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# THE JOURNAL

OF THE

## FRIENDS HISTORICAL SOCIETY

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### Richard Smith and his Journal, 1817-1824

[The MS. which is the subject of the following paper is in the handwriting of Toft Chorley (1761-1835) and is one of the many which were bequeathed by him to his cousin by marriage, George Crosfield (1785-1847). It remained with the others in the latter's house in Liverpool during the life of his son, when they came into my possession. Most of the MSS. in this bequest were deposited at Devonshire House in 1902—see Isaac Sharp's article on them in the *F.Q.E.* for April in that year. This MS., in seven volumes, was lent to the late John Wilhelm Rowntree, for his studies in the social aspect of Quakerism in the past, and reached Devonshire House somewhat later. JOHN DYMOND CROSFIELD.]

**T**HAT we know anything beyond a few bare facts respecting the life of Richard Smith is due to the circumstance that he belonged to the industrious class of people who keep a Diary, and to his having won the friendship and warm interest of another member of his Monthly Meeting, who transcribed it—not indeed in full, but in such detail that the seven years, 1817 to 1824, covered by the transcript occupy 112 large folio and 477 quarto pages of writing. The same Friend also preserved a few of his letters.

Other material for an account of R.S. is extremely limited: a Testimony of Staffordshire M.M., various

references to him in the *Memoirs of Hannah Kilham*, and in the Reports of the Committee for African Instruction would be all that remain as the record of the life of a Friend by conviction who “adorned the doctrine of God our Saviour” and “served his own generation.” Some account of him was contemplated after his death though never carried out; there is an unfinished sketch by G. Crosfield (parts of which are used in this narrative), and the transcript is annotated in places by Luke Howard (1772-1864).

The following extracts from letters are here inserted to show the value which contemporaries attached to the Journal.

Luke Howard writes, on the 7th of Sixth Month, 1825 :

Being deeply interested in whatever concerns him, I have taken the liberty of perusing the Journal [*i.e.* that part written in Africa] . . . and have been amply repaid, in personal satisfaction, for the time bestowed upon it. I think no well disposed mind could entertain a doubt, after reading this document, that our dear fr<sup>d</sup> moved in this undertaking in the Divine fear & counsel, and that he has laid down his life . . . in the cause of the Redeemer of mankind. There is a great deal of detail, it is true, and some few sentiments or observations which one would not wish to make public, but on the whole it presents a mass of matter likely to be productive of real edification to the members of our Society, from whom I therefore hope it may not be long withheld; especially as I am informed by Rob<sup>t</sup> Forster that there are other memoirs (of his visit to America) in thy possession of a similar tendency.

The draft of Toft Chorley’s reply on the 10th of Sixth Month, 1825 :

. . . He had long been in the practice of recording the employment of each day with a minuteness that some might think trivial, yet to me it is not unimportant as it more fully displays the Character of a Man who in every instance sought to assist the wants & mitigate the sufferings of others; & who, by closely pursuing the path that Duty open’d to him, had his full share of the conflicts attendant upon a life he humbly devoted to the Divine Will. There are some things in his Journal improper to be exposed, & many others that could only interest those who knew & lov’d him: yet I can truly acknowledge that I have derived much real pleasure as well as profitable instruction from the perusal of them.

As none of R.S.’s relatives had any connection with the Society of Friends, T. Chorley borrowed the Journal and copied,—mostly, if not entirely, in his own

hand,—such parts of it as he thought valuable. The transcript begins abruptly on the 1st of First Month, 1817, with the entry:—“Departed from Manchester by Coach: what a pity the poor Coach-horses should be abused & worked beyond their natural strength so very much,” and ends on the 22nd of Seventh Month, 1824, the last entry being eight days before R.S. died at Bathurst in the Gambia.

In the original, the Journal may have been comparable for minute personal detail and vivid self-revelation to that classic, *The Diary of Samuel Pepys*. In its transcribed form, the entries are mostly memoranda of the occupations of the day, more elaborate when travelling than when stationary: great prominence is given to the subject of his meditation in religious retirement, to which he made a practice of devoting an hour or two twice a day. As a most regular attender of meetings for worship, the names of the speakers, with their texts, as well as the amount of Life experienced, are generally noted. As the transcript was plainly undertaken to illustrate the religious side of the life and character, these subjects may have been less conspicuous in the original. Odd touches crop up from time to time:

1818. 2 mo. 15 [At Smithfield, Ohio]. At meeting a longer space than common, & I thought somewhat more weighty, tho' much interrupted by persons getting up & going to the fires.
1819. 8 mo. 18 [At Richmond, Ohio]. Kept the scholars half an hour longer than usual at night in spelling the word Omniscient [a pity he spelt it wrong].
1821. 4 mo. 16. S. B. observed this morning that he did not peruse News-Papers, which conveyed to my mind a reproof of instruction. [Samuel Botham of Uttoxeter, father of Mary Howitt, on the day of William and Mary Howitt's marriage.]
1822. 1 mo. 9. Called on John Wright (Cheadle) to whom I returned his topcoat, & gave him some more tracts on drunkenness. [J. Wright had at this time applied for membership!]
1822. 6 mo. 2 [In London]. Refused J. N.'s (and a young woman of his acquaintance)<sup>1</sup> pressing request to dine with them at her master's house.
1823. 5 mo. 31 [In London]. Felt reproof at having used soap & being thirsty of rather too freely taking porter mixt with beer at J. N.'s. [? because palm oil might be a slave product, in the same way as many Friends eschewed sugar for that reason.]

<sup>1</sup> This parenthesis is doubtless that of the original Transcriber.

In reading the Journal we must remember that it was never intended to be made public; the entries are the private memoranda of an orderly mind, and from the modesty and simplicity of the writer must be treated with respect, even when they raise a smile. Belonging to a family which had long been connected with the management of land and being very observant, R.S. records the weather and is careful to note the soil, trees and crops wherever he goes; and his general interest in what went on around him, and, when abroad, the conditions of life, is constantly evident. There are many illustrations of the manner of life (especially in Ohio) a hundred years ago; people historically interesting to Friends are mentioned, and Quaker scruples—so different from those obtaining at the present day—appear from time to time. As it is not possible to know whether T. Chorley copied *literatim*—he certainly did not *verbatim*—little notice has been taken, in the extracts, of abbreviations or occasional variations from the now accepted forms of spelling.

Richard Smith was born at Farley in the parish of Alton in Staffordshire on the 6th of Eleventh Month, 1784. His parents were members of the Church of England. His mother died about 1797 (“1818. 2 mo. 26. This I believe is the 21<sup>st</sup> year from the death of my mother.”) His father, Matthew Smith, who died 9th of Eleventh Month, 1821, aged 80, and is described in his will as “Gentleman,” occupied an important position as agent for the estates of many landowners of the district, a connection which he inherited from his forbears, and which is still maintained by his descendants. That Matthew Smith was esteemed by the gentlemen whom he served may be assumed from the statement that the Earl of Shrewsbury visited him twice when on his deathbed :

1821. 11 mo. 6. Earl Shrewsbury with a priest (Roman) called to see father : the latter queried if he had any spiritual instructor.

1821. 11 mo. 7. Earl Shrewsbury again called : his coming seemed to hurry father.

The outline of R. S.’s life is as follows :

He first became known to Friends as an Attender of Meetings in 1816 : in 1817 he went to the U.S.A.,

where he spent three years in Ohio, and was there admitted into membership with the Society of Friends in 1819: he returned to Staffordshire at the close of 1820: went to the Gambia under the auspices of the Committee for African Instruction in the autumn of 1823: and died at Bathurst on the 30th of Seventh Month, 1824, before completing his 40th year.

George Crosfield writes:

From what was learned after his death of the early period of Richard Smith's life, it appears that he was of a mild and gentle disposition, dutiful to his parents, & kind and affectionate to those with whom he associated. At this early period he evinced much sympathy for the sufferings of the animal creation, & was greatly pained at the cruelties which are too often practised towards them—a feeling which remained with him to the end, & in after life manifested itself in various acts of dedication to serve & to benefit his fellow creatures.

There is nothing recorded of his education, but it is plain that he was of a studious turn of mind: reading the Bible in Hebrew and the study of Chaldee are often mentioned in the Journal: and he was willing to undertake a schoolmaster's duties on two occasions in Ohio, though, when the engagement was under consideration, "1819. 4 mo. 3. I stated my diffidence of accepting the appointment for want of sufficient arithmetical knowledge." Nevertheless, he understood accounts, for he often helped his neighbours in that way: and his neat handwriting was in request in America to write letters and to copy Epistles and the Minutes of Meetings.

R.S. was never married: but by piecing together a few passages in the Journal one is glad to think that his life, in many ways so lonely, was not without its love-story: whether his affection was reciprocated, we know not. The following shows that the question of marriage had been discussed with his father in 1816:

1818. 12 mo. 28. This afternoon I received a letter from my dear Father and brother Charles, both written on the same sheet. I cannot easily express the sensations of pleasure which it excited even before I had opened it, it being nine calendar months (save 9 days) since the receipt of the last, and I had been looking for it with some anxiety for some time, particularly just of late (yet I trust with a good degree of resignedness). I verily believe it has come at the right time, and perhaps better than if it had come sooner, from the prospects that I have

lately had of leaving this place [Smithfield] being a sort of confirmation thereof. It contains the consent of my father for me to please myself about marrying, dated at Endon 6th mo. 15<sup>th</sup> this year, thereby doing away the injunction which he laid upon me in his illness in 7<sup>th</sup> mo., 1816, which was, *not for me to marry*, & which injunction had been heavy upon me at times since I came to this country; but I felt resigned and had not any desire to apply to him to reverse it. But I feel thankful that he has done it of his own accord.

There are, subsequently, mentions of letters to "E. B." and the following entry would seem to point to the subject of the long extract just copied:

1821. 2 mo. 2. Showed to Father a letter which I received in America from E. B. & shew'd him also a copy of the answer, which subject he left entirely to myself. I feel easy now.

The wording of this entry indicates that "E. B." was not resident in America: taken in conjunction with the following extract, may we not conclude that she was a daughter of John Bill, the squire of Farley?

1821. 2 mo. 23. Departed from Endon after breakfast arrived at the residence of J. B. in abt 2½ hours, where I had an interview with him after previously waiting a while in the room, with my mind retired; an opportunity I am of opinion we ought to avail ourselves of on every occasion when presented, particularly amongst those in higher stations & where the Truth is concerned. Partook of some refreshment—met with J. B. in the garden after having been through the hot-house, with whom I walked about in the grounds amongst his stock. His discourse on war was disagreeable to me. Returned to Alton between 6<sup>th</sup> & 7<sup>th</sup> hour.

G. C. assumes in his sketch that this was a religious visit: but I venture to suggest that my deduction is valid—that this was a formal application for leave to pay his addresses to the squire's daughter. We are not told the result, and no more is said about the matter, though he frequently met with the lady in the course of his ordinary duties and remained on very friendly terms with the family. In this, as in many instances, we are disadvantaged in that T. Chorley, transcribing so shortly after the events, would be cautious in matters concerning persons then alive, especially in so delicate a matter respecting a family of not distant neighbours, whom he must have known personally.

George Crosfield writes :

It is not known what first brought him among Friends, but he began to attend the meeting at Leek about 1816, when his solid behaviour & serious and orderly deportment soon won for him the friendly notice of the members of that meeting.

Some time before this period he had been engaged in cotton manufacturing in Manchester. The account written by G. C. says he was "brought into difficulty through having entrusted a considerable portion of his effects to a man who hastily departed with them to America"; but this statement hardly agrees with two entries in the Journal :

1817. 5 mo 5. Received John Moor's long-expected papers—which were very acceptable—placing me in a situation of paying off all my debts.

1817. 5 mo. 29. This day at Leek, through Divine favour, have it in my power to pay all demands against me, which is what I could not say for many years past.

which would indicate that it was not only the embezzlement which caused financial difficulties—the more so as it appears from a letter written by him from Philadelphia to T. Chorley that the thief did not leave England till Third or Fourth Month, 1817. But it is a small matter and cannot now be explained.

Whatever the circumstances may have been, the loss of his property was a deciding factor in a wish he had to go to America, feeling already a concern to promote the welfare of the Indian tribes. He told T. Chorley of his intention on the 25th of Fifth Month, who, we may be sure, did all in his power to help him forward. Typical entires at this time are :

1817. 6 mo. 10. Working all night preparing for my departure.

1817. 6 mo. 12. After being at work all night & completed my arrangements departed from Endon about half-past 9 to Leek F.Q.M.<sup>2</sup> George Withy the Minister greatly favoured. Arrived at Manchester about half-past 9 at night.

Preparations at Liverpool occupied just four weeks ; letters of introduction to New York and Philadelphia, presumably from Friends, were given to him, and on the 15th of Seventh Month he set sail as a steerage passenger

<sup>2</sup> That is, Friends' Quarterly Meeting.

in the American-owned ship *Magnet* belonging to Bristol, Rhode Island. They experienced much bad weather and the voyage was uncomfortable, with uncongenial surroundings; there were no less than 73 passengers in the steerage.

7 mo. 19. Sensibly felt the Divine visitation during the night: tho' sleep kept from the body, the mind enjoyed sweet slumber or repose during the raging of the sea and rocking of the ship.

8 mo. 7. Worshipp'd forenoon & engaged a little at the Chaldee.

8 mo. 10 [A Sunday]. Great lightness in the ship, lent tracts to different persons. A religious meeting held in the Cabin late at night; enquiry was made for me & I was gone to bed.

8 mo. 11. Amidst the Babel confusion on board ship from profligate persons & the rocking of the vessel, how sweetly have I at times felt the flame of Divine love & peace visit my soul.

8 mo. 26. Card playing close to me till after midnight.

Other incidents of the voyage are found in a letter written to his father on arrival in New York, which also contains the following dismal account of his passage: "I was for many days oppressed with sickness, & being deprived of many necessaries suitable for persons in that situation, an opportunity was afforded of exercising a degree of patience, & I have great cause of thankfulness for the Divine assistance & preservation that has been rendered me." A letter a month later to T. Chorley says that his seasickness lasted three weeks.

They passed Icebergs on the 11th of Eighth Month, anchored off "The Vineyard<sup>3</sup>" on the 28th, when he notes that "Women Servants, Shoemakers & Cotton Dyers were wanted by the inhabitants of Bristol," and reached New York on the 31st. The Quarantine Doctor "said he never saw so healthy a set of passengers before."

9 mo. 2. Packages landed: officers detained my Hebrew Bible.

9 mo. 3. Drank Tea in company with John, the Brother of Lindley Murray.<sup>4</sup>

9 mo. 4. My Merchandize landed & pass'd after scrupling to sign a paper that was offer'd me. On its being underwritten by ( . . . )<sup>5</sup> I did sign the same.

<sup>3</sup> That is, Martha's Vineyard, an island off the coast of New England. See THE JOURNAL, xii. 161.

<sup>4</sup> John Murray, Jun. (1758-1819). He was much interested in the welfare of the Indians. See *Memoir*.

<sup>5</sup> Parenthesis inserted by original Transcriber.

On the 6th he left New York in the steampacket for Elizabeth Town, and proceeding "in the usual rout to Philadelphia thro' Jerseys" reached that City on the 7th.

R. S. remained about seven weeks in Philadelphia, where he quickly got into touch with Friends, who at that time were much occupied with the reception and settlement of "Redemptioners from Germany: 50 families lately arrived, being as I understand, persecuted by the government for maintaining a testimony against War: some of them underwent many years imprisonment." Friends took many of the children into their houses, and the rest and the heads of families were installed in a building at Bush Hill: "they are to settle in the southern part of Ohio State, where the great current of emigration at present runs."

While R. S. was in the City, the man who had stolen his property arrived with it: a letter of Tenth Month 10th says:

It is somewhat remarkable that the man I wanted to see from England, who left there more than 3 months before me, destined for this place (by way of Ireland), did not arrive here till last week: the ship he sailed in was dismasted after she had proceeded a considerable distance to sea, and had to return to Ireland for repairs. By his unlooked for arrival it is likely my business at this city will terminate to my satisfaction much sooner than I once expected.

R. S. was favoured to recover most of his property, though he experienced a time of anxiety and difficulty till the business was completed.

9 mo. 20. Applied to J. G. for employment.

9 mo. 21. Solicited employment of A. W. either in agriculture or to tend sheep: he not wanting.

9 mo. 28. My stay in this country revealed to me, after much exercise of mind, for more than two years.

Felt thankfully sensible for the Lord's goodness in enlightening me.

R. S. then made a trip to Burlington and to Bristol, Pa., disposing of goods: from there he visited Mount Holly, where he notes, "Interposition of Divine Providence in preventing me from sinning." On Tenth Month 5th he "felt drawings to the Westward," but on the 6th and 7th was inquiring about a situation in the

Academy at Germantown. The determination to go westward became more fixed, and during the following days he settled up with J. S. (the man who had taken his goods), took advice as to articles suitable for the Western Country, and provided himself with tracts. There is a note in this place that Lodgings were \$4½ to \$6 per week.

It is not clear what, precisely, he had in view as his occupation in the west: the idea of a store was probably regarded as a temporary expedient while he was looking about him: on one occasion, later, he was offered land in exchange for his stock: and he twice made expeditions to view the country, and inspect some plots, but the scheme of settling, if ever seriously entertained, was never carried out.

JOHN DYMOND CROSFIELD

*To be continued*

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### *An Absconding Quaker Shoemaker*

---

13 9<sup>m</sup> [16] 84 ffrom falmouth, a letter from Tho Gwin to W<sup>m</sup> Taylby.

J write now to satisfy y<sup>e</sup> request of friends of y<sup>e</sup> monthly meeting who finde that a yong man, walking in p<sup>f</sup>essio<sup>n</sup> of Truth, for some time & so getting credit for severall considerable summes, & proving false is run away with their moneyes, 1.9<sup>m</sup> 84, taking his way Eastward as we hear, from a place calld Gweegge, about 8 miles from hence, we suppose to Bristol or London, by name John Pedegrew, a Shoemaker, ab<sup>t</sup> 30 y<sup>rs</sup> old, of black curled hair, full eyes, long nose, midle stature, or somewhat short.

We desire that if such an one come amongst you, friends may be wary of him. And if you can understand him to be y<sup>e</sup> same, we should take it kindly to have him arrested in y<sup>e</sup> suit of Tho. Philipps, John Scantlebury, or Joh. Tregelles, or Steven Richards, these being some of his creditors who will maintein y<sup>e</sup> charge of y<sup>e</sup> Law. He hath by his carriage opened y<sup>e</sup> mouth of Truths enemies, & strengthened Backsliders & evill doers.

Jf thou pleasest to communicate this to friends, that if possibly he may be stopped in his course. We suppose it may be of service. Put y<sup>e</sup> charge of postage on my account. And if friends at London see convenient to send after him to Waterford or other places of Ireland, we Judge 'twould not be amiss.

ffor Southw<sup>r</sup>k Mo. Meeting R.R.

[Endorsement] A Letter from falmouth about J<sup>n</sup> Pedegrew a shoemaker Run away from thence. R.R. [? Richard Richardson.]

## “William the Quaker” or the Friend in Fiction

---

**I**N the Introduction by Edward Garnett to *The Life, Adventures and Piracies of the Famous Captain Singleton*, by Daniel Defoe (Everyman's Library edition), we are told:

The character of William the Quaker pirate is a masterpiece of shrewd humour. He is the first Quaker brought into English fiction<sup>1</sup>, and we know of no other Friend in latter-day fiction to equal him. Defoe in his inimitable manner has defined surely and deftly the peculiar characteristics of the sect in this portrait.

Though we may hesitate to accept Defoe's "William" as "surely" representative of the Quaker at the close of the seventeenth century, we may, at least, obtain some insight into the general estimation in which the Quaker of the period was held by the outside world—an estimation based upon knowledge—if at times exaggerated.

*Captain Singleton* was published in 1720—the events depicted ranged round the year 1706. The introduction of "Friend William" was on this wise:

We had one very merry fellow here, a Quaker, whose name was William Walters, whom we took out of a sloop bound from Pennsylvania to Barbados. He was a comic fellow indeed, a man of very good solid sense and an excellent surgeon; but, what was worth all, very good-humoured and pleasant in his conversation, and a bold, stout, brave fellow too, as any we have among us.

A "Quaker pirate" seems a contradiction in terms, but though unlikely to make a good pirate, William was not unwilling to accompany his captors and on many occasions his advice saved the situation.

"I shall make myself as useful to thee," he told Captain Singleton, "as I can, but thou knowest it is not my business to meddle when thou art to fight." "No, no," says the captain, "but you may meddle a little when we share the money." "Those things are useful to furnish a surgeon's chest," says William, and smiled, "but I shall be moderate."

<sup>1</sup> The reference to James Nayler ("Jamnail") in *Bentivolio and Urania*, a religious romance, by Nathaniel Ingelo (1621?-1683), 1660, p. 169, is an earlier instance.

The strong objection of the Quaker to taking life is constantly introduced—"I was once resolved to have made a descent at the island of Dumas, but friend William, who was always for doing our business without fighting, dissuaded me from it, and gave such reasons for it that we could not resist"—but at times he was not averse to a show of carnal weapons.

"Friend," says he, "what does yon ship follow us for?" "Why," says I, "to fight us, you may be sure." "Well," says he; "and will he come up with us, dost thou think?" "Yes," said I, "you see she will." "Why, then, friend," says the dry wretch, "why does thou run from her still, when thou seest she will overtake thee? Will it be better for us to be overtaken farther off than here?" "Much as one for that," says I; "why, what would you have us do?" "Do!" says he; "let us not give the poor man more trouble than needs must; let us stay for him and hear what he has to say to us." "He will talk to us in powder and ball," said I. "Very well, then," says he, "if that be his country language, we must talk to him in the same, must we not? or else how shall he understand us?"

William "was for the best of everything," as many a Quaker since has been.

That the Friend of that early period wore a distinctive dress is manifest from Defoe's allusion to "two men whom William dressed up like two Quakers, and made them talk like such," though we regret the action as deceit unworthy of our Quaker. The sloop in which these actors sailed was "all plain, no curled work upon her (indeed she had not much before), and no guns to be seen."

The business ability and habits of the Friend are frequently indicated. William was "good, frugal and merchant like." His business enterprises were generally remarkably successful. He had his wits about him, and on more than one occasion "not a man on board the ship had presence of mind to apply to the proper duty of a sailor, except friend William."

Captain Singleton often expressed his obligations to his Quaker companion—"I have always found your advice good and your designs have not only been well laid, but your counsel has been very lucky to us"—"William was a wise and wary man, and indeed all the prudentials of my conduct had for a long time been owing to his advice."

Towards the close of the book the religious element comes into greater prominence and the need for repentance and if possible restitution is more deeply felt. "Says William very seriously, 'They that never think of dying, often die without thinking of it.'" But both agreed they "must never talk of repenting while continuing pirates." How the ill-gotten gains were disposed of, and how they settled down to a peaceful and kindly life, bring the story to a close.

---

---

Elizabeth Fry to Alderman Wood,  
M.P.

---

Plashet House.

7th Month 23, 1825.

Dear Friend,

It would have given me much pleasure to aid the view of any friend of thine but I fear in the present case it is out of my power as I believe our society are not likely at present to send agents out to South America to establish schools. A little time since some of us had such an idea, but it did not appear as if such an arrangement could be accomplished at present.

It is not impossible that the British and Foreign School Society may have something of the kind in view, but I have not heard of it.

I think that the Gentlemen recommended by thee would be peculiarly desirable were such an arrangement thought of, and it would be well worth while to make enquiry respecting it; if I hear of anything I will make a point of informing thee at once respecting it.

Excuse my troubling thee by representing the following cases that I think need peculiar attention in Newgate, as I think it very bad for the prisoners generally, and unfair to the city to keep convicts there under these circumstances, more particularly as reason has so often been given them to believe they were to be discharged as to render them very unsettled.

		Been in Newgate.
Eliz <sup>th</sup> Brown		5 yrs & 2 months
Ann Cartwright		4 years
Mary Howard		4 „
Mary Smith or (Martha Burgess)		4 „ <i>insane</i>
Mary Healey long ill		1 year & 9 months
Sarah Cherry „		2 years
Sarah Wigley } a very hard		2 years & 4 months
Sarah Giles } case.		

Alderman Thompson I think knows all about these two.

I make this representation, not out of tenderness to the prisoners so much as feeling that Newgate is not the proper place for any to be long imprisoned in, and that the effect is very bad having expectations raised of pardon from time to time, and its not being granted, and Newgate is not a fit place for an hospital or a mad house in long cases of disease. I doubt not that our valuable Secretary of State would attend to these cases if represented to him. Pray remember me kindly to thy family and believe me with much regard

thy obliged friend

ELIZ<sup>th</sup>. FRY.

Ald<sup>m</sup>. Wood  
M.P.

Above is printed from a typewritten copy of the original, *per* W. Clarkson Wallis, of Brighton.

Sir Matthew Wood (1768-1843), first baronet, was Alderman of Cripplegate Without, 1807, lord mayor 1815-16 & 1816-17, M.P. for the city, 1817-43. (*D.N.B.*)

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### George Fox's "Journal" Chained at Westminster

There being Three of George ffoxes Journalls brought into this Meeting—  
It is Agreed y<sup>t</sup> one of y<sup>m</sup> be fixed w<sup>th</sup> A Chayne att Westm<sup>r</sup> Meeting house  
by Jerem : Clarke & John Lockwood, & anoth<sup>r</sup> at y<sup>e</sup> Savoy by Ja :  
Browne & Rich<sup>d</sup> Hawkins & y<sup>e</sup> other att Long Acre by W<sup>m</sup> Laithwaite,  
Hen : ——— & W<sup>m</sup> Chamberlaine both to be fixed in like manner as  
aforesaid.

7th of 8<sup>th</sup> mo 1696.

From Minutes of Westminster M.M.

## Elizabeth Jacob to Richard Jacob

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Hull. 30th of 4 mo. 1712.

My dearest in this world,

I had thy tender letter with which I have ever been glad and it adds to my joy that friends are preserved in friendship; the Lord grant it may continue so, for I have seen and felt the abuses and wicked fruits of contentions since I came out on this journey that confirms me in my abhorrance of it.

There's poor Cumberland that was once counted the nurse of England now become the hardest country to travel through; it would be too tedious to let thee know the particulars, but this I may say that never such a wicked spirit rose since Friends were a people, *had many of our Irish Priests seen the abuses that I went through whilst I was preaching, they would not have borne it*, and yet the Devil roars so . . . but the Lord by his mighty power can make any help for the assistance of which through that poor afflicted county I have great cause to be truly thankful because by it the testimony went over the heads of all its opposers and I came off with victory only my body sore bruised and my head hurt, but I hope the Lord will heal it again. . . .

Were I once clear of this service the which I work hard to obtain but cannot see through it yet. The Lord grant us both patience till the release come that the joy of his salvation may be our reward and this know that you come often before me with great sweetness when I am supplicating for the rest of the body; that gives me cause to hope that the Lord will be what unto you is needful every way making every day sufficient for the exercises of it which is the sincere desire of thy poor but true wife that is with a heart full of true love to thee and my dear child.

ELIZABETH JACOB.

Copied from a type-written copy belonging to Charles E. Jacob, of Enderley, Dalkey, Co. Dublin, 1914

For other letters of E. Jacob see THE JOURNAL, xi.

# Presentations in Episcopal Visitations, 1662;1679

*Continued from page 22*

## DURHAM, CONTINUED

### ON THE WEAR

From the sea inland

MONKS WEARMOUTH. 1665. Dec. 19. Carolū Sanderson—for a Nonconformist & also for teaching a publique schoole without Licence. Georgiū Ayrey, Johem Ayrey, Richum Eubanck, Robertum Tweddell, Richum Stocklin et Christō Bickers—all of whom have stood excomūnicate for 2 years by past.

WITTON GILBERT. 1665. Sep. 8. Johem Mason et Margaretā eius ūx, Michaelem Formesby et Franciscā eius ūx, Thomā Jackson et Margtā eius ūx, Rogerū Thorneton et Eliz: eius ūx—for Quakers.

DURHAM CITY (i) Saint Nicholas. 1662. Nov. 4. Nathanielem Middleton, Elizabethā Barnard, vid, Hugonē Hutchinson et Johem Heighington<sup>r</sup>—for negligent comers to the Church to heare divyne Servyce.

Edrū Blythman Juñ et eius ūx, Georgiū Carr et Ellenorā eius ūx et eorū famil, Robtum Linton et eius ūx, Thomā Turner et eius ūx—for Quakers & for keeping their children unbaptised not knowing whether they be maryed according to the Church of England.

Robtūm Errington et Graciā eius ūx, Margaretā Crane, Georgiū Carr et Ellenorā eius ūx,—Errington & his wife & Crane—p̄ted for working upon the Lords day: & Car & his wife for Commandeing them as their Servants to worke upon the Lords day, & soe neglecting to come then to Church, Subm: et dim: Ap. 16, 1663.

Johem Tindell, Richum Bulman, Johem Dickinson, Guil Hall, Johem Kennett, Geo: Wood, Georgiū Matson—for negligent comers to Church & workeing upon the Lords Day. Exc<sup>d</sup>. 14 Ap. dñus absolvit et dim. Guil Lawson.

<sup>r</sup> In 1669 the Bishop reports, "Att St. Nicholas in Durham, 22 Quakers that keepe Conventicles att the house of one John Heighington."

Michēm Coatesworth & Annā eius uḡ—for keeping their children unbaptised. Exc<sup>d</sup>.

Geo Plonkett & Willūm Matson—for absenting themselves from their parish Church & goeing to Tynmouth & causers of others to goe thither alsoe.

(ii) St. Egidius. Gulielmū Hall, Gulielmū Wilson, Isaiah Story—for Quakers.

(iii) Sctus Oswaldus. Robtūm Fisher fuller et eius uḡ, Dorotheā Worthy Spinster, John Grinwell—who are presented for Quakers or Anabaptists by reason they come not to church at all. Exc<sup>d</sup>.

Bernardū Beckwith geñ et Johem Conyers Ar. et Robtūm Fisher—for keeping their children unbaptised & their wives unchurched.

(iv) Scta Margareta. Anthūm Hutchinson et Georgiū Milburne—for Quakers and keeping their children unbaptised & their wives unchurched.

Thomā Skinner et Thomam Fisher,—Skinñ—for practizeing Chirurgery, but whether lycensed or noe, knowe not. & Fisher—a Stranger for teaching children, but by what Authority knowe not who was a late souldier und<sup>r</sup> Oliver Cromwell. Exc<sup>d</sup>.

(ii) Sctus Egidius. 1665. Sep. 8. Gulielmū Wilson, Richūm Hopper et eius uḡ, Elizabethā— et Eliz: eius filiā, Lancelotū Bell et eius uḡ, Willmū Chilton, Janā uḡ Willmi Hall, Richū Hall et Franciscum Hall—for quakers.

(iii) Sctus Oswaldus. Robertum Fisher et eius uḡ, Mariam uḡ Johannis Jopling, Elizabethā filiā Georgū Thompson, Dorotheā Worthy—for Quakers.

(i) Scti Nicholai. 1665. Dec. 19. Johem Heighington, Thomā Danby, et Josephum Ellin—for not baptising their children.

Richūm Lee, Nathanielem Middleton, Robertum Selby, Johem Heighington, Willmūm Lee, Hugonem Hutchinson et Anthonium Smith—for negligent comers to Church & for not receiving y<sup>e</sup> Sacrament.

PITTINGTON. 1662. Nov. 4. Robtum Haswell—for keeping his children unbaptised.

1665. Dec. 19. Robertum Haswell et eius uḡ—for quakers.

G. LYON TURNER

*To be continued*

## Jacob Lindley, of Pennsylvania, 1744-1814

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THE following is extracted from an address by Truman Cooper, of Avondale, Pa., at the Two Hundredth Anniversary of the Establishment of New Garden Meeting, Pa.:

It is recorded that Jacob Lindley was one day riding on horseback near this place [New Garden, Pa.] when he was overtaken by a rain storm; he sought shelter under the sheds a few yards to the rear of us; as can be observed they are contiguous to the grave-yard. His mind was filled with recollections of the many worthy ministers of the Gospel and other valued Friends whose bodies had been laid at rest almost at his feet. His feelings gave way, and his powerful voice broke the silence with the words of Addison:

How are Thy servants blessed, O Lord,  
How sure is their defence,  
Eternal wisdom is their Guide,  
Their help Omnipotence.

It so happened just then that a countryman was hurrying down the road we see before us. He heard with consternation those words. He believed a spirit of the departed had awakened, and with spurs to his horse dashed madly from the spot. Jacob observed the actions of the passer-by, and comprehending the cause, called after him in that same earnest tone. This only intensified the fears of the fleeing man; tradition says, at three miles away neither the speed of the horse nor the terror of the rider had abated.

Some time after the Revolutionary War, the government was considering the advisability of appropriating the Tunesassa Indian Reservation of New York and compelling the natives to go elsewhere. The Friends of Philadelphia Yearly Meeting desired to prevent this. Joshua Sharpless (great grandfather of Joshua and John Sharpless of this neighborhood) and Jacob Lindley had the matter to look after. They had gone on the long journey to central New York by horseback: on their way they came to a stream of water that was dangerously deep. Joshua was endeavoring persistently to ford the swollen stream while Jacob looked on. Finally Jacob Lindley shouted to his companion in stentorian tones, "Joshua, if thee goes and is drowned, I shall preach thy funeral sermon, and I shall say, 'As a fool died, so died Joshua.'"

On First-day morning, Sixth Month 12, 1814, Jacob Lindley was engaged in the deliverance at this house of a most impressive testimony. Near its close he intimated his impression that one person within his hearing "would never see the light of another day; perhaps," he added, "it may be myself." During the afternoon of the same day, in company with his daughter, the vehicle in which they rode came in contact with the fence by the side of the road, near Kennett Square, and the subject of this sketch fell to the ground and expired almost instantly, and thus ended the mortal life of a most notable minister and self-sacrificing Christian.

## “THE FIRST PUBLISHERS OF TRUTH” 67

A very remarkable coincidence is that on the afternoon of the 12th of 6 mo., 1814 (the day upon which Jacob Lindley passed away), while at home in Burlington, N. J., Sarah Dillwyn observed her husband, George Dillwyn, sitting with an agonised expression of countenance so as to create in her alarm. In answer to her question as to the cause he said : “ Jacob Lindley is deceased, and my spirit has accompanied his spirit to the gate of the Kingdom.” Burlington is more than fifty miles distant from either New Garden or the place where Jacob Lindley died.

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### The Cambridge “Journal of George Fox”

*Continued from vol. xii., p. 34*

47.—Vol. II., p. 376.—In a letter from Henry Savile to Viscount Halifax, from Paris, Sept. 4 [16]69 N.S., we read :

“ The chief subject of this letter is to acquaint you with the death of my Lady Lexington. . . . My lady has made some kind of will here, by which she has left the care of her children to Sir Anthony Sellenger as I am told ; here is at present nobody with them but an old quaker with a long beard, one Bayly, who I think was prisoner in the Tower when I was . . . .”<sup>1</sup>

It is probable that the old Quaker was Charles Bayly.

<sup>1</sup> WILLIAM DURRANT COOPER, *Savile Correspondence*, Camden Society, vol. lxxi. 1858. Henry Savile (1642-1687) was discharged from the Tower, March 21, 1668-9 (*ibid.*) For Savile. see Webb's *Fells*, p. 287, compared with THE JOURNAL, xi. 156.

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### “The First Publishers of Truth”

In the volume with this title, published in 1907, the Editor states, “ I do not at present know of any records of ‘ First Publishers ’ relating to this district [Middlesex Quarterly Meeting].”

The following has been copied from the minutes of Longford Monthly Meeting, vol. ii. (1703-1748), in D. :

Uxbridge mo<sup>th</sup> meeting

1705, 10 Mo. 17.

The ffriends y<sup>t</sup> was to Consider of morning meetting papers Reports as ffolloweth.

Our dear ffriend Edward Bourrough was y<sup>e</sup> first as wee cann hereof y<sup>t</sup> had a meeting in this parts & y<sup>t</sup> was at Uxbridge at one W<sup>m</sup> Winches.

Thomas Gillpinn & W<sup>m</sup> Simson declared the Truth in Uxbridge Streets about the time Edward Bourrough comeing into this parts.<sup>1</sup>

<sup>1</sup> There is a confirmatory reference to this in the Account from Warborough in *F.P.T.* (p. 215).

# Notices Relating to Friends in "The Gentleman's Magazine," 1762 to 1779<sup>1</sup>

1762

MARRIED, 31 January, "Mr. Peckover of Wells, to Miss Grace Wright, at the Quakers' meeting at Norwich" (p. 93).

DIED, 17 August, "Mr. Elliot, an underwriter in Bartholomew Lane" (p. 391).

DIED, 16 September, "Richard Mead, Esq., son of late Dr. Mead" (p. 448).

MARRIED, 14 October, "Mr. Fraeme, banker in Lombard-street, to Miss Dickinson, of Monks, Wiltshire" (p. 503).

ADDRESS, 1 Oct., "This day the Quakers' address was presented to his majesty, and read by Dr. Fothergill, as follows:"— $\frac{1}{2}$  a column, on the birth of the Prince of Wales (pp. 499, 500).

1763

DIED, 16 May, "Mr. Goring, a quaker at Chertsey, aged 102" (p. 257).

DIED, 16 May, "Mr. Samuel Arnold, late of Gracechurch-street, merchant, aged 88, he was interred at Stock, in Essex, to which place he had retired from business with great reputation" (p. 257).

DIED, 19 May, "Mr. Thomas Hyam, late a merchant of this city, aged 84; He was governor of the lead mine company, and procured an act of parliament to enable trustees to sell the lands of the Pennsylvania land company, and with indefatigable pains and application brought the affairs of that company, which had long lain in the utmost confusion, into order, for which he deserved and received the prayers of many widows and

<sup>1</sup> For extracts from years 1731 to 1761 see pages 25 to 36. Above extracts are given as printed; no attempt has been made to verify all entries.

orphans, who were deeply interested in them. These lands have been since sold, and the money divided amongst the proprietors, who have proved their shares, and the value of the shares that are unclaimed is applied to the support of a publick work" (pp. 257, 258).

QUAKERS' MEETING, Sunday, 4 Sept., "The septennial meeting of the Quakers of seven counties was held at Stratford-upon-Avon, when near 6,000 of that people assembled, of whom near 50 couple were publicly married" <sup>2</sup> (p. 462).

1764

DIED, 8 February, "Ben Vigor, Esq., at Kensington gravel-pits" [Query of Quaker family] (p. 97).

MARRIED, 1 August, "Ambrose Rigg, Esq., to Miss Hone of St. James Place" (p. 397).

DIED, 28 August, "At Clapham, in a very advanced age, Sir John Barnard, Knt., sometime father of this city. He served the office of Lord Mayor in the year 1737, represented this city in six parliaments with great honour to himself, and with the highest approbation of his constituents; and was ever justly rever'd and esteem'd as a gentleman of consummate abilities, and inviolable integrity" (p. 399).

BIRTH, 21 December, "Lady Juliana Penn, of a daughter" (p. 602).

LETTER FROM MR. POPE to the Duchess of Hamilton. "London, Oct. the — between day and night. The writer drunk." "Madam, Mrs. Whitworth [Whitrow]

<sup>2</sup> This refers to the Circular Yearly Meetings of which many were held in different districts during the eighteenth century. Seven Western Counties united for this purpose—Cornwall, Devon, Gloucester, Hereford, Somerset, and Worcester, at one period Wilts and later Warwick. Very large companies of the inhabitants attended and in time the crowds became unmanageable, many coming for no better purpose than drunkenness and revelling. The chronicler above has made the mistake of attributing to Friends the number and actions of the crowd [Ed].

Similar meetings held *annually* at Stanbury, near Keighley, Yorks, are thus described by Rev. William Grimshaw (1708-1763, see *D.N.B.*), Vicar of Haworth, in a letter to Friends in 1749: "There are, you know, great numbers of carnal, careless people, young and old, who under pretence of coming to hear you, make no more of it than a mere rendezvous of vanity and wickedness; drunkenness, cursing, swearing, fighting, revelling, etc., abound; and this with many, not only the remainder of the day, but commonly all the night, and most of the day following, if not longer" *The Irish Friend*, iv. 94 (1841); *The Friend* (Lond.) iii. 53 (1845).

(who, as her epitaph on Twittenham highway assures us, had attained to as much perfection and purity as any since the apostles) is now deposited, according to her own order, between a fig-tree and a vine, there to be found out at the last resurrection" (p. 563). This was the celebrated Quaker Joan Whitrow.

1765

QUAKERESSES SEE THE KING, 4 July, "Seven female quakers, very neatly dressed, being desirous of seeing their Majesties come to court, were admitted into the royal apartments; where her Majesty was so condescending as to order the lady in waiting to compliment each of them; which they returned in a very sensible and modest manner" (p. 344).

MARRIED, 12 February, "Sir John Bridger of Combe, Sussex, to Miss Elliott of Grosvenor-square" (p. 97).

1766

DIED, 8 January, "Rev. Dr. Birch, R[ector] of St. Margaret Pattens, and F.R.S., by a fall from his horse as he was taking an airing on the Hampstead road" (p. 47).

DIED, 20 February, "Mr. James Barclay, banker, Lombard-str[ee]t" (p. 104).

MARRIED, 8 March, "Silvanus Grove of St. Martin's-lane, Esq., to Miss Louisa Hillersden" (p. 151).

DIED, 10 June, "Miss Louisa Penn, in Spring-gardens." (p. 295).

MARRIED, 31 May, "John Penn, Esq., Lieut. Gov. of Pensylvania, to the eldest daughter of the Hon. Wm. Allen, Esq." (p. 342).

DIED, 30 October, "James Osgood, Esq., in Burlington Gardens" (p. 551).

DIED, 9 November, "Mr. Freame, banker, in Lombard-street" (p. 551).

PETER COLLINSON; an account of the introduction of Rice and Tar into the Colonies (pp. 278, 279).

QUAKERS, THEIR ANNUAL REPORTS [not found].

1767

DIED, 29 April, "Mrs. Candy [Candia] Corbyn, at Worcester, aged 98, an eminent speaker among the quakers" (p. 279).

MARRIED, 15 October, "Mr. David Barclay, of London, to Miss Rachael Lloyd of Birmingham, quakers" (p. 523).

1768

DIED, [7] April, "Eliz. Greenhill, of Tottenham high cross. In her youth she was celebrated in a poem called the Fair Quaker, written by Mr. Bingley"<sup>3</sup> (p. 199).

DIED *circa* April, "John Butler, of Baghurst in Hants, one of the people called quakers, and thought to be one of the strongest men in the Kingdom" (p. 199).

DIED *circa* May, "John Pickering, formerly lieut-gov. of Tortola, which he quitted and joined the people called quakers" (p. 302).

DIED, 11 August, "Peter Collinson, Esq., fellow of the Royal Society of Antiquarians, in the 75th year of his age; he was a gentleman of a most extensive correspondence in all parts of the globe, and a most useful member of society" (p. 398).

Translation of one of Voltaire's letters on the Quakers (4 columns, pp. 556-558).

1769

DIED, 18 March, "Mr. David Barclay, in the 88th year of his age. He was the only surviving son of Mr. Robert Barclay, author of the famous apology for the quakers, and had the singular honour of receiving at his house in Cheapside three successive kings, when at their accession they favoured the city with their royal presence" (p. 168).

DIED, [15] May, "Henry Fothergill, nephew to Dr. Fothergill, of London" (p. 270).

DIED, 3 June, "George Hanbury, Esq., silk merchant in Bishopsgate Street" (p. 319).

MARRIED, 20 July, "Tho. Zachary, Esq., to Miss Blackgrave" (p. 366).

MARRIED, 3 October, "Mr. Sylvanus Bevan, Banker, to Miss Wakefield of Kensington" (p. 510).

JEREMIAH DIXON, "The Length of a Degree of Latitude in the Provinces of Maryland and Pennsylvania

<sup>3</sup> *The Fair Quaker, or, the Seraphick Amours of John Bingley with a Female Friend, and his Poetical Lamentation just before his Death, to which is prefixed his Funeral Elegy.* By a Lover of Truth. London, folio, 16pp. 1715. (Inner Title has "The Fair Quakers.") In **D**.

determined from the Observations of Messrs. Charles Mason and Jeremiah Dixon, appointed by the Royal Society" (p. 567).

PART OF THE EPISTLE FROM THE YEARLY MEETING, signed Jeremiah Waring, clerk (2 columns, p. 218).

1770

"Some Account of the late Peter Collinson, Fellow of the Royal Society." Review of his LIFE (5 columns, pp. 177-180).

MARRIED, 31 July, "Dr. Lettsom, Great Eastcheap, to Miss Miers, Canon-street" (p. 392).

DIED, 20 November, "Wm. Osgood, Esq., Dover-street" (p. 543).

1771

DIED, [4] February, "The Hon. Rich. Penn, one of the two Proprietors of Pennsylvania" (p. 94).

DIED, "Alex. Barclay, Esq., Comptroller of his Majesty's Customs in Philadelphia" (p. 142).

DIED, 5 April, "Mr. Tho. Whitehead, aged 71, at Reading, one of the people called Quakers" (p. 191).

MARRIED, 23 May, "William Baker, Esq., one of the Sheriffs of London, to Miss Juliana Penn, daughter of [Thomas] Penn, Esq., Proprietor of Pennsylvania; with 200,000 l." (p. 238).

QUAKERS YEARLY MEETING EPISTLE, signed by William Fry (4 columns, pp. 255-257).

1772

MARRIED, 14 January, "Andrew Reeves, merchant of Bristol, to Miss Plumstead of Reading, with 50,000 l. quakers" (p. 46).

MARRIED, 24 March, "George Dance, Esq., Architect, to Miss [Mary] Gurnell [daughter of Thomas and Mary (Willett) Gurnell] of Ealing, Middlesex" (p. 198).

MARRIED, 13 July, "Mr. Samuel Alexander to Miss Eliz. Gurney, of Norwich, eminent Quakers" (p. 342).

1773

MARRIED, "John Axford, Esq., Ludgate-hill, to Mrs. Reed, Frith-street, Soho" (p. 46). [Query of the family of Isaac Axford who married Hannah Lightfoot.]

DIED, "Mr. Devereux Bowley, one of the people called Quakers. He has left by his will 6,000 l. to the

London Hospital; 6,000 l. to the Quakers charity school, Clerkenwell; 3,000 l. to St. Luke's hospital; 1,000 l. to St. Thomas's; and 500 l. to each of the Quakers Meetings in London; besides many small legacies" (p. 203).

"Character of the late Mr. Samuel Fothergill, of Warrington, an eminent Preacher among the Quakers," by "A Lover of Truth and Justice." [Extremely interesting and appreciative account] (2 columns, pp. 222, 223).

DIED, 1 July, "Mrs. Mary Brewster, one of the people called Quakers, at Brandon in Suffolk, aged 77" (p. 359).

MARRIED, 3 August, "At the Quaker's Meeting-house, Gracechurch-street, Mr. Richard Gurney, of Norwich, to Miss Agatha Barclay, of Cheapside" (p. 412).

MARRIED, 10 August, "At the Quaker's Meeting-house at Bury, Mr. Joshua Hopkins, to Miss Sally Nunn" (p. 413).

MARRIED, 6 September, "Barnard Dickinson, Esq., of Monks in Wilts, to Miss Goostrey, of Missenden-Abby, Bucks" (p. 469).

DIED, 2 September, "Jonathan Alexander, Esq., of Bury, in Suffolk" (p. 470).

QUAKERS AND TITHES. Letter addressed to "Friend Urban" from "Minehead, 27 Feb., 1773" (not all published) (p. 123).

1774

MARRIED, 22 February, "Dr. Murray, Physician, of Norfolk-street [later of Jamaica], to Miss [Mary] Wilmer, [daughter of John and Elizabeth Wilmer] of Stoke Newington" (p. 94).

MARRIED, 7 May, "Major [John] Sinclair, of the Royal Fuzileers, to Mrs. [Elizabeth] Wilmer [widow of John], of Stoke Newington" (p. 238).

MARRIED, 19 July, "James Clayton, Esq., late of Sunbury, to Miss Penn of Laleham, in Middlesex, daughter of the late Hon. Richard Penn, Esq., and sister to the Hon. John Penn, Esq., one of the proprietors of the province of Pennsylvania, with 30,000 l." (p. 333).

DIED, 29 May, "At Tottenham, Mr. Thomas Cumming. He formed the plan for taking Senegal and Goree, in the last war" (p. 287).

1775

DIED, " [Thomas] Penn, Esq., one of the proprietors of Pennsylvania " (p. 206).

Letter of F[rances] D[odshon] to the King (2 columns, pp. 275, 276).

DIED, " Mary Lunn, one of the people called Quakers. She has left 50 l. to the Quakers workhouse, Clerkenwell, 50 l. to the Quakers meeting, near Gracechurch street, and 10 l. to the poor of Wandsworth meeting " (p. 406).

DIED, 23 August, " John Foy [Fry], an eminent preacher among the Quakers " (p. 455).

1776

DIED, " Wm. Fry, a preacher among the Quakers at Bristol " (p. 240).

DIED, 26 September, " Abraham Crowley, merchant, in St. Thomas the apostle " (p. 483).

DIED, " Robert West, father of Mr. [Benjamin] West, Historical Painter. He was born at Long Crandon, Bucks, in 1690 ; in 1715, went to Pennsylvania, where he had three brothers settled, who went there with William Penn. He married and raised a family of ten children in that province, and came over in 1764 to visit his native country, and see his son, where he has continued ever since. He was one of the people called Quakers, universally esteemed " (p. 483).

AMERICAN QUAKERS' PRINCIPLES addressed to people in general, signed by John Pemberton, clerk, at Philadelphia, 20th of 1st mo., 1776 (4 columns, pp. 456-458).<sup>4</sup>

1777

QUAKERS' YEARLY MEETING EPISTLE, signed Sampson Lloyd, Junior (3 columns, pp. 270, 271).

1778

DIED, " Hon. Rd. Dawson, eldest son of Lord Dartrey, at Cambridge " (p. 141).

LETTER FROM JOHN SCOTT of AMWELL (p. 203).

1779

MARRIED, 1 December, " Hon. Tho. Dimsdale, baron of the Russian empire, to Miss Dimsdale " (p. 615).

<sup>4</sup> *The Ancient Testimony and Principles of the People called Quakers renewed with Respect to King and Government.* Three edd. in D.

November 22nd, "John Roberts and Abraham Carlisle, two Quakers, were executed at Philadelphia, being convicted, it is said, of carrying on a treasonable correspondence with the enemies of the United States" (p. 44).

LETTER OF DR. FOTHERGILL on Quaker Sufferings (2 columns, pp. 431-432).

JOSEPH J. GREEN.

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## The Duke of Cleveland and his Quaker Tenant

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TO THE DUKE OF CLEVELAND.

The painful situation in which I feel myself placed owing to the circumstances set forth below, will perhaps plead my apology for thus troubling thee.

I waited upon Capt. Phillips at his office some months ago on business connected with my farm, at which time he refused to transact any with me on account of my not taking off my Hat. I accordingly left him without having stated my errand.

Yesterday I sent my  $\frac{1}{2}$  yrs Rent by one of my neighbours, which was paid to Thos. Scarth after which the same person applied to Capt. Phillips for payment of the Oats supplied by me which he refused to pay unless the application was made by myself personally.

As Capt. Phillips before refused to transact any business with me except I would first take off my Hat, and as I cannot under present circumstances violate the principles of the society to which I belong by conforming to the custom of the world in this respect, I feel myself placed in a trying position. The circumstance must be peculiar in which any member of our religious body could enter into the presence of any one uncovered without violating the principles of his profession, when we are well aware that person would not allow us under *any* circumstances to enter his presence with our Hats on.

Thus placed it will be very satisfactory to me to know what are thy sentiments upon the subject, and in expressing this desire I look back with much pleasure to the kindness with which I have been treated upon all former occasions by the Authorities at Raby.

My family connexions and myself have now occupied the Farm here upwards of 60 years, and it would be painfull to me under ordinary circumstances to have to be seperated from it but I feel that I cannot sacrifice my religious principles for what may be deemed so important a consideration.

I am very respectfully,

JOSEPH HARTAS.

Raby Park,

8 mo 4 1843.

Raby Castle,  
Saturday.

JOSEPH HARTAS,

In reply to your letter I can only say that I am very sorry for the circumstance which caused the dispute between you and Mr. Phillips; from what I can learn from the latter—however, it was by some mistake or some misconception that your friend by whome you sent your rent, did not receive the payment for your Oats supplied to the Castle. I have however now given directions for the amount being delivered at your house by Bell.

I can only repeat again I am sorry for what has occurred, and as I always have been, so shall I continue to be a sincere friend to toleration, by shewing an earnest desire to respect the religious and conscientious scruples of any one, be he my tenant or otherwise.

Your Well Wisher,

CLEVELAND.

[From the originals in the possession of the Misses Hartas, of Mansfield, grand-daughters of Joseph Hartas, 1915.]

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## East New Jersey, 1682

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A valuable vellum document has been offered for sale by H. Stevens, Son, and Stiles, the well-known American booksellers, of Great Russell Street, London, and is now under the care of the Librarian of D. It contains an abstract of the title of the twelve Proprietors of East New Jersey, who purchased the Colony in 1682 from the Trustees of Sir George Carteret (d. 1680), the original grantee.<sup>1</sup> The purchasers were William Penn, Robert West, Thomas Rudyard, Samuel Groom, Richard Mew, Thomas Hart, Ambrose Rigge, Thomas Willcox, Hugh Hartshorne, John Heywood, Clement Plumsted and Thomas Cooper. Their signatures and seals are on separate tabs of vellum at the foot of the deed. The escutcheon of William Penn's seal is very clear. Four other heraldic seals have been used, and seven seals bear the initials "W. G." (probably William Gibson). Witnesses to the signatures of all save William Penn and Ambrose Rigge were William Gibson, Edmund Bannister and Harbert Springett. Penn and Rigge signed before Harbert Springett, J. Swinton and William Gibson. The document measures 15 by 20½ and is in very good preservation. The price asked is £125.

<sup>1</sup> A brief account of the transaction may be read in *Camb. Journal*, ii. 434.

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Truth reigned in pure dominion and in the life of Truth were all Friends refreshed.

RICHARD HUBBERTHORNE to Margaret Fell, 1656.

## Dr. Gotbergill to Henry Zouch, 1778

Near Middlewich,

Cheshire 14<sup>th</sup>. Jnst. [1778]

My Worthy Friend

It was only two days ago, that I learned, to my great mortification, that the plants I proposed to send almost twelve months ago, and repeated the expectation, the last spring, are not yet sent.

In a letter I received 2 days ago from my Gardiner, is the following paragraph, " Mr Zouchs plants escaped me till lately, and as there are about a score of rare succulents mentioned, I could only send cuttings of some of them, which I think would be too late this year. Pray sir shall I let them alone till next spring, or shall I yet send a few hardy things which may not perhaps look so well ? "

My answer was to send what he could directly, and to make up next Spring with every thing curious we had to spare.

For the most part he is very carefull to observe my directions in these affairs. But two causes I apprehend, have contributed to this neglect. In the Spring, we were busy in adding to our shelter for tender plants—and the whole year near London has been so unusually dry that he has been fully occupied in watering and other necessary care. These circumstances I believe have been the causes of neglect, for which I am really concerned, and can now only acknowledge it in this manner and I hope we shall not be guilty of the like for the future. I do not suppose that for these 18 months past, we have had half our usual quantity of rain in the neighbourhood of London, and I hear not much more than a weeks moderate rain—during the whole summer, which has been and is severely felt by the grazing farmers, whose fields are burnt up, and in many places, they are obliged to fodder as in winter.

We have been at this place about 6 weeks ; in two more we set out for London—But I could not omit exculpating myself on this occasion, as I not only gave

directions at my return from Yorkshire last autumn, but repeated them this spring.

I believe, in this county, scarce a finer or more plentiful season has been known. The corn is for the most part got in near a month sooner than usual. At the place where we reside, we have a moderate share of wall fruit, and well flavoured. I planted the trees at my first coming hither, tho' on anothers premises, and they repay me plentifully.

There is one very singular circumstance, I cannot omit mentioning—There are few countys I believe more infested with Wasps and Hornets, in general than this. I have not seen one of either kind since we came hither—in former years it was scarcely practicable to preserve any fruit from their ravages.

Next spring we propose to make a little open [ing] at Ackworth. The purchase was adopted wi[th] much more chearfullness, than I expected, especially when I considered the general apprehension of worse times. I hope it may be a protection to innocence, and afford a sober education to many individuals. If they are honest, sober & industrious, let their peculiar modes of thinking be what they may, they cannot be bad commonwealth men.

My sister joins me in a fresh remembrance of thy kind attention to us last year, and accept our best wishes for thy health and happiness.

J FOTHERGILL.

[Address]

For H. Zouch  
at Sandal near  
Wakefield  
Yorkshire.

[Endorsement]

Dr. Fothergill.

Copied from the original in possession of John Albert Bright, One Ash, Rochdale, 1915.

This letter was written in the year 1778, from Lea Hall, a country house, where Dr. John Fothergill was accustomed to spend two or three months in the autumn of each year from 1765 to 1780, the year of his death. It was addressed to Rev. Henry Zouch [1725?–1795], a fellow-Yorkshireman and friend of his, and a man of some position in the

county. They were in correspondence in the last year of Fothergill's life respecting an important County Association held in York, at which the political troubles of the times were discussed. The letter bears token of the writer's keen observation and interest regarding all natural objects, especially plants and trees, also of weather conditions—and ever with a view to the benefit of man. He alludes too to the successful carrying through the Yearly Meeting of 1778 of the scheme for the purchase of Ackworth School, in which he was the prime mover.

Note by R. HINGSTON Fox, M.D.

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## Recent Acquisitions to D.

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**J**N addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to D. during the last few months :

*Friends' Mission in Jamaica*, by Gilbert L. Farr, Richmond, Ind., 1912.

*Unexpected Tidings of the War and of the Future*, with a Preface by the Countess of Portsmouth, and an introduction by Rachel J. Fox (both members of London Y.M.), London, 1915.

*Proceedings and Addresses of the International Conference of Men Friends*, Richmond, Indiana, October 20-22, Richmond, Ind., 1915.

*Descartes, His Life and Times*, by Elizabeth S. Haldane, 1905, with a portrait of Elisabeth, Princess Palatine (1618-1680), from a painting by Gerard Honthorst.

*List of Personnel of British Red Cross Society and St. John*, September, 1915; revised, as to Friends' Ambulance Unit in Flanders and Italian Ambulance Unit, to the end of 1915; presented by E. Harold Marsh.

*A History of the Ancient Flemish Family of Tayspill, etc., 1272-1911*, compiled by Joseph J. Green, in manuscript, 1911, 240 pp.

Marriage Certificate of George Crone and Mary Wright, Hardshaw, 1765.

*Lists of Members and Attenders of York Monthly Meeting 1861, 1863*, presented by Christopher S. Watson.

*William Penn*, par C. Vincens, Paris, 1877.<sup>1</sup>

"Descendants of John Gray, of Southwark (b. 1680, d. 1728) and Mary his Wife (and those who have married Descendants) serving in the Forces of the Crown during the Great War of 1914." Privately printed by Perceval Drewett Lucas; corrected to 18 January, 1916.

Sundry papers, 1820 to 1837, presented by Barnsley Preparative Meeting, per William E. Brady.

*Some Illustrations of Home Life in Lonsdale North of the Sands*, by John Fell, of Flan How, Ulverston, 1904, presented by Mrs. Fell.

<sup>1</sup> "C'est un des premiers ouvrages de Mme. C. Vincens, qui en a écrit ensuite tant d'autres très-remarquables sous le nom d'Arvé de Barine." Letter from Pasteur Ramette to Joseph G. Alexander, 1916.

## Friends and Current Literature

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PARTS I. to III. of Vol. I. of the *Proceedings of the Prehistoric Society of East Anglia* have been added to the Reference Library by the kind presentation of Dr. William Allen Sturge. These contain Dr. Sturge's addresses of fascinating interest on "The Chronology of the Stone Age" and kindred subjects. Passing briefly over the still unsolved Eolithic problem he deals with Palæolithic and Neolithic implements as only an expert can. His observations especially concern patination, the change which the surface of a flint has undergone "due to time or other causes" excluding "mere staining" and striation or scratching by glacial action of flint implements of both Palæolithic and Neolithic periods. He is led to the conclusion that glaciations occurred in each of these periods and prior to the coming of Palæolithic man, and that during the glaciation associated with Neolithic man there were "at least eight advances and recessions of the ice during the main glacial period." Dividing the Neolithic flints into classes Dr. Sturge shows that the scratches differ in number and quality and the patina in depth and intensity, marking a gradual decrease of severity of the recurrent glaciations that were separated from one another by intervals that must be "measured by a unit of ten thousand rather than of a thousand years." These drafts on the Bank of Time carry us back to a period from 200,000 to 300,000 years ago, before we come to the Cave periods and further back still to drift man flourishing from 700,000 to 1,000,000 years ago.

These conclusions tally remarkably with Croll's theory of glaciation based on the periods of varying ellipticity of the earth's orbit. The examination of the subject was carried thus far in 1909, but further investigations have shown that the date of the last glaciation based on this theory only is not justified by facts. Traces of minor recurrent glaciations are to be found during the later Neolithic period which have left their mark on East Anglian flints ending with one that corresponds with a glaciation of Sweden 15,000 years ago.

When Dr. Sturge published his paper on "Chronology" his attention was called to the work of Major-General Drayson, R.A., sometime assistant at Greenwich Observatory and for many years Professor at the Royal Military Academy, Woolwich. Drayson "set himself the task" of finding formulæ for working out problems connected with the movements of the earth. He claimed that a wrong centre had been taken for the movement of precession by which the poles of the earth's axis revolve in the heavens in the course of thousands of years. He maintained that the pole of the ecliptic is not the centre of this movement but a point six degrees from the pole. Drayson worked out the precession period at about 31,700 years, his astronomical conclusions fitting in with Dr. Sturge's inductive conclusions "as a glove fits a hand," the common and "startling result" being this. "Fifteen thousand years ago the Arctic Circle was at Durham, and the Tropic of Cancer at Gibraltar," producing a "fight between sub-arctic and sub-tropical

## FRIENDS AND CURRENT LITERATURE 81

conditions " which would be far beyond anything we experience to-day.

Space prevents our entering upon the intricate detailed explanation given by Dr. Sturge in support of these conclusions. Sufficient has perhaps been given to awaken a thirst for more knowledge of fascinating exploration of the mighty past. If Keith in his "Antiquity of Man," ably reviewed by Walter S. Rowntree in the issue of *The Friend* for 10th of December, 1915, provides a workable hypothesis for the descent of man on an anatomical basis, do not Dr. Sturge's conclusions provide us with those vast stretches of time needed to support the hypothesis? Each explorer who helps to clear up the difficulties of an evolution, which in some respects we may have accepted blindly, confers a lasting benefit on the hungry searcher after the whence, why and whither of human history and destiny.

ISAAC SHARP.

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A book printed for private circulation has been kindly presented to the Reference Library by Rt. Hon. Sir Edward Fry, G.C.B., being *A Century of Greek Epigrams Done into English Verse*, by himself, Lady Fry and Agnes Fry. In his introduction dated August, 1915, Sir Edward Fry compares the Greek epigram to the snap-shot photograph "in its intimacy and directness"; leading us into sympathy with the every day life of ancient Greece with its cares and sorrows, its humours, or with its "questions on the deeper issues of life."

With Ptolemy the astronomer, contemplating the "mazy-circling stars," we may "quit this earth," "to taste ambrosia in the courts of God," or from an unknown author learn that he only is holy "whose soul is free from sin." The glory of Thermopylæ and Plataea whose heroes "dying, died not," is brought to our minds, and in imagination we may roam through old Mycenæ with its "Cyclopean vaults and treasuries of gold." Here, as in all times, the pathos of seafaring life and courage of the men that commit their fragile barks to the cruel sea, leaving perchance their bones to whiten in some lonely spot that "only the sea-bird knows," stir the poetic thought. The thoughts of life and death—change and decay—lead us "with old Khayyam" to the one certainty that we can "not add to life one hour the more." The "cool clear waters" of the fountain, the "clustering ivy-leaves," the ripening grain, the "warbler's song," "the shrill cicula's cry," "the dewy flowers of gold Persephone" speak to us of "Nature's pleasing theme." The "fierce madness" of love and its sweetness "when one cloak can shelter lovers twain," the power of "winged love" that snaps "the winged thunderbolt" or draws with a magnetic force has its place, whilst Art too is represented in the Niobe, once changed to stone, but brought to life again under the skilful hand of Praxiteles. Over these epigrams a pleasant hour or two, or moments now and then taken from the stress of life may brightly and usefully be spent.

ISAAC SHARP.

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*French Heroes at the Military Hospital, Arc-en-Barrois, France*, by Wilson Crewdson, one of the orderlies at the hospital (privately printed 1916). This 16pp. 4to brochure, well printed and well illustrated, gives an account of the work and everyday life of the hospital staff and patients.

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The pages devoted to "instances of men who a few months since were leading very ordinary lives without any expectation of becoming heroes," are full of interest and bring before the reader a picture of suffering heroically borne.

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Houghton Mifflin Company (Boston and New York) announce the spring publication of *Memorandum Written by William Rotch in the Eightieth Year of his Age*.

"This quaint manuscript, now for the first time printed, is an important contribution to our knowledge of a minor episode of the Revolutionary War. William Rotch was a Quaker who at the outbreak of the Revolution made a strenuous endeavor to keep the Island of Nantucket neutral. This full and picturesque narrative of this affair and of his journey later to England and France on a quasi-diplomatic mission is of fascinating interest." Limited edition of 450 copies, 400 for sale. Price \$3.50. ELLA K. BARNARD.

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Volume 50 of the *Friends' Quarterly Examiner* appears under fresh auspices. Ernest E. Taylor, Bannisdale, Malton, Yorks, has assumed responsibility in the place of Sir George Newman. This welcome Quarterly has passed out of the hands of West, Newman & Co., after being a quarter of a century under the care of this firm of printers and publishers.

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\* "A change of scene is recorded in the diary when on 3rd August [1847] Henry [Fawcett] becomes the first pupil at Queenwood College. In its previous career this temple of learning had been Harmony Hall, built by Robert Owen for his last Socialist experiment. In 1847 it was opened as a school by Mr. Edmondson, a Quaker.<sup>2</sup> Special emphasis was given to scientific training and English literature. The school seems to have been very congenial to Harry and his intellect began to develop rapidly." *Life of Henry Fawcett* [1833-1884], by Winifred Holt, 1915.

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Miss Margaret Ferrier Young, of Sandford, Dublin, has an article in the *Journal of the Archæological Society of the County of Kildare, and Surrounding Districts*, vol. viii. no. 3, Jan. 1916, on "Ballitore and its Inhabitants." There are several letters from Mary Leadbeater to the Keatinge family, of Narraghmore and later of Shrewsbury and London, 1811-1813, also a view of the Shackleton school at Ballitore, and portraits of Richard Shackleton (1726-1792) and of William and Mary Leadbeater.

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*The Westonian*, of Second Month, prints two papers read at the Centennial Anniversary of Birmingham Monthly Meeting—"Past and

\* = not in D.

<sup>2</sup> George Edmondson (1798-1863) was "originally, a bookbinder's apprentice; master of a boarding school at Broomhall; visited Russia as tutor to Daniel Wheeler's children, 1817; principal of Queenwood Hall, Hants; added agriculture to the curriculum; an early promoter of the College of Preceptors" (*D.N.B. Epitome*). Prospectuses of his schools at Tulketh Hall, near Preston (published Nov. 26th, 1841) and Queenwood College, near Stockbridge, Hants (opened 28 vii. 1847) are in D.

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Present," by Isaac Sharpless, " Friends and the Community," by Louella P. Hayes.

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*The Annual Monitor* for 1916 (Gloucester : Bellows, 5½ by 3½, pp. 206, 1s. 6d.), has appeared, prepared by Joseph J. Gill, of Newcastle-on-Tyne. There are thirty-five memoirs and nineteen portraits. The average age at death rises still—in 1912-13 and in 1913-1914, it was sixty five years, in 1914-15 it was sixty-six and a half years. This applies to the membership in Great Britain and Ireland.

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Several new publications in pamphlet form are to hand from the Yorkshire 1905 Committee (Robert Davis, 30, Leadhall Lane, Harrogate), including *Worship, Witness, and the Need of the World*, taken from T. R. Glover's Swarthmore Lecture—" The Nature and Purpose of a Christian Society "—1½d. post free.

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\* *French Nursery Songs* is the title of a small collection of pieces translated from French by Elizabeth Fox Howard, a London Friend (London : Curwen, pp. 50, two shillings).

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*International Relationships in the Light of Christianity* contains the lectures given at the Interdenominational Summer School held at Swanwick, June—July, 1915 (London : Simpkin, 7½ by 5, pp. 195, half a crown net). The Quaker contributors are John W. Graham and J. St. George Heath, who write respectively on " Christianity against all War " and " Peace and the Education of a Citizen."

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The " Theology and Philosophy " portion of *The Athenæum Subject Index to Periodicals*, 1915, has been received (London : The Athenæum, Chancery Lane, W.C. ; New York : B. F. Stevens & Brown, 12 by 9½, pp. 34, 1s. 6d. net). It is dated March 11th, 1916. There are numerous entries under " Friends, Society of," from the " Journal of F.H.S. " and other periodicals.

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Information respecting the family of Bushell of Frodsham, a member of which was Edward Bushell (bapt. 1619/20, died 1694), a prominent member of the Jury in the noted trial of Penn and Meade in 1672, may be found in *Transactions Cong. Hist. Soc.* vi. 379 (1915).

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*A Souvenir* has been issued of the Jubilee of the Friends' First-day School, Oldham, celebrated last autumn. It is a volume of 48 pages and numerous illustrations. There is a foreword by John W. Graham. The first portion deals with Oldham Meeting of Friends in the early days, and the later with the First-day School. In connection with the celebration there has been a reproduction (measuring 13½ in. by 15 in.) of a map of Meetings in the six Northern Counties first published by James Backhouse, of Darlington, in 1773. Special prices for remainders may be obtained from William Taylor, Hope Villas, Middleton, Lancs.

We have also received a copy of a paper read by William Taylor at a conference at Oldham in January, 1916, on *Co-operation of Friends' Meetings around Manchester*, accompanied by a map of Lancashire Q.M. in 1773.

## Notes and Queries

### KEY TO ABBREVIATIONS

D.—The Friends' Reference Library at Devonshire House, 136, Bishopsgate, London, E.C.

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

D.N.B.—*The Dictionary of National Biography*.

HONOLULU.—Was the paper called "The Friend" published in Honolulu at the time of Lincoln's death a Quaker publication?

REQUEST FOR A REGISTERED MEETING HOUSE AT FAVERSHAM, KENT.—"To the Archbishop of Canterbury.—We the people called Quakers desire it may be registered in the Ecclesiastical Court in Canterbury that they may use a house or place in Faversham in the County of Kent for religious worship for the said people. And do likewise desire a certificate of the same.

"JOHN SIMS,  
"JOHN MADDOX,  
"JOHN LOVE.

"1 July, 1696."

From *Extracts from the Visitation Books of the Archdeacons of Canterbury*, p. 59, published in "The Home Counties Magazine," vol. vii. (1905).

[No record has been found that this request was granted, or that a regular Meeting was established at Faversham until 1914.]

ANNIVERSARY CELEBRATIONS (xiii. 42).—Another volume, omitted from the list, is *Proceedings of the Centennial Anniversary*, Friends' Meeting House, Darby, Pa., 1905.

BUXTON FAMILY.—Was any member of this family ever in membership with the Society of Friends?

DESCENDANTS OF MARY DYER, THE MARTYR.—During William Savery's visit to the Island of Jersey, in 1797, he met "an elderly woman who said she was granddaughter to Mary Dyer, who was put to death at Boston, and that there were several other of her descendants on the island" (*Journal*, Lond. ed. 1844, p. 228). Is more known of Mary Dyer's descendants in Europe?

BREAKING UP MEETINGS.—Does the practice of all Friends shaking hands at the close of the meeting following the same action of the "heads" of the Meeting, still obtain in America? Whittier writes of it in his poem "The Meeting":

"The elder folk shook hands at last,  
Down seat by seat the signal passed,"

and it was customary in the Middle West in the fifties of last century (see Cook's *Quaker Divide*, 1914, p. 64). Was this custom ever practised in European Meetings?

CHURCH-FETTIPLACE MARRIAGE, 1693.—Thomas Church of Bread-

street, Citizen and Skinner, of London, son of Thomas Church, late of Salop, Gent. dec'd, married Theophila Fettiplace, daughter of Giles Fettiplace of Cowlne St. Allwin in the County of Gloster Esqr & Mary his wife, at Cirencester in county of Gloster

*Witnesses*

Giles Fettiplace  
Elizabeth Fettiplace  
Frances Bellers  
John Bellers and others

*The above signatures are immediately below those of the contracting parties.*

From the original in Friends' Library, 142 N. Sixteenth Street, Philadelphia.

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PARTRIDGE-CHURCH MARRIAGE, 1706.—John Partridge of Cheap-side, Citizen and Gouldsmith, of London, Son of Seth Partridge, late of Hempstead, in the County of Hartford, yeoman, deceased And Theophila Church, widow of Thomas Church, Citizen & Skinner. of London, and daughter of Gyles Fettiplace of Colnallin, in the county of Gloucester, Esquire, deceased.

*Place of Marriage*—Public Meeting Place at Hammersmith in Middlesex

*Date*—Second Month called April 18th day 1706

*Signatures*

John Partridge  
Theophila Church

*The following names appear below those of the contracting parties under the heading "The Relations" :—*

Frances Bellers  
John Bellers  
James Church  
Eliz. Church  
Thomas Church

Mary Mason  
Mary Clay  
Elizabeth Bellers

*Other witnesses :—*

George Whitehead  
Wm. Penn  
Benjamin Bealing  
Anne Whitehead

The original certificate is in possession of George Vaux, of Philadelphia.

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CROSBY RECORDS.—*A Cavalier's Note Book*, being Notes, Anecdotes & Observations of William Blundell of Crosby Lancashire, Esquire, Captain of Dragoons under Major-Gen. Sir Thos. Tildesley, Knt. in the Royalist Army of 1642. Edited with introductory chapters by the Rev. T. Ellison Gibson, author of "Lydiat Hall and its Associations." 1880.

*Page 113 Quakers.*

My Neighbour Richard Johnson told me this day (August 18, 1665) in plain terms, that those of his religion did not use baptism by water at all; and that it is not lawful for them to fight in any case; and that one Bennet,—in Derbyshire, first called them Quakers.

Mrs. Trask was a kind of primitive Quaker, yet was she called a Sabbatarian. She lived in prison (where she died) a most strict penitential life fifteen years.

One John Blaket [?Blaykling] (if I mistake not the name) is a great man among the Quakers, and liveth near Sedbergh in Yorkshire. Copied by ROBERT MUSCHAMP.

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BAPTISMS.—1717 June 5 Samuel Firth aged about 19, Mary about 18 and Sara about 7, all young people from Eccleshill, bapt at Bradford.

1720 Jan. 8. Phœbe a young woman & dau<sup>r</sup> of Samuel Firth a pretended Quaker late of Eccleshill about 22 years old, bap<sup>t</sup> at Bradford.

From *Northern Genealogist*, i. 241.

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MARGARET LINDOE.—Historical Manuscripts Commission. Fourteenth Report, Appendix Part IV. The Manuscripts of Lord Kenyon.

Page 548. The Rev. William Jones to the Hon George Kenyon 1406. 1797 September 2 (Nayland)—“ I have left off my doctor and my medicines, for some days . . . It is happy I got well, for I have enough to do in making one house answer the purpose of two, my neighbour, Whitaker, having taken the adjoining house to his own use. The room over the kitchen is now filled on every side with books. . . . It seems there is a son of the Bishop, a nephew of Lord Thurlow, who, by Tom’s description of him, would suit so well with us, that if there should be any chance of his coming, I would put aside every other application and keep one place open for him. If you know of any such thing in the Wind, let me know of it privately . . . It is a matter of indifference to me whether I take another pupil or not.

“ The case is this: my friend and pupil, Reginald Cocks, has questioned me about a son of Lord Lyttelton’s, at whose house he now is. Do you know the young man, or does he know him? because, for your brother’s sake, and my own comfort, I shall be very tender what sort of person I take into my family. Reginald, if he

knows the lad, would not deceive me. He is now at Rugby School, a seminary not upon a level with Cheam, in my opinion, as a preparation for my house . . . Now I talk of pupils, I can tell you that, since your brother went home, I have had a female pupil of a very unusual description. In the first place a Quaker; in the next place one of the finest and most amiable young women I ever saw; allied to the first Quakers in the kingdom and the admiration of them all. Robert Barclay, the famous apologist of the Quakers to Charles the Second, was her grandfather. Pupils I have had, some of whom have been, to be sure, very extraordinary, but none more so than this young woman. When I thought her sufficiently instructed, we made her a christian, by baptism, in Nayland Church, & next week, to my great surprize, our William is to make her his wife. Things are to be well or ill in this world, according to God’s blessing, and not without; so of this, I can only say that it appears well. Her name is Margaret Lindoe, and your brother Tom dined with her at my table, together with two presbyterians who introduced her here, when I knew nothing of what was approaching. . . . ”

Copied by ROBERT MUSCHAMP.

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SENT TO BOARDING SCHOOL.—At a Monthly Meeting at Enfield y<sup>e</sup> 22<sup>th</sup> 12<sup>mo</sup> [16]92.

“ Edmon Burton has sent word that he cannot afforde to keepe the widdow ffenches sonn longer at the raite of £6 a year, & ffriends concidering y<sup>t</sup> it will be nessecary

the Boy be put sum where for 4 or 5 years wher he may be learnt to reade & write, in order to make him fit for an aprentis ship, & doe think that to send him to the friend that keeps schoole & Borders in Yorkshire<sup>1</sup> for six pounds a year will be the best way to Jmprove & fit the Boy for any sort of Busanesse."

The widow was asked to be present at the next meeting, when she objected to her son being sent into the North and desired permission to consult her mother before she "possatiuely resolved," with the result that under date 26<sup>th</sup> of 2<sup>mo</sup> 1693 we have :

"The widdow ffrench has this

<sup>1</sup> The following list of Friends' Schools is copied from the Yearly Meeting Minutes, under date 1691. One Yorkshire School only is given.

Schooles kept by ffriends.

- 1 In Bristoll one.
- 1 At Penketh in Lancashire one for boyes. And
- 1 One at watrington for Girles.
- 2 At Alton Two.
- 1 In Huntingtongshire at Ramsey one for both Sexes.
- 1 In Thornebury in Glocestershire one for both sexes.
- 1 At Bradly near Sheffield one for Boyes.
- 1 At Brighthamsted in Sussex one for Girles.
- 3 In Hartfordshire 3: Two at Hartford one at Hogsdon.
- 1 Near Watford one, (W<sup>m</sup> Lod-dington M<sup>r</sup>) for boyes.
- 2 At Coxhall in Essex one for boyes. And at Colchester in Essex one for boyes.

day declared to this meeting that shee is willing her sonn be sent to The friends schoole in the north, and, desires friends to send him when & as they shall think conuenient and Desires shee may have him at home a day or two w<sup>th</sup> her before friends send him."

DEATHS BY LIGHTNING.—1680  
12 mo 25.

ffriends received a Brieff on y<sup>e</sup> behalfe of Ann y<sup>e</sup> late wife of Jn<sup>o</sup> Sawyer late of Cookeham in this County whose late Husband and Sonn being at Plow in y<sup>e</sup> feild with foure horses were all Strook dead in y<sup>e</sup> place with a Tempest of Thunder & littening to y<sup>e</sup> great damage of y<sup>e</sup> poore pettitioner w<sup>ch</sup> petition was Signed by Tho : Staples & Jn<sup>o</sup> Whitfeild two Justices of peace

agreed to give 3<sup>s</sup> towards y<sup>e</sup> Reliefe of y<sup>e</sup> said Ann Sawyer. don.

Copied from the Minutes of Reading M.M. by Albert Cook Myers.

HARRIET MARTINEAU AND A QUAKER MARRIAGE. — In the *Retrospect of Western Travel*, London & New York, 1838, i. 66, by Harriet Martineau (1802-1876) there is a lively account of a Friends' marriage which took place in Philadelphia in 1834.

OBADIAH HOLMES (xiii. 38), reported by Allen C. Thomas as presented in 1650 by the Pilgrims of New Plymouth, suffered most severely next year at Lynn, beyond Boston, from the Puritans of Massachusetts. He was a Manchester man, who settled first

at Seekonk, but afterwards went to Rhode Island, and was member of the Baptist Church at Newport. Full details are given by Benedict in his *History of the Baptists*.—

W. T. WHITLEY.

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THOMAS GOWER, gentleman, (xiii. 20) was presented at Whitburn, in Durham in September, 1665, for keeping his children unbaptized. While he was in company with Thomas Wood, a Quaker, yet it is not said that he was. And apparently he still was a Baptist. He was a Londoner, captain in the trainbands, who, with Paul Hobson, signed the Baptist confession of 1644, and its revision of 1646. In the correspondence of the Hexham Church, he appears as head of a Baptist Church at Newcastle in 1654. In 1662, he was reported by spies as plotting in Lothbury, very dangerous. In May, 1665, he was presented for not attending his parish church, having been in London for the last two years. This apparently led to his returning north, so that he

was arrested in August, and next month was reported as in Durham jail, and as cited to the ecclesiastical court—obviously in connection with the new fact published by Prof. Lyon Turner. In April, 1666, a further report was made that he was in prison and excommunicated. But in 1668, he was with Hobson at Shields, when a warrant came for both. Other reports, still to be seen in the State Papers, show that he was in Durham jail till 4 May, 1672. But now by the efforts of the Quakers, a great pardon was being prepared, and on 26 June Gower's name was added; on 10 January, 1672/3, Ellis Hookes wrote to Margaret Fox that all the prisoners were discharged except those in Durham. Yet while Gower did owe his freedom to the same Pardon, which freed Bunyan and others at Bedford, Joseph Davies and others at Oxford, John Griffith and others at the King's Bench, it would seem that he was still Baptist, like these, and all shared in the boon obtained by the Quakers.

W. T. WHITLEY.

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### A Quotation for the Times

I do not object to my children suffering any hardships or running any risks, in the cause of liberty and the support of great principles, if duty requires it; but I wish them to know themselves, to act from the highest and noblest motives, and to be true to their conscientious convictions.

WILLIAM LLOYD GARRISON, Boston, Mass., 1862, in *Elizabeth Buffum Chace. Her Life and its Environment*, 1914, vol. i. p. 242.

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Tolerance founded upon doubt can never be an inspiring virtue.  
T. EDMUND HARVEY, *A Wayfarer's Faith*, 1913, p. 3.

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