to the *Dictionary of National Biography*, see page 199.

Notes and Queries.

Our readers are invited to assist in replying to the Queries appearing from time to time in these columns. We shall also welcome short paragraphs on historical and bibliographical subjects of Quaker interest.

"THE UNIVERSAL FRIEND'S ADVICE."—A curious eight-page tract has recently been added to the Devonshire House collection, entitled, "*The Universal Friend's Advice, to those of the same Religious Society. Recommended to be read in their Public Meetings for Divine Worship.*" Penn-Yan, [New York State] Printed by A. H. Bennett, at the Democrat Office, 1833.

The preface, signed C. M., consists mainly of Scripture. The burden of the writer appears to be the need of an orderly observance of public worship, but he also addresses Parents, Children, Masters, and Servants.

Is more known of either writer or tract?

[John Cox, Jun., of New York City, writes: "I have not hitherto heard of the pamphlet. There was no Meeting at or near Penn Yan, which is in Yates Co., N.Y. From what I can learn from an elderly Friend in that region, Caleb Macomber was doubtless the author. See a sidelight on his character in *Memories of Sunderland P. Gardner*, a Hicksite minister of note (1802-1893): "Caleb Macomber was the only minister so far as I recollect in Farmington Monthly Meeting [c. 1814], and had great influence in transacting the business of the Society; great deference was paid to his judgment, and matters were generally disposed of according to his choice

or direction. I think that the implicit submission to his views eventually proved a serious injury to him, and a disadvantage to Friends, yet I believe he was at that time a minister of the gospel" (page 15).]

FRIENDS IN FICTION.—The events narrated in *A Day of Fate*, by Edward Payson Roe (1838-1888), published N.Y. 1880, centre in a Quaker household in New York State.

There are a few references to early Quaker preachers in Cumberland in Hall Caine's *Shadow of a Crime*. It is curious to read in the latter book of Quakers at an open-air meeting singing hymns "in a chanting measure, with a chorus that danced to a spirit of joyfulness" (chap. xl.), and, "a simple Quaker hymn—

'Though your sins be red as scarlet,
He shall wash them white as wool.'"
(chap. xlv.)

LAURA S. HAVILAND.—What was the exact date and the place of death of Laura S. Haviland?

JOHN LANGSTAFF.—One of the early Friends in Durham County was John Langstaff, who was convinced at a meeting at Rampshaw Hall, with others, at which James Nayler was present, in 1653. It is

said that one of the early meetings was held for a time at J. L.'s house. Can any reader confirm this, or name the residence?—JOHN W. STEEL, Darlington.

FRANCIS HOWGILL AND APPLEBY JAIL.—Ernest E. Taylor has sent us a photograph of the lock and key of the prison on the old bridge at Appleby, in which Francis Howgill died, A.D. 1668/9. He writes, "The chain of evidence is not complete, but the late Charles Thompson, of Morland, was absolutely certain that the lock and key were authentic."

INDEX TO BOWDEN'S "FRIENDS IN AMERICA."—The value of this book as a work of reference has ever been lessened for lack of an index. This want has now been supplied by Evelyn Roberts, of London, who has prepared and presented to D. a full index, containing some 3,400 entries.

CAREY — CAREW. — In 1655 George Fox was at the house of Robert Carey in Plymouth and there met Elizabeth Trelawney. Was Robert Carey connected with the family of Pole Carew? *Carew* used to be pronounced *Carey*, and perhaps is so still, especially in Cornwall. The seats of the families of Trelawney at Coldrenick and Carew at Anthony would be barely ten miles apart.—ALFRED P. BALKWILL, Lydgate, Princetown, Devon.

KNELLER AND MRS. VOSS.—In a recent sale catalogue of pictures there is the following

entry:—"Voss (Miss—Daughter of Kneller the painter and Mrs. Voss, wife of a quaker in Austin Friars). . . . Mezzotint by J. Smith after Kneller, 1705." Is there any foundation for this reference to Friends?

[The following appears in the account of Sir Godfrey Kneller (1646-1723) in *D.N.B.*:—"Early in life, according to some accounts before he left his native land [Germany], he had a mistress, a Mrs. Vos, who is stated elsewhere to have been the wife of a Quaker in Austinfriars, and to have served him as a model. By her he had an illegitimate daughter, Agnes." In the beginning of Quakerism in London there lived, in Basinghall Street, a man named Samuel Vosse (Vasse, Vaux), at whose house meetings were held. See *Camb. Jnl.* He died in 1696, and the Burial Registers give his name—"Samuel Voss, senior." Basinghall Street is in the neighbourhood of Austin Friars. There are no further particulars at hand respecting this family.—Ed.]

WEARING HATS IN CHURCH.—One of the panels in the title page of the "*Didactica opera omnia*" of J. A. Comenius [*i.e.* Komensky], published at Amsterdam in 1657, contains a picture of a man in a pulpit, who wears his hat, and is addressing a congregation all of whom are equally covered.—WILLIAM E. A. AXON, 42, Richmond Grove, Manchester.

"HAT WORSHIP."—That the dislike to "hat worship" was not confined to Friends may be gathered from a Welsh ballad

which has been printed in the "Journal of the Welsh Folk-Music Society."

The English version runs thus :

One day a learned bishop,
In measured voice and deep,
Pronounced the benediction
Above his gathered sheep ;
And listening with attention
To what his Lordship said,
He noticed there a peasant,
His hat upon his head.

The Bishop when he saw him,
In anger did call out,
" Now there, while I am speaking,
Take off thy hat, thou lout ! "
" I won't," the peasant answered,
" The merit must be small
Of words that will not enter
The brain through hat and all."

The Welsh text will be found in the publication, already named, of the Welsh Folk-Music Society, which is doing so much good work in the gathering and recording of the fast-fading melodies of the people.—WILLIAM E. A. AXON, Manchester.

DAVID FALCONAR (viii. 42 n.).—The date when David Barclay appointed David Falconar his factor should be 25th of Tenth Month, 1666. The " him " on the ninth line refers to D. Falconar, not to his son, John.—W. F. MILLER.

THOMAS CLARKSON.—Can any reader inform us of the name of the mother of Thomas Clarkson ?

JOHN ROBERTSON AND WILLIAM JAMESON (vii. 105).—Dr. W. A.

Macnaughton, of Stonehaven, writes :—

" It is apparent that Robertson's ' Mad Priest ' was Professor William Jameson, Lecturer on History, Glasgow University—born blind—educated at the University—attained to great learning—became well-skilled in history, both civil and ecclesiastic. On 30th May, 1692, the Senate, taking into consideration the blindness and great learning of Jameson, who had no estate to live by, allowed him 200 merks Scots for two years, for which he was to give instruction according to his capacity in civil and ecclesiastical history. Jameson published at Edinburgh in 1689 '*Verus Patroclus ; or The Weapons of Quakerism, The Weakness of Quakerism.*' I have extracted the above notes from the *Dictionary of National Biography*. Later he wrote a number of pamphlets violently upholding the Presbyterian view as opposed to Episcopal Church government, and, though blind, he must have been a great controversialist."

Dr. Macnaughton adds :—
" There is a notice of John Robertson in *Scottish Notes and Queries*, xi. 22, in which the writer remarks :—' It is difficult to decide which of the parties to this theological discussion bears the palm for the employment of abusive epithets. Robertson's title pages alone contain enough libel to frame a strong criminal indictment. Although Robertson describes himself as an Agriculturalist, his knowledge of classical language and acquaintance with the ancient literature of Greece and Rome were gained at Marischel

College, which he entered in 1668. His works are written in vigorous English, garnished with Scottish idiom, strengthened by the most powerful arguments from Barclay's *Apology.*'"—W. F. MILLER.

DANIEL QUARE AND THE BAROMETER.—In the course of some recent investigations into the early history of the barometer I have come across the mention of the name of "Mr. Quare," and I am interested to know whether this would be the Quaker horologist, Daniel Quare. Towards the close of the seventeenth century much work was done in determining the exact relation between the height of the barometer and its elevation above sea level. The astronomer Halley ascended Snowdon several times with that object in view, and in a communication to the Royal Society, a Mr. W. Derham says he ascended the Monument in September, 1696, with one of "Mr. Quare's" "best portable barometers." This was, of course, long before the invention by Vidi of the Aneroid, and one can understand the inconvenience entailed in carrying about a mercurial barometer in any form.

In another communication the same writer describes Quare's device for preventing the oscillation of the mercury when moving the instrument. To attain this purpose the stem was "pinched" or greatly contracted near the top.

Could anyone inform me whether Daniel Quare was a barometer maker, and, if so, whether it is generally known that he was the inventor of a special portable instrument?—WILFRED IRWIN, Derwent Lodge, Cockermouth.

QUAKERS INCREASING.—A paragraph headed "Quakers Increasing" has been going the round of many papers, since first set going at Manchester Y.M. Durrant's Press Cutting Agency has sent it to Devonshire House from papers such as *The Christian World*, *The Christian*, *Westminster Gazette*, *Oldham Evening Chronicle*, *Bristol Evening News*, *Shields Daily Gazette* and *Christian Age*.

The paragraph is as follows:

"While so many of the Churches are deploring a falling off in membership, the Society of Friends in this country has been increasing for many years past, and now, for the first time in many generations, the increase is at a greater rate than that of the general population. During the last decade the population advanced by 10.9 per cent., while the increase in the membership of the Society of Friends was 13 per cent. There is a considerable excess of women over men in the membership, and the proportion of women shows a tendency to increase. The figures relating to marriages indicate that Friends marry outside more often than otherwise, and that considerably less than half the mixed marriages are solemnized in accordance with the usages of the Society."

GEORGE IV. AND FRIENDS.—A year or two before our Friend Ann Hunt of Bristol passed away, I called on her and among other interesting reminiscences she told me that she first attended Yearly Meeting in 1830, and that during one of the sittings the Duchess of Gloucester drove down to Devon-

shire House and had William Allen and Elizabeth Fry called out, and informed them that the King being in great extremity both in mind and body desired the prayers of Friends. This request was communicated to both the Men's and Women's Meetings, and the business being suspended, each meeting became a Meeting for Worship during the rest of the sitting. Friends were requested not to speak of it out of meeting. Is there any record of this in the Minutes of 1830 or can any Friend confirm or give further information?—THOMAS DAVIDSON, Fritchley, Derby.

“EDUCATED IN THE CHURCH OF ENGLAND.”—Does this phrase imply an education *for the ministry* in the Church of England? It is used of Roger Prichard in *F.P.T.* (p. 113), and we know that he became a clergyman.

[We are on the look-out for the recurrence of the above phrase, but have not yet met it elsewhere. Meanwhile, we note that in the account of John Hall, of Skipton, written by his son, David Hall (1683-1756), it is stated, “His parents carefully educated him in the national way of worship of those commonly called Episcopalians, or the Church of England,” but that “At the age of fourteen years [A.D. 1651], he was bound apprentice for seven years to a taylor.”—ED.]

THE EJECTMENT OF 1662.—The lady of a country squire was dangerously ill. The clergyman was sent for, but returned word that “he was going out with the

hounds, and would come when the hunt was over.” “Sir,” said one of the servants, “our shepherd, if you will send for him, can pray very well; we have often heard him pray in the field.” The shepherd was immediately summoned to the side of the sufferer, and prayed with such astonishing pertinacity and fervour, that when he rose from his knees, the gentleman said to him, “I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service.” Upon which he told him that he was one of the ministers ejected [1662] from the Church, and that having nothing of his own left he was content for a livelihood to submit to the honest and peaceful employment of keeping sheep. The good man (Peter Ince) was an Oxford M.A. In better days he had been noted as a Hebraist, and had been much revered by his brethren for his varied excellencies of mind and life.—Quoted in *The Great Ejectment of 1662*, by Benjamin A. Millard, 1911, p. 72. See also Palmer's *Nonconformist Memorial*, 1803, iii., 363.

STATISTICS OF SUFFERINGS.—The penalties inflicted in fines, etc., from the Restoration to the Revolution, 1660-1688, amounted to twelve or fourteen millions sterling. It is estimated that during that period about sixty thousand persons suffered in one way or another on account of religion, while five thousand are said to have suffered death in prison as the result of their privations.—Neal, *Hist. of the Puritans*.

Thirbeck Manuscripts.

Concluded from page 145.

XXI.

WILLIAM PENN TO MARGARET FOX, 1690/1.

This announcement of the death of George Fox, sent to his widow, is printed in *Fells* (p. 362). There are several short omissions and the names *Vaughan* and *Rich* should be *Vaughton* and *Field*.

XXII.

ROBERT BARROW TO HENRY COWARD AND OTHERS, 1690/1.

This valuable letter has been several times printed. See *Camb. Jnl.* ii. 495. The original is dated 16th of Eleventh Month, 1690.

XXIII.

THOMAS LOWER TO MARGARET FOX, 1693.

We do not remember to have seen this most interesting letter in print before.

Thomas and Mary Lower and children were, apparently, in London at this time. Their Northern residence was Marsh Grange, near Swarthmoor Hall, but they may also have had a London house.

London this 2^d off y^e 10th 93.

Deare & honored Mother

Thine off y^e 27th off y^e last J haue : & wee are glad to heare off all y^r welfare : w^{ch} mercy wee all alsoe Injoy heere blessed & for euer praised be y^e holy name off y^e Lorde whoe is y^e author & giuer off it : glory & thankes be ffor euer giuen vnto him : & J hope & trust Jtt will neuer be forgotten by vs nor ours whilst they haue a beinge :

My children are all now recouered out of there late Illnesse : & haue taken frequent purges to Carry off y^e remainders off y^t distemper : & all thinges y^t hath beene giuen vnto them hath beene blesst : & made effectuell

vnto the ende ffor y^e w^{ch} Jtt was giuen y^m : praised be y^e Lorde for it & all other his Jnnumerable mercyes & favors euery way towards vs :

All our other realations alsoe heere & heereaways are all Jn good health blessed be y^e Lorde : & yesterday my brother Rouse¹¹⁹ & his son¹²⁰ & daughter Anne¹²¹ went downe to graues ende & as wee heare by y^e returne of y^e boatemen they all arriued there well y^e last night : my Cousen¹²² & his sister returnes againe y^e 2^d day : & my brother goes forwarde Jn his Jntended voyage for Barbadoes¹²³ : wee Coule none of vs accompany him : through other vrgent occasions Jnterveneinge : & wee must haue parted at last had wee gonne to y^e Downes with him : hee was not very well when hee went away : but heere hee mended before hee Came to graues ende :

Yesterday att bull & mouth meetinge appeared Will : Penn : his pardon beinge graunted some days before as L^d Brandon¹²⁴ tolde mee before of it whoe vows y^e man y^t ¹²⁵ obtained it ffrom y^e Kinge togeather with Secretary Trencharde¹²⁶ : & y^t hee had promised to be seruiceable to y^e Gouverment for y^e future & to demeritt this favor ffrom y^e Kinge : whoe had beene soe mercifull & gracious to him : ffreindes thought hee woulde ffirst haue appeared amongst y^m & haue giuen y^m some satisfaction priuately touchinge the scandall brought vpon truth & freindes by his longe abscondinge & y^e matters layde to his charge & not to haue appeared Jn y^e offringe of his gift before hee had beene reconciled to y^m hee had giuen offence vnto :

¹¹⁹ For John Rous, see *Camb. Jnl.*

¹²⁰ This was Nathaniel (1670-1717), the only son to arrive at manhood. He married Hannah Woods in 1696 and had children.

¹²¹ According to William Benson's genealogical chart of the Fell family (*British Friend*, 1845, p. 168), Anne, daughter of John and Margaret Rous, "died young," but there are not any dates given. Nathaniel and Anne are mentioned in other letters of the period (*Fells*, pp. 387, 388).

¹²² That is, nephew.

¹²³ From which, it seems, he never returned home (*Fells*, p. 386).

¹²⁴ Charles, first baron Gerard of Brandon and Earl of Macclesfield (d. 1694). (*D.N.B.*)

¹²⁵ The reading is not clear. There are strokes across the "y^t" which may imply an intended excision of the word. If the "y^t" was a slip of the pen and should be omitted, "y^e man" would refer to Penn.

¹²⁶ Sir John Trencharde (1640-1695), Secretary of State. (*D.N.B.*)

but his appearinge first to preach In a publicke meetinge before reconciliation lookes to trivmphant : & high : & Js not well resented amongst some ffreindes heere.

Wee are laborrine with y^e parlament to gett our yea & nea taken Insteade of an oath : y^e Jssue whereof wee leaue vnto y^e Lorde.¹²⁷

And as touchinge y^e yorkesheere Man J formerly writt off Jam not mistaken : for J went this day of purpose to aske of my brother Ingram about him whoe was y^e Man y^t did detect him & brought him to publicke shame & a Certificate is sent ffrom there mo^tbly meetinge to make manifest his dishonesty : & falsenesse. As to Will : Warren¹²⁸ y^t L : ff :¹²⁹ speakes off : hee had his liberty of publishinge his prophesyes as much & as often as hee pleased : & hee is since marryed heere to a younge lasse a freinds daughter of this Citty where hee is Come to dwell : & J heare is now sorry of some of his sayinges or prophesyes : w^{ch} was that hee must make hast home then from London for feare y^e french shoulde be landed heere before hee Coulede returne againe but hee is returned againe & since marryed & noe ffrench yett landed w^{ch} turnes to his Creditt And what y^e others prophesyes may doe time will manifest : not but y^t J thinke Calamity attends this nation : but J doe beleieve y^e Lorde will spare those y^t serues & feares him :

As to y^e disorders att Marsh grange my wiffe when shee Comes downe will take care to mende what she can : & what cannott be cured must be Jndured :

¹²⁷ The Toleration Act, 1689 (1 W. and M. c. 18) permitted Friends to affirm their allegiance to the Throne. This Act was extended by St. 7 and 8 W^m III. c. 34 (1695) (the result of the labours here mentioned), providing great relief to Friends, although to some of them the form of affirmation appeared to exceed the "yea, yea, and nay, nay." See *Quaker Post Bag*, 1910, p. 49.

¹²⁸ The London Registers inform us that William Warren, of Scarborough, mariner, son of Valentine Warren, of Castleford, Yorks, married, 7 ix. 1693, Frances, daughter of Clement Plumsted, of London. There is a record in the "Whitby, Staintondale and Scarborough Register" (MS. in D.) of the marriage of a William Warren of Scarborough, mariner, with Rachel Luck, of the same place, at the house of Peter Hodgson in Scarborough, 25 x. 1670. Rachel Warren died in 1691. A letter from "our Yearly Meeting held at Whitbey," 29 iii. 1694, contains, among other signatures, those of "Mary Plumsted" and "Frances Warren," which makes it appear as if the Warrens had removed into Yorkshire accompanied by a member of the Plumsted family.

We do not know more respecting William Warren's "prophesyes."

¹²⁹ That is, Leonard Fell.

Wee are glad to heare of my sisters breedinge : w^{ch} is lesse strange to mee then her not breedinge sooner¹³⁰ : soe haueinge litle more but y^e remembrans of mine & my wiffes & childrens deare loue vnto thee & to my brother & sister Abrahams & Cousens & to freinds y^t may enquire after vs : is most at present ffrom

Thy euer dearely loueinge son

THO : LOWER.

My Cousen ffell¹³¹ & his brother Greaues¹³² were Jn tounde y^e last weeke : y^e former came to see vs : but not his brother : his wiffe¹³³ is againe with childe neere her time but come away from his brother Greaues to a Cousens house of his wiffes to liue.

[Endorsement]

ffor Daniell Abrahams att

Swarthmoore these ffor M : ff :

to be sent ffrom y^e

post office Jn

Lancaster.

XXIV.

[RACHEL ABRAHAM] TO MARY LOWER [c. 1701].

This letter is unsigned and undated, but the writing is that of Rachel Abraham, and the general style confirms

¹³⁰ The only two sisters-in-law of Thomas Lower to whom this could, presumably, refer were Isabel and Susanna. (i) Isabel married, in 1664, William Yeamans and had several children. In 1689, at the age of about forty-seven, after having been a widow about fifteen years, she married Abraham Morris, of Lincoln. (ii) Susanna married William Ingram of London, in 1691, at the age of about forty. A letter from Margaret Fox to Sarah Meade, written 11 x. 1693, a few days subsequent to Thomas Lower's letter, alludes to Susanna Ingram in a way which makes it unlikely that the above reference was to her.

In neither case has any record of birth been discovered.

¹³¹ Cousin = nephew. Charles Fell is intended—only son of George Fell, who was only son of Judge Fell (Camb. *Jnl.*).

¹³² Charles Fell's only sister, Isabella, married James Graves.

¹³³ Charles Fell married Mary, daughter of John Brown, of Spelmonden, Kent. Maria Webb states that Charles Fell "died early, leaving a young widow with an only son, also named Charles" (*Fells*, p. 407). This second Charles, born c. 1693, married Gulielma Maria (Penn) Thomas, granddaughter of William Penn the Founder (Camb. *Jnl.*).

the statement made on page 138. She refers to a lawsuit which had been decided in favour of herself and friends, and to the helpful part taken therein by Thomas Lower. The date of the communication was about 1701.

D Sis lower

thy Deare leter J most gladly Reced last ffift Day wherby J understod of thy Returne from Cousen Swan¹³⁴ of whose Recouery togergr with her Deare Babeth wel-being J am truly glad of & Deare sister the most unspeakabell Care & prudend manidgment my Dear Bro : Lower hath taken in this shutt [suit] & tryell¹³⁵ with woods is meny times to my admerataty to think any person in wholl world would hau done so much for any Rellation for J am uery senceball his care & manidgettmen was greater many ffould then my huspand could hau taken in it if hee had bene & J doe Relly beeleve was much more then if it had bene my Brother owne Consarne J am shuer hee hath answered my Deare Mother Desier to the ffull for shee wouldd many times say shee hopted her sonn Lowr would take care of it & manidgid for shee Knewe my husband was not aman ffitt for shuch things & her Desiers in this mater is ffully answered : Bllesed bee the lord for truly if the tryall had gone otherwise it would hav bene hard for us to haue Continued hear for the Woodburns¹³⁶ & a Deall of wicked peopple to would haue had this Estatt sqandered amongst them if so combinded together that if they could haue there Ends aboutt they would still Endeuer it but this tryell going contrary to ther minds it mightally collse[?] them : Jo Enmonson was hear yesterday & tould us yourg gibson was com Downe & had tould him wee had goott the [*paper torn*] tryell but woull make it as well as hee coull Jo : Edmonson mad an a[p]pollidge for him

¹³⁴ Cousin = niece. Loveday, daughter of Thomas and Mary Lower, married William Swan, of Halstead, Essex, in 1699. (Maria Webb gives the date, 1690, but the London Registers record the marriage 6 xii. 1699.) There were two sons, William and Thomas (Webb, *Fells*, p. 368).

¹³⁵ In chapter xxix. of *Fells* (second English and American edd. only) there are references—1699-1701—to “expensive law proceedings and much perplexity to the family,” to which this letter also, doubtless, refers.

¹³⁶ In a letter from G. Fox to his wife, in 1681, there is mention of “M. Woodburn,” who broke into the barns at Swarthmoor, seized corn and drove away cattle (*Fells*, p. 349).

selfe that hee should bee a comisnisher for woods & sad hee coull not helpe it being hee was chush by the Cortt but Kneue well whatt wood was & seed to bee glad & sad Dotcher Lower was a most manidging man & had great Jntrestt & that hee should thus far prockuer my Husbans liberty was a great mater.

This letter is written on the inside of the sheet on which no. xxiii. was penned. It is difficult to give a reason for its position. It looks like a draft epistle, being without either place of writing, date or signature.

XXV.

SARAH MEADE TO MARGARET FOX, 1694.

We do not find any record of this letter having been previously in print—a chatty communication between daughter and mother, interspersed with the expression of earnest spiritual desire.

Gooses¹³⁷ ye 18th of ye 2^d moth 1694 :
 Deare & Honoured Mother
 Haueinge the Conveniency, to send this, by the bearer, doe hereby giue thee my duty and deare Respects, being greatly Refreshed and comforted in the particular Acc^t shee gaue us, of thee & thy welbeing and of thy continueinge soe chearfull & hearty consideringe thy years, w^{ch} giues us occasion to blesse the Lord, for his great goodness, and Continued preservation to thee ; w^{ch} is to the Joy and comfort of all thy Children ; also the account wee had, of Brother & sist^r Abraham & their Children,¹³⁸ did much glad our hearts ;—And sist^{rs} time being pretty neare,¹³⁹ wee are not wantinge in earnest supplications to the great God in her behalfe, who is ye deliuerer & helpe

¹³⁷ The estate of Gooseyes was situated near Romford in Essex ; part of the house still stands.

¹³⁸ Daniel and Rachel Abraham had three children, according to the Lancashire Registers—Margaret (b. 1685, d. 1686), John (b. 1687, d. 1771), and Thomas (b. 1689, d. 1695), the two last-named being the children here mentioned.

¹³⁹ There is no record of any child of Daniel and Rachel Abraham born in 1694.

of all his Children, in euery needfull time and neuer failes those who putts their trust & confidence in him;—and will I doubt not, be graciously pleased, to afford her, his helping hand, who is all sufficient:—wee shall bee glad to heare how it is with her.—And Dr Mother wee are all well here euery way, praised bee y^e Lord, (as this ffriende cann informe thee, who came downe to Gooses to see us, and was at our Meettinge) and truely wee haue cause to say, the Lord is uery good & gracious to us, & affords us his blessed & sweett presence, in our litle Country Meettinges, to the comforting & Refreshinge of our soules;—And our gracious God is very universall & large in his mercies, in Generall, for it is & hath been a sweett & fruitfull springe, as hath been knowne this seuerall yeares, in these parts:—w^{ch} is A Confirmation that his mercifull hand is still Extended in Loue & goodwill, to the Creation, the workes of his hands;—Notwithstandinge the forward speeches, of some froward brittle spiritted men, who doth not rightly know their owne spiritts;—But God is the same as euer hee was & changes not, his wayes are not as mans ways, nor his thoughts as mans thoughts, but is abundant in mercy and Loueingkindness;—ffor y^e Lord will not forsake his people, for his great names sake, neither will hee forsake his Inheritance;—But will giue strength unto his people, & will blesse them with peace Psal: 29: 11:—Therefore, it behooues us, and a cry runns thorow the hearts of the ffaithfull, that all y^e Lords people may bee kept Low & humble before him, and kept neare him, in atrue sence of his goodness and mercies to us euery way, with thankfull hearts to him;—Soe may wee Expect the Continuance of his goodness to us,—and that none may bee Num or unsencible, or like y^e barren heath that knows not when good comes; But that wee may bee a thankfull, sencible people, with which the Lord is well pleased. This [day reaches us¹⁴⁰] the good Newes of Bro: Rous his safe arrivall in Barbados;¹⁴¹ for which my heart & soule returnes hearty thanks to the Lord;—Who is the Preseruer of his people, at sea & at Land, & thorow many dangers and difficulties;—w^{ch} will be Joyfull newes,

¹⁴⁰ The sheet is torn here and the wording is not clear.

¹⁴¹ See page 176.

to his poore wife, who was in much Concerne for him.—all our Relations in these parts, are well, (for any thinge J know) Bro : Lower is fallen into Considerable practise, & is like to doe good service to many, (ye Lord giueing him success,) and w^{ch} will also bee of service to his owne family. Cousin William Yeamans¹⁴² is like to have a good Trade;—And my D^r Husband failes not to continue like a ffather to him, in his constant care & assistance, of w^{ch} the younge man is uery sencible; & J hope will grow in sobriety, w^{ch} will bee a comfort to all his Relations.—Sist^r Jngram is now here, & hath been here some dayes, to bee in ye Country aire, her Husband thinks to come downe tomorrow;—they are both well;—and truely they liue in much loue & tenderness to each other; w^{ch} much rejoyces my heart;—Hee is a tender spirited man;—and tender of the Lord his Truth & hoñour;—and it greiues him, to see any ffriend, appeare in any thinge, y^t is out of ye spiritt of Truth. hee writt to his wife, (w^{ch} shee Receiued this day) y^t hee had Recd a lett^r last post from Bro : Abraham, giueing an Acc^t of all your welfare at Swarthmore,—w^{ch} wee are uery glad to heare.—and soe D^r Mother haueing beene more large then J intended, J shall conclude;—with ye Rememberance of my D^r Husbands duty, & mine to thee, with Sist^r Jngrams, & Nathanaells¹⁴³ and Richards;¹⁴⁴ with all our deare & tend^r Loue, to Bro: & Sist^r Abraham & their Children.—J Remaine, who am

Thy truely Loueinge and
dutifull daughter

S.M.

My Husband hath contracted with a friend to come into the House, to teach our sonn Nathanaell & his Cousin Richard¹⁴⁴ the frensh tongue; his name is Peter

¹⁴² For Sarah Meade's nephew, William Yeamans (d. 1697), see *Camb. Jnl.*

¹⁴³ For Nathaniel, only child of William and Sarah Meade, see *Camb. Jnl.*

¹⁴⁴ That is, Richard Lower (b. 1681), son of Thomas Lower and first cousin of Nathaniel Meade.

Johan,¹⁴⁵ & is y^e same man y^t our D^r ffather advised us to, in his life time hee comes this weeke or next.

[Addressed]

To My Hoñoured Mother
Margarett Fox These deliue^r
at Swarthmore in
Lancashire.

This is the original letter in Sarah Meade's writing. It occupies a page and a quarter of folio paper. The sheet has parted at several of the creases.

XXVI.

MARGARET ROUS TO MARGARET FOX, 1695.

This short letter is partly printed in *Fells* (p. 388). The omitted portion is as follows :

My Dea^r Bro : & sist^r Abraham J hope will not take it amiss y^t we desire alittle of thy company & y^t is all J beleeu y^t anyone hath in their eye in this thinge ; not seeking any thing y^t is thine but to Jnjoy thee alittle if it pleas y^e lord soe to order it.

This is *apropos* of a visit to London of the aged lady of Swarthmoor. The letter is addressed :

ffor Rachell Abra-
ham at Swarthmore
these
Leaue this wth Thomas
Green at Lancast^r
to be sent as above
Lancashire.

XXVII.

NATHANIEL ROUS TO MARGARET FOX, 1700.

We believe that this letter is now printed for the first time. We now come to a letter of another genera-

¹⁴⁵ Peter Johan, or Jahan, is mentioned in Besse's *Sufferings* : " 1682. In this year Peter Jahan, a Frenchman, was imprisoned at Northampton for refusing to pay towards the Repairs of the Steeple-house " (i. 540). The name, Peter Jahan, occurs also among those of Friends of Horsham in 1695 (THE JOURNAL, viii. 135).

tion and are introduced to a man of about thirty years old (Nathaniel Rous, 1670-1717), desirous of doing the right in some time of family trouble and dispute. We do not know why his first cousin, John Abraham, seventeen years his junior, should write of him as "pore" as well as "Dear."

London 28th 1th m^o, 1700.

D^r & Honored Grand Mother

J some time since recd thine, wth y^e Inclosed paper, relateing unto my Sisters¹⁴⁶ Portions, w^{ch} J shall carefully keep as a Testimony for y^e justness of mine intentions towards y^m, I hope y^e Lord will close y^e covetting Eye in them, & open y^e Eye w^{ch} sees things as they are, & judges righteously—Mine Heart rejoiced at y^e reading of itt, & y^e Truth contained in it, was so cleere, y^t I expected all further disputeings would haue been at an End. But I find Bro^r Dykes¹⁴⁶ continues in his old story, & told me he beleevd I had wrote something, w^{ch} occasioned y^e papers Comeing—I haue none to trust in, but y^e Lord alone, whose power & Mercy has supported me, through many other Difficultys, & my ffaith is will carry me thorow y^s also—Though it is much more Excer-siseing to find these dealeings from so neare relations then from others—the Lords will be Done. I had Advise from my D^r Mother from Colchester, Yesterday, y^t Sister Dykes was brō : to Bed of a Daughter, & both then Like to Doe well.¹⁴⁷ My Deare Babe¹⁴⁸ through y^e Lords goodness, thrives finely, and is a very fine child, y^e Lord spare him for our Comfort, if it be his will—which wth mine & Wifes Duty thy Selfe & kind respects to Unckle & Aunt Abrams, & Cozⁿ Desireing thy prayers may be continued for our preservation I rest—

Thy Dutifull Gr^d : Son,

NATH : ROUS.

¹⁴⁶ N. Rous's sisters were Bethiah, wife of David English, of Pontefract (*a quo* Hoyland of Sheffield and Waterford), Anne (d. 1709, aet. 38), wife of Benjamin Dykes and Margaret (who became [?] Manwaring, see *Camb. Jnl.*). The will of John Rous may be seen in *THE JOURNAL*, vol. iv.

¹⁴⁷ This was Anne, b. 24 i. 1700, d. 1718. Maria Webb tells us that Anne Dykes "left no child behind her who attained years of maturity" (*Fells*, p. 392).

¹⁴⁸ Nathaniel Rous married, 1696, Hannah (d. 1714), daughter of Caleb Woods, of Guildford. This child was Nathaniel, b. 17 ix. 1699.

This letter occupies one page. It is written in a good flowing hand. It is addressed :

To Margt Fox
att Swarthmore
Neare

Lancaster

and endorsed by John Abraham : " This is a Letter of my pore and Dear Cousin Nathane^{ll} Rous to my Dear and Honourd Grand Mother."

XXVIII.

MARY LOWER TO MARGARET FOX [1701].

This long and chatty letter has been printed in part in *Fells* (pp. 401-403). The omitted portion here follows :—

J haue bene not uary well of late J think it is y^e Janas but shall tack sume thing for it J had great experiance of y^e goodness of y^e Lord to mee & Loueday in her great Exersise & perrall in Childbearing w^{ch} J desier J may neuer forgitt ; we had auary good sensabell letter from my sun Richard Lower y^e last 4th day, w^{ch} we weare glad of we expect my sister Moris in toune this day weeke ; y^e last 3 day was Mary Lancishier that was Mary Webb of Kingston Daughter Married to my Cousin Yeomans printas almost aboy.¹⁴⁹ Marabellow Thornbora¹⁵⁰ desiers & [*sic*] be Remembered to thee, she is my next nightbor & hath bene lamely in her foot y^e feuer fell into it & she hath kept her Chamber J think aboue halfe ayeare ; my Brother & sister Meade Coums to toune ons in to weeks mostly & goeth to see thear sun at y^e tempell prety often but y^e hasard of his contuning thear J think the[y]

¹⁴⁹ The Surrey Registers record that Mary Lancaster, of Kingston, married Richard Webb, of the same, 1673, and that Sarah, daughter of Richard and Mary Webb, married John Langley, in 1701.

¹⁵⁰ Though clearly written *Thornbora*, Mariabella *Farmborough* (c. 1626-1708) is, doubtless, intended. She was born at Warminster, Wilts, and married, c. 1662, Thomas Farmborough, of London. She was convinced about the year 1682, and " was a tender & servisable woman . . . and in hir old age (by y^e hardships she met with in prisons &c.) she was afflicted with lameness " (Howard, *Eliot Papers*, 1894, ii. 3). Her daughter of the same name married Peter Briggins (1666-1717) and the unusual name Mariabella has descended through nine generations to the present time in the Eliot, Howard, Fry and Lloyd families.

operahend not soe well as peopell thinks the[y] might but thear is noe Rome for aduise.

There is the following postscript: "A feue lins to Richard lower might doe him good if it be in thy hart to write."

The letter occupies two folio pages, and is in good condition. The date, "y^e 2th day of y^e 3 moth," has been added later. The letter is addressed:

To

Rachel Abrams
att Swarthmore
to be sent from
the post hous
in

Lancaster.

XXIX.

E[RICH] P[HILIPP VON] PLOENNIES TO FRIENDS, 1720.

Scant information only, respecting the writer of this letter, is at present at hand. From 1701, Von Ploennies was Professor of Mathematics at the University of Giessen and later he was "Nassau-Siegenscher Landbau-Director" at Wesel. He died probably at Wesel. We hope to supply our readers with further information in a future issue of THE JOURNAL.

On the day in which this letter was under the Editor's hand he received a visit from Pfarrer Theodor Sippell, of Schweinsberg, Germany, who kindly interested himself in it as he was personally acquainted with members of the Ploennies family, and he has supplied a copy of the original Latin, as also a translation into English. Pfarrer Sippell's work has been supplemented by Alfred Kemp Brown, M.A., B.D.

Dilecti Fratres,

Suavis odor Doctrinae vestrae
vere Christianae (Rob^u Barclay
nempe Apologi[a] et W^m
Shewen Libello de Fide et
Experientia Christiana) non
Solum [*edge torn*] usqz ad me

Beloved Brethren!

The sweet smell of your truly
Christian doctrine (as it is
expounded in the Apology of
Robert Barclay and the tract of
William Shewen on [Christian]
faith and experience) has not

pervenit, Sed etiam veritas ejus mee ad plenum Consensum compellere potuit, Lumen hoc doctrine vestree et in Tenebris Seculi nostri Lucens amplexus Sum magno cum gaudio mihi enim Lumen internum illud nempe quod omnes homines in hunc mundum venientes illuminat Testimonium dedit firmum, et Salvatorem intus nos habere et verbum omnium cordibus inscriptum esse; hinc miratus sum hactenus homines Christum anxie sed externe querentes, cum tamen proprius sit ipsis; vos autem Fratres Dilecti, qui estis populus Electus et verbum Dei aeternum agnoscitis quodque vobis familiare quasi est, et cui obedientiam praestare studetis, admoneo in amore ergo Deum et proximum magis atque magis calescere vestra et summa sit cura: hic amor est totius Christianae Religionis Summa et signum unicum veri Christiani: hic amor nos compellet ad humile vitae genus eligendum quodque humilitatem Salvatore Serio comendatum pre se fert: hic Amor Imbecilitates proximis patienter ferre animat: hic amor humanis proximo grato verbis respondere suadet: hic amor Fratri Egeno Summovere jubet hic amor nullam cordis acerbitem admittit, sed in dictis et factis amenitatis suavitatisque Radios semper Emittit, Fratres Dilecti, quo profundius nos descendimus ad Fundamentum Aedificii nostri ponend[um] Christiani eo altius assurgere potentiam ad Colo-

only) [*margin torn*] reached me, but its very truth availed to compel me to full approval. This light of your doctrine shining in the darkness of our age I have embraced with great joy; for that inward light, which enlightens all men coming into this world gave me a sure testimony that we have a Saviour within us and that the word is inscribed in the hearts of all. Hence I have wondered that till now men have sought Christ earnestly but afar off while nevertheless he is near to them. But you, beloved brethren, who are the elect people, who acknowledge the eternal word of God which is as it were familiar to you, who strive to show obedience to it—I counsel to grow warmer and warmer in love towards God and your neighbour and to let this be your greatest care. This love is the sum of the whole Christian religion and the only mark of a true Christian. This love compels us to choose a humble way of life which manifests the humility earnestly commended by the Saviour. This love disposes us to bear patiently the foolishness of our neighbours, this love urges us to answer a friendly neighbour with kind words. This love commands us to support an indigent brother, this love allows no bitterness of spirit, but radiates continually in words and deeds the beams of pleasantness and sweetness. Beloved brethren, the deeper we descend in laying the found-

phonem imponend[um] hoc est Egregium Fundamentum Egregium Aedificium ferre potest ad tantam enim altitudinem nos assurgere possit ut possumus exclamare quid potest amorem destruere [*edge torn*] ergâ Deum et proximum; certe neque Calamitas neque Anxietas neque persecutio neque vite amissio neque potestas externa neque interna nos deducere ab Amore, qui est in Christo nostro Salvatore quia in his omnibus nossumus victores, victoriamque semper obtinemus, ad tale autem perfectionis Fastigium: Fratres Dilecti ut nos omnes mox perveniamus et ut extraneis nomen Dei omnium in Frontibus inscriptum legere possint; ex toto corde exoptare vester addictus servus

E. P. PLOENNIES.

Sign[um] Comit. Nassovici
In Germania
dij 21^{mo} Maij Ann^o 1720.

ation of our Christian edifice the higher shall we be able to rise in order to lay the topstone of it; that is, an excellent foundation can bear an excellent edifice. For it can raise us to such a height that we cry aloud: what can destroy our love towards God and our neighbour; surely neither calamity nor anxiety, neither persecution nor loss of life, neither force external nor internal can separate us from the love which is in Christ our Saviour, because we are in all these conquerors and always gain the victory. But that we all, beloved brethren, may soon reach such a height of perfection and that strangers may read the name of God inscribed on the foreheads of all, this wishes from his whole heart your devoted servant

E. P. PLOENNIES.

Signum Comit. Nassovici In
Germania.
dÿ 21^{mo} Maÿ Ann^o 1720.

The letter is endorsed by John Abraham: "A Person who was convinced of Truth In Germany, his Letter to ffriends att their Yearly Meeting att London An^o 1720." There is no address on the letter.

No record of the receipt of this letter has been found among the minutes of Y.M. 1720.

There appear to be several slips or inaccuracies in the original Latin.

In *Country Life in America*, for May 15th, there is an article by Mary M. Vaux, daughter of George Vaux, of Philadelphia, on "The Exhilaration of Mountaineering—One Family's Experiences among the Glaciers and Peaks of the Canadian Rockies." For at least a dozen times since 1887 have visits been paid by members of the Vaux family to the Canadian Rockies. One of the beautiful illustrations accompanying the article shows "Miss Vaux at the summit of Mt. Stephen, in July, 1900, marking the highest point reached in Canada by a woman up to that time. Altitude 10,485 feet."

Calendar of the Contents of a Volume known as "Bristol MSS. v."

This volume has for title: "Letters and Papers of George Fox and other Early Friends." It belongs to Bristol and Frenchay Monthly Meeting. See THE JOURNAL, ix., 122.

1. London, 1st of 11 mo. 1667 [? 1669] GEORGE FOX to the Men's Meetings.

Enquiries to be made through Quarterly and Monthly Meetings respecting what widows have children to apprentice.

2. London, 1st of 11 mo. 1669.
The same, in another hand.

3. London, 1st of 11 mo. 1669. GEORGE FOX to Men's Meetings.
Request to collect accounts of those who have spoken "in steeple-houses to priests, or marketts, or courts, or assizes, or fayres, or townes."

4. London, 24th of 4 mo. 1671. GEORGE FOX to prisoners.
To draw up sufferings, present them by some eminent women Friends to the Judges, and send copies to Ellis Hookes.

5, 6. Rhode Island, 19th of 4 mo. 1672.
Copy of Journal of travels of G. F. and Friends in Virginia, etc. Printed in Camb. *Jnl.*

7. 1674. GEORGE FOX to Men's Meetings.
Sufferings to be recorded and sent up to London; also estates of fatherless children to be recorded. Note at foot that copies were sent to William Bateman for "Penbrook," and to Ralph Withers for Wilts.

8, 9. Swarthmoor, 12th of 12 mo. 1675/6. GEORGE FOX to all the elect and chosen of God in Christ Jesus.
Written by Thomas Lower. Printed in George Fox's *Epistles*, 1698, p. 357.

10, 11. Swarthmoor, 14th of 12 mo. 1675/6. GEORGE FOX to Dennis Hollister.
Encloses an epistle [presumably the previous paper]. It is to be read by one of D. H.'s sons, or Lawrence Steel, or Thomas Goldney, or Richard Vickris, or William or Francis Rogers. Copies are to be made and sent into Wiltshire and Gloucestershire, and to John Anderdon in Somersetshire, and Thomas Curtis in Berkshire. Also encloses [not found] a vision of his found amongst his papers, which may be read and copied. Thomas Lower, the writer, adds messages of love and is sorry to hear of the death of D. H.'s son [Dennis the younger died 29 viii. 1675]. Copy in Swarth. MSS. Trans. v. 29.

12, 13. Amsterdam, 25th of 7 mo. 1677. GEORGE FOX to Friends. "Keepe your first love in y^e truth." Sent through the post to R. Vickris, merchant, in Bristol. Printed in his *Journal*.

14, 15. London, 13th of 9 mo. 1677. GEORGE FOX to Friends. "My love in y^e Lord to you all." Printed in *Epistles*, p. 409.

16. Swarthmoor, 5th of 1 mo. 1678. GEORGE FOX to Richard [Snead].

Refers to the work of William Rogers in the Wilkinson and Story Secession. "His Strife is his owne, & his Anger hath stirred it up & his wilfull Proude Minde Encreases it." Other Separatists are named—George Mansergh, John Wilkinson, John Story, Nathaniel Coleman, Arthur Ismeade, and "one Pocke of Reading." Written by Sarah Fell. A copy is in Swarth. MSS. Trans. v. 15.

17. Swarthmoor, 15th of 1 mo. 1678/9. ROBERT BARROW to Friends in Bristol.

Account of trouble in Westmorland caused by visitors from Wiltshire of the W.-S. party—John Wilkinson, Arthur Ismeade, Nathaniel Coleman, Robert Pocock. Copy in Swarth. MSS. Trans. v. 21.

18, 19. Bristol, 4th of 11 mo. 1678. GEORGE FOX to William Rogers.

Very controversial. Refers to a book of about thirty pages called *A Brief Relation of Passages, etc.*, concerning meetings in Bristol. This book is said to have been presented to G. F. in the presence of W. Ford, Edward Erbery and Cornelius Sergeant. Two letters for G. F. are brought by George Mansergh and Thomas Hodgson, one dated 11th of 11 mo. 1678, and the other undated. Joan Hiley is mentioned several times. There is a postscript written by [?] Thomas Dockray.

20, 21. Marsh Grange, 7th of 11 mo. 1678. GEORGE FOX to Richard Snead.

Letter of advice, written by [?] Thomas Dockray; with a postscript written by Thomas Lower, conveying love to Charles Marshall, Jasper Batt, Israel Noy, John Anderdon, Robert Langley, and Richard Smyth, Henry Moore and others that attend the Fair. A copy of this is in Swarth. MSS. Trans. v. 17.

22. 7 mo. 1679. GEORGE FOX to Friends.

Commences, "To All dear Friends everywhere that hath received y^e Truth." Written by [?] T. Dockray. Copy in Swarth. MSS. Trans. v. 70. Printed in *Epistles*, p. 428.

23. Swarthmoor, 6 mo. 1679. GEORGE FOX to Friends.

Commences, "All are to live y^e Life of y^e true Christians." Copy, addressed to the Monthly Meeting at the Bull and Mouth, in Swarth. MSS. Trans. v. 69. Printed in *Epistles*, p. 430.

24. London, 25th of 7 mo. 1686. GEORGE FOX to Friends.

Commences, "Friends, the Lord by his Eternall Power." Expresses gratitude that the prison doors have been opened and about 1,500 or 1,600 set at liberty. Printed in his *Journal*.

25, 26. Gooses, 14th of 5 mo. 1687. GEORGE FOX to Thomas Robinson [Robertson], care of Richard Snead, Bristol.

John Cox preaches in the meeting against orders. A long argument drawn from Scripture in favour of order in the Church.

On the same sheet is copied a reply to G. F. from some of John Cox's sympathisers, referring to and disagreeing with many statements as to law and order, too early re-marriage, etc. Thomas Robinson has spent upwards of six months in and around Bristol. He is "an idle droanish man" who by his preaching false doctrine, misquoting Scripture and dreaming stories so void of sense has caused dishonour and scandal.

27. Swarthmoor, 21st of 5 mo. 1679. JAMES FELL to Richard Snead.

Original letter, enclosing rough draft [not found] of G. Fox's answer to William Rogers, of which a fair copy is to be made and forwarded. "G. ff. ordered me to signifie thus to thee with his deare Love." Thomas and Ann Curtis send love. Copy in Swarth. MSS. Trans. v. 25.

28, 29. c. 1656. GEORGE FOX to Friends.

Commences, "All my deare ffriends in y^e noble seed of God." A copy sent to D. Hollister with request that he send copies into Gloucestershire, and to Thomas Holme at Cardiff for Wales. Printed in his *Journal* with introduction, sub anno 1656. See Camb. *Jnl.* i. 222, 438

30. GEORGE FOX to Friends.

Commences, "All my deare ffreinds euery whare." Analogy drawn from Israel's wilderness journey.

31. GEORGE FOX to Friends.

Commences, "Your tendernesse is Good and cannot but bee accepted." Partly written by John Stubbs.

32. GEORGE FOX. The Quakers Testimony Concerning Magistracy.

Commences, "All you y^t calls your selves Christians . . . Independant and Presbyterian." A copy sent to T. Callowhill.

33. [1653.] GEORGE FOX to Friends.

"Take heed of judging one another." Printed in *Epistles*, p. 47.

34-36. [1669.] GEORGE FOX. Travels in Ireland.

Printed in Camb. *Jnl.*

37-47. [1672.] GEORGE FOX. Journal of American Journey.

Printed in *Jnl.* F.H.S. ix. 1. Some of the events on the voyage from Barbados to Jamaica, between 1 mo. 20 and 23 are more full, and there is a reference to "Francis Camfield's plantation," and to a vision seen by G. Fox. The name of Nicholas Dains is introduced into the narrative under date 5 mo. 26. The distance to Oyster Bay from Rhode Island is given as "about 200 miles," under date 6 mo. 7.

48-51. 1674. Papers relating to the distribution of G. Fox's gifts of copies of the Works of Edward Burrough. See Bowden, *History of Friends in America*, i. 357.

51B. London, 24th of 3 mo. 1697. BENJAMIN BEALING to Bristol Friends.

Respecting a catalogue of George Fox's books and papers.

52-54. [1673.] GEORGE FOX. Autograph account of portions of the American journey.

Commences, "the lord carred by his hygh hand & mighty power & wisdom overall & throw many dangers & pereles by say & land & danders per of deseatfull profesers & pearrell of woveleses & barers & tigers & ratell snakes in the woods & wilderneses."

Printed, slightly corrected as to spelling, in *Camb. Jnl.* ii. 250, 252, 253, 255.

[There is not any MS. numbered 55.]

56, 57. [1673.] GEORGE FOX. Another account of portions of American journey.

Only a few lines in G. F.'s handwriting. Printed in *Camb. Jnl.* ii. 252-255.

58, 59. London, 9th of 2 mo. 1670. THOMAS ELLWOOD and EDWARD MAN to Magistrates and others.

Relates to confusion of names of George Fox and John Fox, and encloses a copy of certificates clearing George Fox written by G. Talbot and W. Churchill. In Ellwood's writing. Printed in *THE JOURNAL*, ix. 154 f.

60-74. 1673. JAMES LANCASTERS Book. Portion of the narrative of the American journey of George Fox and others.

Commences 9 mo. 5, setting sail towards Virginia. Ends with the words, "The whole Trauells by sea and Land Amountes to Just in all 16149 myles." Printed in *Camb. Jnl.* ii. 233-245.

75. Croslands, 18th of 8 mo. 1660. JOHN AUDLAND to D. Hollister. He often thinks of his Bristol friends. He returned home well.

76. JOHN AUDLAND to Friends.

Commences, "Dearly beeloued Caled of y^e Lord." Letter of advice. A copy.

77. JOHN AUDLAND to William Wilton, minister at Elberton.

Commences, "I seeing a letter w^{ch} came from The[e]." Long letter on the light of Christ. Autograph copy.

78, 79. The same to the same.

80. 22nd Dec., 1654. JOHN AUDLAND and JOHN CAMM to the Magistrates of Bristol.

Relates to their liberty to travel about.

81. 4th of 5 mo. 1678.

"These are to Certifie to any y^t are or may be concernd—that Thomas Cam of Westmoreland did at a Meeting at the Widowe Goldneys in Chippingham, the 3^d the 5th Month 1678 offer many times, Yea pressed in our hearing to prove the charge (he gave against) J: Wilkinson, but could not be permitted—

"Witness our hands the 4th the 5th Month 1678

MARMADUKE ROBINSON.

BENJ. ANTROBUS.

EDWARD WALLIS.

SAM^l BOULTON.

ADAM GOLDNEY.

THO: LAWRENCE.

RALPH GALE.

CHARLES MARSHALL.

NATH. [? B]ALLEY.

NATH: HARRIS."

82. Camsgill, 30th of 1 mo. [1656] JOHN CAMM to D. Hollister and others.

Reports a safe return home, though in much weakness. Not been out of the house since arrival, but has had meetings at home. Sends messages of love from self, wife, and little Thomas to Mary Prince, Elizabeth Haggett and daughter, Thomas Speed and wife, Thos. Curtis and wife, Hannah Jordan, Eliz. Marshall and Charles, Margaret Wood, Daniel Westfield and wife, to Rob. Westfield, Eliz. Pyott, Nicholas Ganniclift and wife.

83. Camsgill, 16th of 9 mo., 1678. THOMAS and ANN CAMM to Richard Snead.

Refer to the Wilkinson and Story controversy. "A full & fre time" with John Story, "But a haughty scornfull hard man he is growen, But w^t we laid vpon him he will not shake all of in hast . . . who being gone from y^e fathers house where ther is Liueing bread enough, his owne Company are glad of his dry huskey stufe." Send love to brother and sister Moone, Elizabeth Dowell, Elizabeth Stirridge, Hannah Jordan and Joan Dixon. There is a postscript, dated 6th of 10 mo.

84. Camsgill, 21st of 11 mo. 1698. THOMAS and ANN CAMM to R. and B. S[nead].

They report accident to Ann Camm—"a fall upon our owne house ffloor and broke the spell bone of her leg," and the illness of her husband. "Many of the younger sort of ffreind Intend for Penselvania." They note the burial of Margery, the wife of William Rallinson (Rawlinson).

85, 86. Amsterdam, 2nd of 6 mo. 1696. WILLIAM SEWEL to William Penn.

Endorsed: "A Letter to William Penn from one beyond sea who was sought to be a school master." Written in Latin. Translation in D.

87-98. Bristol, 1st of 12 mo. 1677.

Commences, "Propositions agreed between William Pen & William Rogers on behalfe of themselves & others concerned, in order to a meetinge for the endinge some differences." Refers to the question of women's ministry. Written, in part, by William Rogers. Signed in autograph:

WILLIAM ROGERS.
WILLIAM FORDE.
ARTHUR ESMEAD.
JOHN MATRAVERS.

99-106. Gallway, 10th of 8 mo. 1661. MARCUS LYNCH to Edward Burrough, sending MS. of discussion with Romish priests, prisoners in Gallway.

107. 1670. WILLIAM DEWSBURY to Friends.

Commences: "Deare pretious and beloued friends." Printed in his Works, p. 393.

108. BRISTOL MEN'S MEETING, 24th of 9 mo., 1673, to Friends in Virginia.

Refers to Richard Gotby, *alias* Dowell, of Bristol, who behaved himself badly in America, and on his return issued a paper of condemnation against himself. Signed in autograph:

THOMAS GOULDNEY.
THOMAS CALLOWHILL.
CHARLES HARFORD.
WILLIAM FORDE.
JOHN LOVE.

109. GENERAL MEN'S MEETING at West River, in Maryland, 6th of 4 mo. 1674, to Friends in Bristol.

Refers with gratitude to the visit of George Fox and party and acknowledges eight books per Thomas Hucker and other eight per George Hawes. Signed in autograph:

WILLIAM COALE.
WILLIAM RICHARDSON.
JOHN GARY.

110, 111. Nansemond, 25th of 4 mo. 1674. To Dennis Hollister, Thomas Gouldney and Thomas Callowhill.

Acknowledge receipt of four books, per Lot Ricketts on the ship *Comfort*, which have been disposed of according to order (presents from G. F.). Since G. F.'s visit meetings have become much larger, more than doubled. Account of the sad doings and death of Edward Beare. Original letter signed by

WILL : DENSON.
WILL : PARRATT.
THO : JORDAN.

112, 113. Four pages headed Right Marriages.

Commences, "Noe man or woman to speak any thing, but that which they doe uprightly, and faithfully intend to doe."

114, 115. 1657. MARGARET KELLAM to Bristol Friends.

Signed, "yours in the Lord

MARGRET KELLAM

BARBARA [? Pattison]."

A copy.

116. Bristol, 12th of 8 mo. 1674. From the MEN'S MEETING to the General Meeting of Men Friends at West River in Maryland, addressed to William Coale, William Richardson and John Gary.

Refers to G. F.'s apprehension, and imprisonment in Worcester Gaol.

117, 118. 1678. BRISTOL FRIENDS' Advice to their Youth.

With forty-two autograph signatures, including Paul Moone, Francis Rogers, Edward Martindale, Jeremiah Hignell, John Jennett and Richard Vickris.

Not numbered. Felsted, Essex, 26th of 10 mo. 1678. GEORGE WHITEHEAD to Friends of Bristol.

Letter of advice.

119. Westgate Prison in Canterbury, 28th of 11 mo. 1699. JOHN LOVE THE YOUNGER to Friends in Bristol.

Letter of advice.

120. [Swansea] 10th of 2 mo. 1699. WILLIAM BEVAN to the Men's and Women's Meetings in Bristol, addressed to Edward Loyd, merch^t in Corne Street.

Commences, "'Tis now above forty years when your acquaintance was first dear unto me." Concerns the writer's daughter, Mary, living in Bristol, who inclines to marry a non-Friend, Richard Dolton. Original letter.

121, 122. London, 30th of 8 mo. 1700. MARY OBEE to Friends in Bristol.

Commences, "Amongst whom I had my education in my tender yeares." Letter of advice.

123. Wycombe, 7th of 4 mo. 1703. Letter to Roger Cook in answer to one from him about Charles Harris, "a man disowned by ffriends many years ago for his work of separation."

NICHOLAS NOY.

JOSEPH STEEVENS.

JOHN RAKESTRAW.

ABRAHAM BARBER.

A copy made by Thomas Ellwood.

124. Weston Turville, Bucks, 27th of 4 mo. 1705. QUARTERLY MEETING to Men's Meeting in Bristol.

Respecting Charles Harris. Signed by

| | |
|------------------|--------------------|
| DANIEL WHARLEY. | JOHN RAKESTRAW. |
| JOSEPH STEEVENS. | PHILLIP DANCER. |
| JAMES SMITH. | WILLIAM BOUGHTON. |
| THOMAS DELL. | WILLIAM SMITH. |
| THOMAS EDMONDS. | THO. ELLWOOD. |
| DANIEL DANCER. | WILLIAM GRIMSDALL. |
| THOMAS COOK. | JOHN WHITE. |
| WILLIAM CATCH. | ABRAHAM BARBER. |
| DANIEL ROBERTS. | RICHARD FFELLOW. |
| JOHN PENINGTON. | THOMAS SPIERS. |
| JOSIAH LANE. | JOS. GRAVENY. |
| WILLIAM RUSSELL. | THOMAS SMITH. |

A copy made by Thomas Ellwood.

125. 3rd of 8 mo. 1687. UPPERSIDE M.M. at Hunger Hill to the Second Day's Morning Meeting, London.

Respecting Charles Harris "of very immodest & obscene Carriages." "He is joynd to the separate Meeting his ffather Raunce hath set up." Signed by twenty-eight Friends, of whom the following do not appear in the list of No. 124.

| | |
|-------------------|--------------------|
| RICHARD CLIPSHAM. | HENRY CHILD. |
| JOHN WELLS. | THOMAS WEST. |
| RICHARD BAKER. | JEREMIAH STEEVENS. |
| ROBERT JONES. | JOHN COSTARD. |
| WILLIAM KIDDER. | THOMAS OLLIFFE. |
| JOHN MORTON. | CHARLES PEARCE. |
| HENRY PEARCE. | JOHN PUDDIVATT. |
| JOSEPH WELCH. | THOMAS WHITE. |
| THO. REDMAN. | JOHN HALLIDAY. |

A copy made by Thomas Ellwood.

126, 127. 14th of 3 mo. 1705. BRISTOL MEN'S MEETING.

Relates to a collection, concerning which Bristol Friends felt they had a grievance against the Y.M. Signed in autograph by

| | |
|-----------------------------|----------------------|
| JAMES PETERS. | WILLIAM FFARNELL. |
| FRANCIS ROACH. | RICHARD SNEADE. |
| JOHN DYER. | CHARLES HARFORD. |
| ALEX. ARSCOTT. | THOMAS CALLOWHILL. |
| JOHN ANDREWS. | CHARLES JONES. |
| RICH ^s CHAMPION. | THO. OADE. |
| ISAAC PARTRIDGE. | CHARLES HARFORD, JR. |
| HENRY JAMES. | JOHN POPE. |
| CHARLES ROGERS. | THOMAS BAYLE. |
| SAM ^{ll} OSBORNE. | ARTHUR THOMAS. |
| HENRY DICKINSON. | THOMAS DICKSON. |
| SAMUELL COX. | JOHN SCANDRETT. |

128, 129. Philadelphia, 2nd of 2 mo. 1719. BENJAMIN HOLME to Bristol Men's Meeting.

Letter of advice. Autograph.

130. Dublin, 23rd of 11 mo. 1726. BENJAMIN HOLME to Friends in Bristol.

A copy of letter of advice.

131-133. Frenchay, 20th of 7 mo. 1739. MARY SMITH to Friends in Bristol.

Probably a copy. Letter of advice.

134. No place or date. MARY BRADSHAW to Friends.

Commences, "The Spirit of the Lord is vpon me." Perhaps the same Mary Bradshaw, of Bristol, who sent a message to Charles II. in 1670 (MS. in D.).

135. 10 mo. 1761. Letter from YEARLY MEETING'S COMMITTEE visiting Bristol to the Two Weeks Meeting of that City.

Letter of much condemnation on account of many departures from Truth. Refers, *inter alia*, to "dealing in Negroes." Signed by

ROBERT FOSTER.

ISAAC SHARPLES.

JAMES PAYTON.

JOSEPH WOSTER.

SAMPSON LLOYD.

GEORGE BOONE.

JOHN PLAYER.

HENRY WILKINS.

A copy.

136. 14th of 10 mo. [1681]. Sufferings of Friends in Bristol, under Edmund Watkin, marshall, and John Hellier, constable. Printed in *The Distressed Case . . . Bristol*, 1682, and other tracts of the period.

137. 18th of 10 mo. 1681, and later. Abstract from Bristol paper relating to Sheriff Knight's deportment. Printed in *The Sad and Lamentable Cry*, 1682, and other tracts of the period.

138-146. 1681. Record of persecution in Bristol in the Mayoralty of Sir Thomas Earl, addressed to the King and Council.

Said to be in the handwriting of Philip Theodore Lehnmann (d. 1687), William Penn's secretary. For Lehnmann, see Myers's *Narratives*, 1912, p. 390 n.

147, 148. London, 16th of 1 mo. 1681/2. To Bristol Friends in prison.

Enclose a copy of Order in Council [written by Mark Swanner] against overcrowding in jail. Signed by

GEORGE WHITEHEAD.

CHARLES JONES, JUN.

LAWRENCE STEEL.

Probably in the handwriting of the first signer.

149. 20th of 1 mo. 1681/2. The Order of the Mayor and Aldermen of Bristol in compliance with the Order of Council referred to in No. 147.

150, 151. 11 mo. 1681/2. Further records of distrains and sufferings in Bristol.

152. Further abuses by John Hellier and others.

Signed by

CHARLES HARFORD.

CHARLES JONES.

RICH. MARSH.

RICH. SNEAD.

RICHARD VICKRIS.

JNO. LOVE.

THO. CALLOWHILL.

CHAS. JONES, JR.

A copy.

153. 1 mo. 1681/2. Account of Distresses in Bristol. In the handwriting of [?] Mark Swanner.

154. 12 mo. 1681. Copy of Abstract of Sufferings of Friends in Bristol, sent to the King and Council.

Signed by

LAWRENCE STEEL.

CHARLES JONES, JUN.

GEORGE WHITEHEAD.

A copy by Mark Swanner.

155. Bristol. No date. Petition to the King.

Meeting Records.

AT DEVONSHIRE HOUSE, LONDON.

| | | |
|--------------------------------------|------------|---------|
| Shropshire Monthly Meeting, | 1768-1857. | 3 vols. |
| Do. do. (Women), | 1753-1859. | 5 vols. |
| Do. do. | | |
| (Ministers and Elders), | 1766-1851. | 1 vol. |
| Women's Yearly Meeting for Wales, | 1749-1797. | 5 vols. |
| Women's Half Yearly Meeting for | | |
| Wales, | 1797-1811. | 2 vols. |
| Women's Quarterly Meeting for Wales, | 1752-1796. | 2 vols. |
| Broseley Monthly Meeting (copy), | 1690-1719. | 1 vol. |
| Coalbrookdale Preparative Meeting, | 1741-1829. | 3 vols. |
| Do. do. (Women), | 1746-1829. | 5 vols. |
| Newdale Preparative Meeting, | 1787-1827. | 2 vols. |
| Book of Sufferings, | 1660-1794. | 1 vol. |
| Certificates of Removal, | 1785-1804. | 1 vol. |

Extracts from State Papers Domestic, 1664-9.

Perhaps the matter of most general interest in the Tenth Supplement to *The Journal of the Friends' Historical Society*, which give the cream of researches into the State Papers Domestic, 1664-9,¹ is to be found in the application by George Fell (pp. 227-8) for the grant of the estate of his widowed mother, Margaret Fell. This unfilial move, on the part of her only son, was unfortunately successful. On 4th January, 1665, order was given for a royal grant of her "Estate Reall & Personall," forfeited under praemunire, "unto George Fell Gent" (very much so). This "Gent," according to Thomas Lower, procured the order for his mother's recommitment to gaol, early in 1670, "in order that he might enter upon the estate" (see A. C. Bickley in *D.N.B.*, art. Fell, Margaret).

Apart from this, there are other matters of considerable interest in this publication. The accounts of persecutions make one shudder. At Warwick Gaol, in 1666, a batch of Friends had been kept for many months, evidently with no serious charge against them, "thronged vp in Stincking roomes & somtimes in one roome above twenty of vs, where wee could not all ly downe at once" (p. 250). Even straw was not allowed them, "Except wee would pay 2^s 6^d for one Bolting [bundle; the earliest example for this, in the Oxford Dictionary, is in 1784], w^{ch} was sould to y^e felons for 2^d; And no maⁿer of victuals allowed to bee brought to vs Except wee would pay 6^d for one penny Loafe of bread, & asmuch for a quart of milke, & 3^d for a quart of water." It is pleasant to read, after this display of barbarism, that (as is related in the case of some imprisoned Puritans) there were those, not Friends in judgment, yet friends in Christian charity, who were "stirred vp in tenderness to throw bread over a house top into the Dungeon Court, for our p^rsent reliefe."

We are reminded of the dodges (if we may use the term) by which Puritans sometimes contrived to elude the

¹ *Extracts from State Papers Relating to Friends*, Third Series, 1664-1669, transcribed from the original MSS. by Charlotte Fell Smith, and edited by Norman Penney, F.S.A., pp. 213-288, and Index, 4s. 6d. (\$1.15) net.

Conventicle Acts, when we read (p. 287) of some (but were they Friends?) who “chuse a convenient house where other houses are pretty rancked of both sides and of y^e other side of y^e streete pretty neare, there being noe more but 4 besides the speaker, they open there kasements on both sides and on y^e other sides of y^e street, and soe heare him out from y^e window.” In “one Priscilla Moseley a Widdow” (p. 226) we have an ancient forerunner of certain present-day irreconcilables. Imprisoned, she “grew sicke,” and her discharge was ordered “shee paying half a Crowne w^{ch} was her fine; but soe strong a spiritt of obstinacye had possest her, that she rather chose to dye there then pay her halfe Crowne.” It seems at first odd to find the notorious Mrs. Aphra Behn figuring (in 1666) in any connection with Friends (p. 256). Whatever we may think of her writings—and they are not as bad as report makes them; moreover her *Oroonoko* is an impressive recognition of the nobility of nature to be found in a negro-slave—we must admit that Mrs. Behn had a decidedly mystic vein in her versatile character. Though the introducer of milk-punch into this country, her commendatory verses to Thomas Tryon—strict vegetarian, teetotaller and mystic—show that his *Way to Health* had the warm homage of her feelings, even if not, perhaps, always of her practice.

Col. Walter Slingsby, who could not break the “spiritt” of the Widow Moseley, was a humorist in his way. Having to deal with “two Strangers” whom he describes as “such desperate & profane Canters that there is noe talking to them” (p. 226), in order to “match them,” he “sent them the Alcoran in Englishe,” which he thought would fit them, and evidently smiled at the fancy that it might make them “turne Turkes, a pleasant & easye subuersion.” This “Alcoran in Englishe,” published in 1649, was a version from the French, supplemented by a “Caveat” from the redoubtable pen of Alexander Ross (“There was an ancient sage philosopher, Who had read Alexander Ross over,” according to *Hudibras*). Ross fairly warns his reader that this “Alcoran, or gallimaufry of Errors” is “a Brat as deformed as the Parent, and as full of heresies, as his scald head was of scurffe.” How, we may ask, did the

worthy Colonel happen to have this pestilent pocket-quarto so happily at hand for the "subuersion" of strangers?

"H.P." (p. 219) was Henry Hedworth, who signs his epistles sometimes H Hed, sometimes H H, sometimes He P., sometimes H P., sometimes H HP. The clerkly underling who summarised the case of John Knowles (among whose papers several letters from Hedworth were found) had sharper eyes than the index-maker to the printed Calendars of State Papers, for he notes "H H seems y^e same hand wth H P"; he might have added that he uses the same neat little seal, bearing a diademed head, intended probably for the King of Saints. If we proceed to furnish a few particulars of Hedworth, the Editor will doubtless recognise in him an old acquaintance. He is, of course, quite distinct from H. H., the *Intelligencer* (p. 272).

Henry was the fourth son of Richard Hedworth, Esq., (d. 1680), of Chester-le-Street, Co. Durham, by his wife Elizabeth, daughter of Thomas Herbert, alderman of York. He was baptised on 24 September, 1626. He married Elizabeth, daughter of Peter Hervey, or Harvey, of Edwardstone, Suffolk; she died on 18 June, 1694, aged 56 (*Surtees' Durham; Inscriptions in Bunhill Fields*, 1717). As he is called Captain, he doubtless at some time held this position in the Parliamentary army. Under the influence of Thomas Firmin, he adopted the modified Socinianism advocated by John Bidle; later, both he and Firmin were brought over to a Sabellian position, by Stephen Nye. In his letters he usually (not invariably) employs the thou-and-thee style, but does not specify days and months by their numbers. He had sympathy with Friends in their sufferings, though not in their doctrine. In the *Bibliotheca Anti-Quakeriana*, 1873, Joseph Smith has given immortality to Hedworth, as author of the anonymous brochures, *The Spirit of the Quakers Tried*, 1672, and *Controversy Ended*, 1673—a vain hope. Replies by William Penn lift the veil of anonymity. He contributed an appended letter to *A Brief History of the Unitarians*, 1687, and is vouched for by Stephen Nye (writer of the so-called *History*) as "a person of excellent

learning and worth." He was living in 1694; the date of his death is at present unknown.

In the extract (p. 219) from his letter of 30 September, 1664, in which he says: "Now I am returned to Towne" *i.e.* from Huntingdon to London, there is a reference to the illness of (as printed) "Our friend Gr." This friend's initial is certainly ambiguous, as written; perhaps, purposely so. It might lend itself to "Or," or even to "Sr." Elsewhere, when Hedworth writes in full the well-known surname *Crell*, the printed Calendar gives it *Orell*. As a matter of fact, the abbreviation is Cr., and stands for John Cooper, an Ejected divine, ministering at Cheltenham. In another letter, Hedworth refers to "our friend *Coop*" and "his great infirmities"; the news of his death reached him on 31 March, 1665. This is worth noting; inasmuch as a modern forgery, entered in the churchwardens' vestry-book at Cheltenham, professes to be the register of his death in the year 1682; a fraud which deceived Robert Wallace (*Antitrinitarian Biography*, 1850) who had not personally inspected the clumsy insertion (see *Christian Life*, 18 March, 1899).

In Hedworth's letter (p. 220) of 22 October [1664] there is reference to Knowles' old landlord, Atkinson. This was Edward Atkinson, living in his "house in Aldersgate Street the chirurgeons sine next doore to y^e Black horse." It seems reasonable to infer that Atkinson was a barber. He had lost his wife in the summer of 1662, and wrote, begging Knowles to return from Pershore and live with him, as he was "lonely and desolate." These human touches make old papers live.

The endorsement on Hedworth's letter, and the note "in another hand" on his letter of 19 November, 1664 (p. 221), are in the handwriting of Major J. Wild, J.P., the magistrate who seized Knowles' papers and annotated many of them, treating pleas for freedom, and constitution of organized worship, as indicative of a political conspiracy. The index-maker to the printed Calendars has confused Knowles, once in a way, with Hanserd Knollys (also spelled Knowles), against whom charges of sedition were then levelled. It is not impossible that local and contemporary dunderheads (including my Lord Windesor at Kidderminster) made a similar miscalculation, when

they arrested Knowles, whose action had never given any colour to such charge. Knollys was under suspicion, groundless, yet his movements gave alarm to the authorities. Major Wild made a catalogue of Knowles' books—a very respectable collection, better than the then average libraries of preaching men, both for breadth and for quantity, and containing but two heretical books, and these of no moment. What had become of that heretical *libellus rarissimus*, Daniel Zwicker's anonymous *Irenicum Irenicorum*, presented to him by Hedworth? The present writer only managed to obtain a copy, after twenty years' search, and at the cost of more shillings than its weight or its worth.

ALX. GORDON.

35, Rosemary Street, Belfast.

The Cambridge "Journal."

Continued from page 156.

23.—Vol. II., p. 388.—The wife of John Moore was a daughter of *Thomas and Anne Camm*, and not of John and Anne Audland, *i.e.*, she was the child of the second marriage of Anne Audland, and not the first.

John Moore, of Eldroth, son of John Moore, of the same, who was visited by George Fox in 1669 (*Camb. Jnl.* ii. 135, 386) married Sarah, daughter of John Blaykling, of Draw-well, in 1684. After her death, he married, in 1691, Mary, daughter of Thomas and Anne Camm. Of a daughter of John Moore, we read in the Diaries of John Kelsall (iii. 108, MS. in D.), anno 1723, "This evening came here . . . Eleanor Moor from Sedber Daughter of Jno. Moor (son in law to Thos. Cam) by a first wife." Eleanor Moore travelled extensively in the ministry, and died at the house of her brother-in-law, Isaac Hadwen, in 1725 (Testimony, MS. in D.).

Among Friends to-day there are descendants of John and Mary Moore—Mason of Leeds, and Shout of Darlington.

24.—Vol. I., pp. 231, 439.—In Bristol MSS. v. 82 (see THE JOURNAL, ix. 193) there is a reference to "*Elizabeth Haggett and daughter*," of Bristol, sub anno 1656. The former may be the same as "Judge Haggetts wiffe" of the *Camb. Jnl.*, and Elizabeth Yeamans, who married John Haggett in 1637.

Friends in Current Literature.

The history of the Quaker movement, no matter in what part of England it be studied, is never devoid of interest.—J. HARRIS STONE, *England's Riviera* (Cornwall), 1912, p. 76.

The Social Work of the Society of Friends.—In "Studien über die Sozialpolitik der Quäker,"¹ Miss Auguste Jorns, Dr. rer. pol.² of the University of Freiburg, in Breisgau, has made an important addition to German literature illustrative of the history and leading characteristics of the Society of Friends. The authoress spent many weeks of research in the Reference Library at Devonshire House, and has made good use of the materials at hand there. An indication of this appears in the seven pages which contain an alphabetical list of the sources of information, and also in the ample notes and references accompanying the text throughout. The introduction shows a remarkable grip of the Quaker movement and its relation to the period in which it took its rise. The conclusion sums up the underlying principles which have made Quaker philanthropy a living force in the world.

The subjects dealt with *seriatim* are : Care of the Poor ; Education ; Temperance ; Care of the Sick and especially of the Insane ; Prison Reform ; and Abolition of the Slave Trade.

Once more we have to turn to a German writer for information respecting John Bellers, to whose works and labours there are many references.

The epistles of London Yearly Meeting, the minutes of Yearly and other Meetings frequently referred to, show the wide range of sources that have been investigated, which include such recent publications as Elizabeth B. Emmott's "The Story of Quakerism," William Tallack's "Penological and Preventive Principles," etc., "Saffron Walden School : A Sketch of 200 Years," and "The Stewardship of Wealth."

The book is a compendium of carefully collected and well-arranged material which if written in English and well indexed would be a valuable work of reference for Quaker readers.

ISAAC SHARP.

"Of all the Quakers I have met there is no one I have seen more of than John Edward Ellis, and his recent death has deprived me, and many others, of a very dear friend. He used to describe himself as being 'a Conservative by nature and a Liberal by grace.' He and his wife and other members of his family used to come and see my wife and me frequently at Carrow Abbey. . . . He had a great and personal influence in the House of Commons, and the firmness, and at the same time the gentleness of his character grew on people more and more, and made his influence greater as time advanced."

¹ Braunsche Hofbuchdruckerei und Verlag, Karlsruhe, 1912, 4 marks. May be obtained through Headley Brothers, for 4s. net.

² That is, *rerum politicarum*, or, in German, "Doktor der Staatswissenschaften."

So writes Professor James Stuart in his *Reminiscences* (London: Printed for Private Circulation, 1911), p. 227. There is another reference to Friends, which must, I think, be incorrect. He writes:

"During the Anti-Slavery Agitation a number of delegates, many of whom were women, came over from America to attend a conference in London, summoned, I think, by the Quakers, but anyhow, unless I am mistaken, held at their place of meeting. They were informed on arrival that no women could take part in its proceedings, but that they might be spectators from the gallery," etc.

The date given is 1840; was not this the great convention held in May 1840, in the Freemasons' Tavern? The position assigned to women makes it unlikely that the convention was summoned by Friends or held at any of their Meeting Houses.

Visitors to North-east Yorkshire will welcome the publication of *The Ryedale Guide—Pickering and Thornton*, prepared by Ernest E. Taylor, and introduced to the reader by T. Edmund Harvey, M.A. (York: Yorkshire Gazette, 6½ by 4, pp. 80, 3d.). Here are many details of use to travellers—maps, views, lists of walks and post offices, etc.

The visit to Australasia of Dr. Thomas Hodgkin and party in 1909 has been fruitful of good in various ways. Headley Brothers have recently published *Southward Ho! Being a Plea for a Greatly Extended and Scientific System of Emigration to Australia*, a pamphlet of 67 pages, 6d. net, "the result of thoughts forced into utterance" by the late visit of Thomas Hodgkin.

An outspoken utterance by Charles I. Evans, M.A., Headmaster of Leighton Park School, Reading, on the subject of teaching children the facts of life, has recently been delivered before the Reading Branch of the Parents' National Education Union. It has been printed under the title *Concerning Sex—A Paper for Parents and Teachers*, and copies may be had from the Author at 3d. each, post free.³

"About two miles from the village of Sennen, on the road to Penzance, where the road branches off to St. Just, in the acute angle there formed, is a small, high-walled, quadrangular enclosure, fifty-four feet long by forty-six feet broad. No gate or opening gives access to this desolate spot, lying on the moorland in quiet, solitary peacefulness, quite apart from all houses or signs of life. . . . The driver of the motor-bus buzzing by, with a nod of his head to the passengers, says briefly: 'Quakers' Cemetery.'"

So writes, kindly and sympathetically, J. Harris Stone, M.A., in his new book, *England's Riviera, A Topographical and Archæological Description of Land's End*, etc. (London: Kegan Paul, 9 by 6, pp. 492,

³ For other pamphlets on the same subject, see *The Instruction of Children in the Origins of Life*, published for the Friends' Central Education Committee by Headley Brothers, 1909, and *Letter to Fathers*, sent out by London Y.M. of 1896.

137 illustrations, 15s. net). In addition to the notice of the above Burial Ground at Brea, where interments took place from 1659 to 1789 (see *Camb. Jnl.*), and illustrations thereof, the Author mentions another in the parish of St. Minver, near Padstow, the burials in which were entered into the parish register. There are twenty-eight recorded there between 1695 and 1742. Here John Peters was buried in 1709. It is interesting to read in this beautiful volume of "the Quaker, Robert Dunkin, who first made the young Humphry Davy [1778-1829] interested in physical science." Dunkin was a saddler of Penzance, born c. 1761, d. 1831.

The General Epistle of London Yearly Meeting has been printed in full in several Irish newspapers, as, e.g., *The Cork Constitution*, July 15th.

There is a lively sketch of Phineas Pemberton and his wife, Phebe Harrison, in *The Inquirer*, for August 24th, under the heading "Phebe and Phineas," written by Dr. W. E. A. Axon.

The paper by William C. Braithwaite "What does the Society of Friends Stand For?" published by the Yorkshire 1905 Committee, has been translated into German and printed at Elberfeld (Druck von F. W. Köhler), under the title *Was Wollen die Quäker?* Copies for free distribution may be obtained from the Central Offices of the Society of Friends, Devonshire House, London, E.C.

The Avenue, the magazine of Friends' School, Saffron Walden, continues to supply news of the School, past and present. The July issue contains another instalment of the "Brief History of the School," and there is also an account of the Quaker poet, John Scott, of Amwell (1730-1783). There are six illustrations.

Leila J. Sparkes, a Buckinghamshire Friend, has written, and Headley Brothers have published, a book intended for boys and girls from fourteen to sixteen years of age, that they may be aroused to an intelligent interest in the welfare of the State. It is entitled *Civics*. The chapters are headed—The Grip of the State, Local Government, London, Central Government, the Colonies, India, Imperial Federation, and Navy and Army.

The London Friends' Tract Association has reprinted, for the third time, its *Elizabeth Fry* in the series "Friends Ancient and Modern" (140, Bishopsgate, London, and 144 East Twentieth Street, New York City, id.), the total number printed having reached 27,500.

Charles I. Evans, M.A., Headmaster of Leighton Park School, Reading, contributes a note to a recent publication, *Scripture Teaching in Secondary Schools*, edited by N. P. Wood, M.A., B.D., of Bishop's

Stortford College (Cambridge : University Press, 7½ by 5, pp. 73, 1s. 6d.). The note is entitled "Text Books and their Use," and it is followed by a bibliography for teachers of Scripture.

"The feast of St. Bartholomew on the 24th of August will mark the 250th anniversary of the date when the Act of Uniformity became effective in 1662 . . . in all about 2,500 clergymen passed out of the ministry of the Church."

Thus announces *The Hibbert Journal* for July.

This anniversary has been celebrated in many of the Free Churches by sermons and addresses, and by publication of literature. Correspondence columns in periodical publications have contained many references to the subject, favourable and unfavourable.

A pamphlet has been written, by Hercules D. Phillips, of Llandrindod Wells, on *The Early Quakers in Wales* (Aberavon : Jones, 7 by 4½, pp. 20, 1d.), which gives a useful summary of the religious service of Friends in the Principality.

The National Council of Evangelical Free Churches, Memorial Hall, London, E.C., has published *The Ejection of 1662 and the Free Churches*, 7½ by 5, pp. 143, 1s. net, which deals with the subject as it concerned Presbyterians, Congregationalists, Baptists and Wesleyans, and also the Principality of Wales. The Editor was wishful to include Friends and called at Devonshire House to obtain help to this end, but it did not seem in harmony with the feeling of early Friends, who were opposed to the other sects of the time and who had no ministry which could be affected by the Act of Uniformity, to introduce them into this connection. The Editor, H. Elvet Lewis, M.A., writes in his Introduction :

"When we remember that the primacy of honour in shame and insult and wrong was theirs, during those carnival years of persecution, one may well ask why they have no chapter in this volume. The Ejection, as such, could not touch them ; they had no minister to be ejected."

The National Council has also issued a valuable *résumé*, by Principal Edwards, D.D., of the South Wales Baptist College, Cardiff, of *Four Centuries of Nonconformist Disabilities, 1509-1912* (7½ by 5, pp. 152, 1s. net). Friends are mentioned frequently. There is a slip on page 99, which makes Meade the speaker instead of Penn at the famous Gracechurch Street meeting in 1670.

Another book on the same subject is *The Great Ejection of 1662 and the Rise of the Free Churches*, by Benjamin A. Millard (London : Congregational Union, Memorial Hall, E.C., 7½ by 5, pp. 114, 1s. net).

The addresses delivered on June 19th, in the Queen's Hall, London, on *The Religious Aspect of the Women's Movement*, have been printed in a pamphlet, to be obtained for 7d., post free, from The Collegium, 232, Evering Road, Clapton, London, N. T. Edmund Harvey, M.P., spoke on "The Deepening of Political Life."

A notice in the *Western Daily Press* of the 3rd of August, of the sale, to a firm dealing in antiques, of Arno's Vale, or the "Black Castle," situated at Brislington, near Bristol, has revived the name of the builder of this curious structure—William Reeve. Our Friend, Hubert W. Peet, of Sydenham, with the assistance of Edmund T. Wedmore, of Bristol, has contributed to the *Pall Mall Gazette* (August 10th) a short sketch of the life of William Reeve. Reeve was a merchant of Bristol. During travels on the Continent he was attracted by a castle on the Arno in Italy, and had it reproduced at great expense near his own home, filling it with a medley of antiques collected by him.

"The Quaker merchant's eccentricities and his extravagances later in his life reached such a pitch that in 1775 he failed in business. A Committee of local Friends were appointed to inquire into the case, as being one which might bring the Society into disrepute. On December 18th, 1775, there was a report from those who had inquired into the failure. They found the causes unsatisfactory, and that Reeve had been extravagant, especially so regarding the building at Brislington. As a result he was disowned by the Society."

Reeve died 22nd September, 1778.

Multitudes of newspapers have printed brief accounts of Swarthmoor Hall⁴ and its Quaker inhabitants, in connection with the sale of the Hall, which took place on the 28th of Eighth Month. The Hall and about one hundred acres of land were purchased jointly by representatives of the Society of Friends, and by Emma C. Abraham, of Liverpool—a direct descendant of Margaret Fell, through her youngest daughter, Rachel, who married Daniel Abraham—the sale price being £5,250. Thus after 153 years of alienation this ancient landmark of early Quakerism has returned to Friendly possession. The agreement between the purchasers is set out in a letter by Dr. Thomas Hodgkin in *The Friend* (Lond.) for September 13th.

A bedstead in the Hall was sold to Friends for fifteen guineas, and George Fox's desk, purchased by Mrs. Myles Kennedy, of Ulverston, for twenty-six guineas, has been generously presented to the Society, "to remain in Fox's old Meeting House for ever."

"George Fox has probably never been so interesting from the general point of view as he is now. We no longer talk of his fanaticism, or of his eccentricity—all that matters nothing. We rank him among the mystics, and the secret of his life draws and fascinates us: the secret which lifted him above things trivial, and even ludicrous, to the diviner ether which burns up all except the imperishable and eternal."

Thus writes one who signs himself F. R., under the heading of "Swarthmore Hall," in *The Inquirer*, dated 7th September. Of the purchase of the Hall we read: "It is a matter of congratulation that this monument of unique associations should now be in the keeping of the honoured representatives of that remarkable religious impulse which George Fox initiated."

NORMAN PENNEY.

⁴ In the great majority of papers the Hall is named *Swarthmoor*. I hope that this is the name we shall give to it and not *Swarthmore*.

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