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Letters of Hilary Prach and John G.
Matern

THE following letters have been extracted and translated by Edward Bernstein, a London Friend, from *Unschuldige Nachrichten von Alten und Neuen Theologischen Sachen*, published at Leipzig, vol. for the year 1706, 8th section, pp. 432-446.

The letters are printed here in the hope that some of our readers may be able to throw additional light upon the spread of early Quakerism on the continent of Europe and upon the lives of persons mentioned in the letters.

TO MY BELOVED FRIEND MARTIN JOHN AT
LAUBGRUND

First of all, friendly greetings! Beloved friend Martin John. This is for the sake of an enclosure and as a proof of my being alive, though I have been regarded as dead. I can readily believe that the one who invented the news of my being dead and spread it abroad, as well as the circumstances in which I found myself in London during the year, did so on the ground of my not having written, and so it was felt that I did not find the case of the Quakers concerning their *Principia* and conversation quite so satisfactory as, at first, I thought them to be from their writings, and that

possibly I have regretted both the journey and the public avowal ; or, if this be not so, that, perhaps, I have endured among them great need and privation regarding the temporal means of support.

But, oh, dear people ! How different everything is, how much better both with regard to them and to all of us than you can think ! I give thanks to God both on behalf of myself and of my family, and they do likewise, that He has led us so wonderfully, and brought us amongst this despised people.

In order that thou might have some knowledge of my temporal subsistence I declare that for over a year and a quarter I have been occupied at the Friends' Printing house with the correctur of books published by them, getting for it £10 a year, i.e., 44 Thalers. I make also Hornbeck's school books for children attending school: Occasionally I translatire calvinistic and Hollandish writings into the High German language.

Recently, I had also to put from German into English Sebastian Franckens book of The Tree of Knowledge of Good and Evil in order that the Friends might have it to read, because it agrees with their position.

My wife and daughter Mariana are engaged in silk-weaving, and thus we earn extra a fair yearly amount. Besides that we have from the Friends the rent of the house viz. £3 a year; as well as coal free—which is used here as fuel in the place of wood. For this purpose certain well-to-do Friends contribute, and this year have given me £10 as an aid towards a better livelihood.

My son Ephraim who had board and school¹ for two whole years with Hans Georgen at Waltham Abbey was brought by the Friends to London and put by them to the bootmakers trade. He has tried now for three weeks if the work—(which I proposed to him, seeing that Jacob Böhm was a bootmaker, and George [Pop?] Fox, the leader amongst us Friends, whose mouth God opened and who was the first to institute the silent meetings or quiet gatherings, is such an one by a Divine vocation ; and, besides, various speakers and highly gifted men of God in our ministerio are bootmakers)— would suit him and he his master. Now if he

¹ Hirten ?

should be accepted then the Friends are to pay for him the full apprentice-fee, viz. £10. (A widow from Amsterdam who was here during last summer gave £5 of it and the other £5 the Friends here gave.) According to the general custom which prevails among the handicrafts of London, he has to learn the work for seven years, and when that time is over he is to get from his master two new suits, as good as those which we have now to get for him. So, Ephraim, too, is provided for.

Mariana was enabled by Friends to attend a school for sewing for a whole year, and they paid for that.

Now from all this thou can tell whether we suffer any want in the necessary means of subsistence.

With regard to Hans Georgen, he has by means of his school—(though it is a hard task)—apart from good board for himself as well as free residence—at least £20 a year, so that he will be able to support his wife and his dear little daughter. But, in addition to that, he has for two years had such good practice in the work of an English schoolmaster, so that if he should not wish to stay in the place any longer (where, however, he is both loved and esteemed, and thus will not be readily dimittiret), he could at any time start a school of his own among Friends in England, take in boarders and earn, with much less effort, a substantial amount per year. So no one is able to say that the Friends will send us back and not allow us to be amongst them.

Last summer Heinrich Zetke, a book-keeper of Amsterdam, or, Dantzig, was here in London for a few weeks. I let him have my double Extract from the writings of Jacob Boehmen,—Adam prior to the Fall, and Adam in and after the Fall—with the expectation that he would get it printed, and to send on only four or five copies of it. He promised to do so.

That there is a division among us on account of the writings of Jacob Boehmen, and that, therefore, some are known as Boehmists is a fearful falsehood. I do not know in the whole of London any single one among the Friends, of whom there are several thousand, who holds to the writings of Jacob Boehmen in preference to the writings of Friends, for which reason he might be named a Boehmist. The position is this. Very many friends had read the writ-

ings of Jacob Boehmen and were fond of them while they still belonged to the other sects, the papists (so the Mennists are called here), the Independents; the Presbyterians; etc., and they became unsettled in their religion by their means; then they attended Quaker Meetings, or read their writings, and in that way were convinc'd of the Truth and became united with us. All such still acknowledge the gift of the Spirit in the writings of Jacob Boehmen, and hold him to be a divinely illumined man who prophesied in particular about a people which was to come from the North, but they no longer turned to his writings, nor did they ever point them out to anyone else, for they know from daily experience that a single Quaker Meeting, of the kind that is held as it should be, makes greater demands, and is of more use, than the reading for many years of writings which talk so much of the Tree of Knowledge of Good and Evil can ever prove to be. How then can they give the occasion for anyone to call them Boehmists? Certainly he is not a Quaker who is a Boehmist. A Boehmist makes much of the outward water-baptism of infants and of the outward bread and wine as very essential means of salvation, but let anyone name a single individual Quaker in the whole of London who holds such things, and is not aware of something better with regard to both these points. In this respect the Boehmists are to be sought amongst the Papists who in a like fashion lay much stress on these shadowy things. There is none such to be found among the Quakers. In the fear of the Lord, and on the ground of Truth, I declare regarding myself that if I had never seen Jacob Boehmen's writings I should have been a Quaker many years before, while still nothing, or very little was known about him. To the extent that I followed the Weigelianish Sabbath (which I many times had done) I should have withdrawn into that *Sacro Silencio* and midnight stillness of chastening grace, should have attended to the work of God in myself; should have felt after God; should have realised his presence; and through such waiting should have received new strength and empowerment. As soon, however, as I read the writings of Jacob Boehmen I was diverted by the high knowledge, forgot the *Unum Necessarium*, viz, the still Sabbath, in the fear of God to sit down at the feet of Jesus,

and to hear him, to practise more than I used to do with Weigel, and so to have an experience of the power of God. So then I was rather hindered by him in my good way, and was not led onward. Of this I became conscious first of all when God put into my hands the writings of Quakers (which I consider to be a great mercy) that brought me into the former true and only way which God had shown me in my youth through *Weigel*.

There is at present here in London Quirinus Kuhlmann of Breslau, a young learned man who defended Jacob Boehmen against the *Academicos* (regarding philosophy) in published writings. I have not been able so far to call on him. I learn from others, however, that he is now engaged with the letter of the Scriptures, and is planning a new version of the Bible in all languages so that it might never be lost or corrupted. He declares that he will write, shortly, three times seventy books ; that two angels are daily appointed on his behalf ; and other wonderful things, whereby he has forfeited the credit of many.

A few weeks ago the Hertzog von Schultzbach was in Holland and ordered that Helmontius who was formerly, for some time, a member of his council, should proceed from England to him in order to direct him to Quaker Meetings (which he on various occasions attended) at Amsterdam and Rotterdam ; and there were then two speakers from England itself—one Christoph Taylor of Waltham Abbey, the master of Hans Georgen or Rector Scholæ,—who spoke in Meeting. At present Helmontius is again in this country, staying with a certain earl who is a member of Parliament. He often comes to London, and a fortnight ago he paid me a visit. Then again there is amongst us the royal counsellor of the government of Sachsen-Lauenburg (who was before a royal counsellor at Schultzbach), a highly esteemed person of eminence, who sold all that he had and retiriret amongst us here in our silent gatherings. But there are few German Friends amongst us : only a Chimicus of Basel ; a student of Thuringia ; a tailor of Stetin who married here ; and a carpenter David N. von Buntzlau of Silesia, whose father was a member of the council there. He was brought up as a Catholic, but three years ago, after having attended the Quaker Meeting several times he was convinciret, and he

joined our Society. Two years ago he married, and is getting on quite well.

Send the enclosed letter to Hans M., by a special post carrier to Nymtsch. We have transferred to him the entire rights of the house at G. and have ceded fifty Thalers when he secures payment. The paper does not suffer me to write more at present. My best friendly greetings to thyself and thy Ursula. God's blessings be with you.

London the 9th October (St. vet)² 1676.

H. P.

**JOHANN GEORG MATERN'S LETTER *AD EUNDEM*
IS AS FOLLOWS :**

The spirit of love, J.C., unite and bind our souls in Divine Love so that we may have unceasingly Fellowship with God and with one another to the praise and glory of God !

Very dear friend, much loved with a brotherly heart, M. J. ! Thy loving letter of the 23 May 1676 which reached Nürnberg the 26th of September, I received since Röger came here, and answered everything,—excepting the one on Jubilate, which Joh. Claus sent on to me, which so far has remained unanswered, because I translated thy letter in English and greatly wished that the same might be sent on to Röger who himself might send thee an answer, and himself might explain with regard to the things he told us about you. While he has been travelling in Ireland, however, and Friends knew not in what place he was to be met, this has so far been postponed, and that has delayed the answer. Do not entertain wrong thoughts of us or of our teaching, but rest assured in God who tries our hearts and reins that our love is true, faithful and constant towards thee and towards all those who love God in their heart, and who follow Him, through a new birth, in the power of this Divine Love. Thou hast recognised my sincerity and I thine. Hence our hearts are firmly bound to one another in a steadfast love, and, therefore, I am often mindful of thee and sigh in my spirit unto God on thy behalf, that the work of Grace in the restoring of the Divine Image, which he began in us by His Holy Spirit might also be perfected. For it is the work of God alone, and the power of God through the Holy Spirit that can

² That is, " Old Style."

transform us into the Divine likeness,—that can and must make us into new men. Therefore it is right that we should be yielded up and surrendered unto Him, in order that we might be led and ruled by God, and be confident in spirit that He will not leave us nor forsake us, but will perfect His work in us, and will reveal to us His will in His Light, and will enable us by His power, always to choose the good and do it and not that which is sinful to which Satan provokes us so that we are to hate it and shun it, in order that in quietness towards God and by His Spirit our salvation might be accomplished. Thus turning aside from all men, *from all men* to God, our soul turned within us in a saving stillness, we find and feel Him working, quickening and drawing our spirits unto Him by His love, so it is that we may make our boast and say, God is God, and very great in Love.

I wrote last time to you about the 12th of April, and have enclosed in it a letter to my father in Nymtsch. In it we gave him full power over the house at N. Thou will get the same letters, and, according to request, have them forwarded by a special messenger. May I ask, please, that similarly this one might be sent on by a special messenger so that he might get the letter. I wrote to father that he might inform thee of some place in Breslau to which thou might send my letters so that he should not have to pay so much for the post carrier. Take and sell the bed you have so that thou might have the money for the post carrier. In the same way I wrote to Chr. Reder with regard to the books to sell them, as he could, so that he might be able to help thee in respect of payment for the post carrier. If this is not enough, thou must let me know and have payment by return.

Give the loving greetings from myself; my wife, my parents-in-law and children; to thy beloved Ursula, G. Haubt, Kriebel, Hn. Meyer and other worthy friends. I often think of you and sigh unto God on your behalf, that you might grow more and more in His love and in the Knowledge of Him.

I wonder who it is that writes such lies unto you that my father-in law has died, and that a baby-boy has been born to us. Neither is true. Indeed, God has blessed us in our married life and granted us a baby girl who was

born on the 14th of May and has been named Hanna.
But when thou wrote thy letter no one knew of this.

With hearty greetings and commanding thee to the
Grace of God, from

J. G. M.

30th Sept. 1676.

The writer in the *Unschuldige Nachrichten* adds :

Our evangelical church will not lightly regard—for which Most High God should be heartily praised—such a grieved example of a shameful falling away as that of Hilarius Prach, the pastor and preacher of Goldberg, who is thoroughly versed in Oriental languages and other studies, who himself of his own accord gave up his charge at Diesdorff which he held for ten years, and on the 4th June 1674 he, with his whole family, together with his son-in-law Johann George Matern, *minist. candid.* and teacher at Goldberg went to England and joined the Quakers. On another occasion we shall say more about him, meanwhile the *Nova Lit. Germaniæ*, A. 1705, p. 290 :—Leifmanum de Fanaticis Siles : §20 D.3.—might be consulted regarding him. In this case we wish to contribute two letters which he and his son-in-law sent to a physician of Schwenckfeld who has again and again become well known for his treatment, and who wrote at Schwenckfeld some books under the name of Matthaeus Israel. Both have to do with private affairs, yet at the same time contain all kinds of remarkable passages which are not without use in the present struggle with fanatical souls. We have given them in full here and we think them worthy of perusal. We wish with all our heart that in the example of this unfortunate scholar, perverted too—whose knowledge has been highly esteemed by such celebrated individuals as Geier : Acoluth : Wagenfeil : and Mehlfürer himself—those souls inclined towards similar unhappy mistakes might see themselves reflected and might learn more truly their eternal salvation. How far the account of his position and other details of the letter are to be believed will be explained fully by some remarks in another place where he is fittingly to be set alongside the Silesian preachers ; —being particularly a sad memorial of the fact that the reading of the writings of Boehmen,

Weigel and other fanatics cause mischief and harm, and reveal the great abominations of such people and make clear their differences.

The following paragraphs are taken from the *Nova Litteraria Germaniae*, August, 1705. Hamburg (above referred to) :

HILARY PRACHE : Anno 1674, 4th June, Hilarius Prache with all his family and belongings together with his son-in-law George Matern, the teacher at the gymnasium, went from here to Holland and England to his fellow-believers the fanatics, since he had much to do with the offences of the Schwenckfeldians in the neighbourhood, and through their request he was taken from here and brought to Hamburg. Finally according to his own letters written to this place he was in London taking part at the silent Meeting of the Quakers, etc. (page 291).

Vir certe doctissimus & linguae imprimis sanctae eleganter peritus, sed fanaticus Schwenckfeldianus, Quackerus, & Boehmista. Publicavit tractatum³ :

1. R. Jud. Happenini. Bakshah.⁴ Lipsiae 1662.
2. Librum Rbb. Nishmath Adam⁵
3. Librum B'hibath o'lam⁶

Pater ipsius fuit Michael Prachius, pastor in pago Tenschel, Theologus & Historicus qui edidit Orationem Historicam de Goldberga typis exscriptam Ienae. 1597.⁷
(page 290)

[In connection with the above R. M. Jones's work—*Spiritual Reformers in the Sixteenth and Seventeenth Centuries*—may be helpfully consulted.]

³ “A man truly of the highest learning and particularly of choice skill in holy speech, but a fanatic, a Schwenckfeldian, a Quaker, and a Boehmist. He published the tract (Leipzig 1662) : ”

⁴ “The Enquiry” respecting Rabbi Judah Happenini.

⁵ The Rabbinical Book, “The Soul of Adam.”

⁶ The Book of the “World to Come.”

⁷ “His father was Michael Prachius, a pastor in the district of Tenschel, a theologian, and historian who put forth ‘Orationem Historicam de Goldberga,’ printed at Jena 1597.”

The Journey of John and Anna Perry in 1789

AQUAINT little oblong manuscript book, in leather, with clasp, has been on loan from Joseph J. Green. It is titled : " Memorandum of J. & A. Perrys Journey into Yorkshire, with their son John for his Education ; taking London Yearly Meeting & several Quarterly ones in their way as the following will direct," and is dated : Ipswich, 5 mo. 27th, 1789.

John Perry (1754-1824), son of Stephen and Elizabeth (Sims) Perry, of Mile End, was a clothier, of Ipswich. He married, as his second wife, Anna (Nancy) Candler, of Ipswich, daughter of Lawrence and Rose Candler¹, of Essex, on the eighth of Fourth Month, 1789, a few weeks before the tour described in the ms. and abstracted below. " Son John " was born in 1781, hence at this time about eight.

The trio set forth in a two-horse chaise, and, visiting friends and relations *en route*, " son John in good spirits drove the greater part of the way," arrived in London at the home of Elizabeth Perry, widow of Stephen Perry and mother of John. While in London they visited at several houses—" at Uncle Smiths,² and

at cousin Talwin's³ at Bromley who proposed calling to take us in their coach, but we prefer'd going in y^e chaise. Dined & drank Tea w^t them, walked into the Hot house, round their garden, a delightful spot, a noble Mansion, a Palace in Minuture ; so affable & condescending as to show me each different appartment, even into kitchen & washhouse, desired the Gardiner to see if He could find a Bunch of ripe Grapes ; a Cluster of y^e finest Muskquodine I ever saw was our treat. . . . We allso went down to Bromley Hall, Jo^s Fosters⁴, but the family not being at home we only walked round their extensive Gardens.

Meetings for worship were attended and various Ministers mentioned—" Thomas Colleys in a beautiful manner concluded y^e Meets" " Rich^d Cockin⁶ w^t us, a valuable, pleasing enteligent young Man ; great sociability in his Manner and Conversation instructive."

The Women's Y.M. received some notice in the Diary —Patience Chester⁷ was clerk, and Sarah Grubb⁸ assistant

—reports read and “pertinent remarks made”—Queries answered—“John Pemberton⁹ & Jas Thornton¹⁰ favor'd us w^t their companies”—epistles read and answered including one from Mehetabel Jenkins.¹¹ Among “many valuable women” present are mentioned Alice Rigg,¹² Mary Watson,¹³ Esther Brady,¹⁴ Martha Routh,¹⁵ Elizabeth Hoyland,¹⁶ Ann Summerland.¹⁷

Mention is also made of Dorothy Owen¹⁹, Sarah Beck,²⁰ Anne Miller,²¹ Sarah Crookshanks²² and several Friends from Ireland.

They met numerous Friends at meals at Joseph Row's,²³ Thomas Pole's,²⁴ William Tomlinson's,²⁵ John Townsend's,²⁶ and elsewhere.

One day our friends visited the printing works of “Brother Harvey,¹⁸” went through their offices, saw y^e manner of Printing, many different hands employd; in one warehouse I observ'd above twenty women.”

On 6 mo. 9, the northern journey began. “Son John in good spirits, still looking forwards towards Yorkshire, not once expressing a desire to return to Ipswich”! Hertford Q.M. was attended—“a gloomy season, things appeard low & dull” and then “Hertford Yearly Meeting—more lively & much openness.” Many Friendly visits were paid as they journeyed, and ready hospitality offered and accepted. Lincoln Q.M. was visited. Of Ackworth Mrs. Perry writes:

Went to y^e school, overlooking each department, which afforded real satisfaction more yⁿ my pen is able to set forth. I cannot describe my pleasure, equal to my feelings. O, that this Institution may never want support & due attention to y^e upholding of the present beautiful order, which must strike every sencible mind w^t a full beleif; there will from this care be many useful members of Society.

Then the school at Gildersome²⁷ was visited and Thomas Compton and his wife, and John Ellis.²⁷

Leeds M^o Meet^g was the largest I ever was at . . . a new Meeting House which is thought to be one of y^o largest in our Nation, contains two Thousand quite Comfortably, measures 72 feet in length, 48 do. in breadth, has 24 sash windows, 14 Pillars, Galleries all round, and 3 Entrances in front w^t folding doors to each.

Of Q. M. at York we have a full record and the ministry of various public Friends noted—Mary Leaver,²⁸ David Priestman's wife,²⁹ Phebe Blakes,³⁰ Mary Proud³¹—the last “Eminent, fluent & deep, beyound (I think) what

I ever heretofore sat under. Surely K. Phillips³² never exceeded ; her manner humble & out of meeting pleasing. These are they who lead ye flock & draw them to the Wells mouth to be watered & refreshed."

The return journey was viâ Doncaster, Gainsborough, Grantham, Cambridge (" saw some of ye young Parsons with their square trencher hats & other Priestly Robes, O such pride "), Bury, Needham (" to our esteemed Wm. Crotches ") and home 7 mo. 14th—" accomplished this agreeable journey 545 miles to much satisfaction." The expense of the journey, as detailed at the end of the book, totalled £11 15s. 3d.

Here we leave our friends, commending this method of imparting pleasurable instruction to the youth and thanking Anna Perry for writing, and later owners for preserving this little book. A. P. died in 1838, aged eighty-two, having borne several children, one of them being Stephen Perry (1796-1871), who became a prominent person in the Ipswich district.

We may follow the fortunes (or rather the *mis*fortunes) of " son John " by the aid of the Diary he wrote, a book in the same *format* as that of his stepmother, into which he entered many particulars of his life between the years 1818 and 1842, and incidentally, other items of interest.

John Perry, the Younger (1781-1844), was a draper and salesman at Ipswich. In 1807 he married, s.p., at Devonshire House, Maria, daughter of John Kinsey, of Hackney, and later of Colchester. He was unsuccessful in business, but happy in his married life which, however, ended in 1838, leaving him " low and sorrowful " in " an empty house." After several changes in business, he left Ipswich in 1839 to seek a situation in London—" succeeded in obtaining some temporary employment among Friends, vizt., to copy the Registers of Marriages, Births and Burials since the foundation of the Society." The work was neither congenial nor well paid.—" To-day I sat eleven hours at writing only for four shillings"—" closely engaged every day in my new occupation transcribing for which I am very badly paid"—" every day has been engaged closely & very laboriously in making the Registers for which I am miserably paid."³³ 4 mo. 11, 1840 I gave up writing on the Registers, *without any regret*

having engaged with another, & much better occupation," as cashier at Christy & Co.'s, 35, Gracechurch Street, which situation he retained but a little over two years. He died at Albion Road, Stoke Newington, in 1844.

Appended are a few entries of Society interest :

Gracechurch Street Meeting house was burnt down by accident last 1st day morning [9 ix. 1821], also the Library.

7mo. 7th, 1822. Charles Parker, from Lancashire, died at Sam^l Alexanders at Needham—in the course of his journey on a religious^s visit to this country.

4th day night the 11th of 9th month, 1822, Alexanders & Co. met with a very heavy loss—a large parcel out of the Mail containing above £30,000 in their own notes and Bills.

9mo. 1841. In the afternoon went to the Methodist Me^g in Church St, Spitalfields, in order to hear Elisha Bates from New York preach in which I was gratified & edified. This person was once a Friend and till about 4 years ago an eminent Minister in our Society.

NOTES

¹ Lawrence Candler was Y.M. clerk in 1795.

² Thomas Smith (c. 1725-1792) was a banker, of the firm of Smith, Wright and Gray. James Jenkins writes respecting him in his *Records* :

"I have understood he had been a clerk to Hinton Brown & Co. Bankers, & after leaving them commenced the business of a silver smith in the same street [Lombard Street] in which he was afterwards so many years a Banker."

Then follows considerable, and not entirely favourable reference to the firm—the partners being Thomas Smith, John Wright, and Henry Gray. "Thomas Smith was about the middle size, inclined to corpulence and, in his dress, formally plain. . . . He was such a perpetual smoker that both he and John Wright would sometimes (even in the morning) scent their shop almost beyond endurance."

Thomas Smith is to be seen, seated next the women on the lower facing seat, in the picture of Gracechurch Street Meeting, *circa* 1770 (see *Biog. Cata. Fds. Inst.* p. 769 reading *Thomas Smith* for *Joseph Smith*). He was known by the *soubriquet* of "Testimony Smith" from his frequent opening remark: "I have a testimony." His first wife was Elizabeth Underwood and his second, Mary Sims; his two daughters married into the families of Fox and Tregelles.

³ Joseph Talwin (c.1718-1793), of Bromley, was a brother of Thomas Talwin (the munificent benefactor of Devonshire House M.M.), and his executor. James Jenkins gives a long account of the dispute over some portion of Thomas Talwin's legacy to his M.M. (*Records*, pp. 160ff).

⁴ Joseph Foster (c.1761-1835) was a well-known philanthropist and for long interested in education (see Binns's *Century of Education*, 1908).

⁵ For Thomas Colley (1742-1812), see vol. x. p. 131 and elsewhere.

⁶ For Richard Cockin (1753-1845), see vol. xiii. p. 45.

⁷ Patience Chester (c.1742-1802) was the wife of Richard Chester, of Stoke Newington.

⁸ For Sarah (Tuke) Grubb (1756-1790), see vol. xv. p. 12.; vol. xvi. p.

⁹ John Pemberton (1727-1795) was the youngest of the famous trio, of Philadelphia, Israel, James and John, about whom much has been written. He was in Europe in 1750-54, in 1783-89 and in 1794 till his death at Pyrmont in Germany. Many journals of the period refer to him—John Woolman, Sarah Stephenson, Rebecca Jones, David Sands, Frederick Smith, Elizabeth Drinker, William Savery, Robert Sutcliff. His own Journal forms vol. vi of *Friends' Library* (Phila). It was compiled by William Hodgson, Jr.

¹⁰ James Thornton (1727-1794) was born at Stony Stratford, in Bucks, and removed to Pennsylvania in 1750. On his marriage he settled at Byberry. He travelled many miles in the ministry. A letter from J. T. to James Phillips, written in 1789, is in D.

¹¹ Mehetabel Jenkins (1731-1815) was, prior to her marriage with Elijah Jenkins in 1755, Mehetabel Weymouth. She lived for some of her early years with her aunt, Tabitha Weymouth, afterwards Jenkins, a well-concerned Friend, and a Minister. Her married home was at Berwick, Mass. She was four years in England commencing 1783, and formed part of the deputation of women Friends to the Y.M. of 1784. Before returning home she "a little emptied" her mind by "some broken hints," addressed to the Y.M. of Ministers and Elders. She visited the English Friend, Sarah Stephenson, on her death-bed in Philadelphia in 1802. Several letters from and to her are in D.

¹² Alice Rigge (1728-1809), *née* Ecroyd, was a ministering Friend, of Kendal, wife of Isaac Rigge (1713-1777), maltster and grocer of that town. She was one of the party of women by whom the Y.M. of 1784 was petitioned in person for authority to establish a Women's Y.M.

¹³ For Mary Watson, *née* Fothergill (1750-1834), see vol. vii. James Jenkins gives a pleasing pen picture of the Watson home at Waterford:

"In that city, I was among many young men who were employed as clerks, in Merchants' country-houses. . . . The present much esteemed minister of Waterford, Mary Watson (neice of Dr. Fothergill), was at that time the most accomplished of our female Friends, she was the wife of Rob^t Watson, one of our eminent Merchants, and to whose house I was often invited; I dearly loved her company, not only because she was kind and courteous, but that to whatever subjects my enquiries were directed, I was always met with a ready answer, and she appeared to derive pleasure from the circumstance of frequently adding to my little stock of knowledge. But here again 'the green eye of jealousy' was opened upon me—the other young men saw no reason for my being selected and were willing to find any motive but merit on my part, for the partial notice with which she favoured the young Englishman" (p. 1036).

¹⁴ The principal source of information at present available respecting Esther Brady (1738-1822), formerly Marshall, later Clark, is the *Memoirs of Sarah Stephenson*, where we read of their travels together in the ministry in 1776, 1779 and 1788. According to the Registers, Esther Marshall, of Calverley, Leeds, married Thomas Brady, of Thorne, Yorks, in 1785. Her husband died in 1793 and in 1796 she married Timothy Clark, of Doncaster, who died in 1818, aged seventy one. In the Journal of Henry Wormall, while in York Castle, 1795-97 (ms. in D. see F.Q.E. vol. xii. p. 17) we read:

"In the afternoon we had the company of John Townsend from London, Esther Brady from Thorn, Hannah Murray, & several more. John Townsend & Esther both spoke very encouragingly" (p. 127).

¹⁵ For Martha Routh (1743-1817), see vol. xv. p. 13.

¹⁶ For Elizabeth Hoyland, aft. Walker (1761-1821), see vol. xiii. p. 163.

¹⁷ For Ann Summerland (1709-1798), see vol. x. p. 80.

¹⁸ There was a John Harvey living in an eastern suburb of London, who was a calico printer. He may have been the "brother Harvey" of the Diary.

¹⁹ In *Piety Promoted* we have a short account of Dorothy Owen (c.1751-1793), daughter of Rowland and Lowry Owen, of Dolgelly, in Wales. "She was remarkable for her diligence in the attendance of meetings for worship and discipline, from which neither distance nor weather kept her back, while of ability; and she frequently went nearly forty miles on foot in that mountainous country, to attend the monthly meeting, even when the inclemency of the season rendered it not only difficult but dangerous."

²⁰ Sarah Beck (1716-1799) was the daughter of Henry Sims, a linen-draper, of Canterbury, and Catharine (*née* Courthope), his wife. In about her twentieth year she married Thomas Beck, of London. "After many conflicts and deep baptisms, she came forth in public ministry" (Testimony), and travelled therein from time to time. In 1766 her husband and she removed into Essex and her later years were spent at Dover. In addition to the information given in her Testimony, there are records of S. Beck in *Family Fragments*, by William Beck, 1897.

²¹ Probably Ann Miller (1760-1842), wife of George Miller, of Edinburgh, and daughter of Alexander Tweedie, of Edinburgh. But there were other Friends of this name living at the time. See *Memorials of Hope Park*, 1886.

²² There are several names of Friends which appear under Cruikshank in the card-catalogue in D. but Sarah is not among them.

²³ Joseph Row (1722-1792) was a weaver of Duke Street, Spitalfields. He was an Elder and, according to James Jenkins, somewhat of a disciplinarian. J. J. writes of him: "I am reluctant in believing what I once heard of Joseph Row and his uncle Thomas Corbyn, that they held in light esteem such as had not, like themselves, been of innocent life and conversation during and from their youth upwards; but if so, I know not what they would have thought of the characters of King David, the Apostle Paul, Samuel Fothergill, Samuel Neale, and a thousand others." Sarah Row, his wife, was a Minister. She died in 1803, "exactly eleven years after her husband, in the same month, on the same day of the month, the same day of the week, and at the same hour in the afternoon" (*ibid.*). Of Joseph Row's maiden sister, Susanna (1719-1804), J. J. writes: "With her, green aprons disappeared in our meeting of Devonshire House."

²⁴ Thomas Pole (1753-1829) settled in London in 1781 as a practitioner in medicine and surgery, at 45, Cannon Street. He married Elizabeth Barrett, of Cirencester, in 1784. See *Thomas Pole, M.D.*, by Edmund T. Wedmore, 1908.

²⁵ William Tomlinson (1726-1805) lived at Ratcliff, near London. He died during the Yearly Meeting "suddenly at Joseph Cator's. This innocent old man preached at our afternoon meeting at Devonshire House last first day—on the Fourth day following he was buried at Ratcliffe." (*Records of James Jenkins*, p. 621.)

²⁶ Much has been written and printed respecting John Townsend (1725-1801), of Goodman's Fields, London, pewterer and Minister. "He was a short man, but very lively and energetic." When he crossed the Atlantic in 1785, the sailors on board said of him and his larger companion [Thomas Colley]: "The little 'un would thrash the big 'un with his hands tied behind him." (*British Friend*, 1874, p. 317; *Recollections of Spitalfields*.)

²⁷ John Ellis (1745-1828) was the schoolmaster of Gildersome school, where John Perry, Jr., was educated. Gildersome is five miles from Leeds. The school is mentioned in a list of fifteen schools for boys between 1760 and 1780 in *Education in the Society of Friends*, 1871. James Jenkins writes, *anno* 1799 :

" I arrived at Gildersome & had the pleasure to find my old friend Jn^o Ellis, and his family all well ; Gildersome is a pretty little village situated about a mile and a half from the Bradford road and Jn^o Ellis's house and school is in a lonely situation a little beyond it " (*Records*, p. 455). John Ellis was a son of John and Mary Ellis, of Sheffield and later of Mansfield. He married Mary Horsfall in 1774, who died in 1827, aged 76.

²⁸ Mary Leaver, of Nottingham (1720-1789), was the daughter of John and Ann Payne, of Newhill Hall, Yorkshire, (a house still in the same Quaker family) and married John Leaver (1711-1794) (the marriage not found in the Registers). She visited America 1773-1775. Shortly after her return she suffered the loss of her eldest daughter, Ann (1756-1777), of whom there is mention in *Piety Promoted* and some of whose dying sayings were printed. In the following year Mary Leaver wrote a letter of advice to her two remaining daughters Mary and Dorothy (*British Friend*, 1848, p. 89), full of motherly solicitude and affection, incidentally referring to their " good natural capacities and comfortable competency of the good things of this life." The advice to them " to follow their sister's footsteps " was unintentionally acted upon—Mary died in 1782, aged twenty-two and Dorothy in 1783, aged twenty. In some verses written by one of her sisters on the death of Ann (ms. in D.) there are references to " gentle Henry " who was " left hopeless and forlorn "—perhaps Ann's fiancé.

There was another and later Mary Payne who married a John Leaver of Nottingham, see *Smith of Cantley*, 1878, pp. 26, 126.

²⁹ This would be Elizabeth Priestman (1749-1797), wife of David Priestman, of Pickering, Yorks. She was the daughter of Joseph and Rebecca Taylor, of London.

³⁰ Phebe Blakes (1741-1814) was a daughter of John and Sarah Marshall of Rawdon Meeting, and probably a relation of Esther Marshall, of the same district, who became Brady and Clark (see note 14). She married James Blakes, of Leeds, in 1784 ; he died in 1819, aged 71.

³¹ For Mary Proud (1742-1826), see vol. xv. p. 13.

³² Catherine (Payton) Phillips (1727-1794) was a very prominent Minister and probably also somewhat overbearing at times : James Jenkins styles her " a great Autocratix " (*Records*, p. 143 and frequent elsewhere).

³³ We are sorry to learn that one, at least, of the Friends employed in digesting the Registers was dissatisfied with the remuneration he received, for the result of the work has been of immense value. The following inclines one to think that the scale of payment was not very liberal. It is endorsed " Address to the Meeting for Sufferings from those employed on the Registers, 5 mo. 1840."

" To the Committee of Sufferings on the Registers :

" Understanding that in consequence of the Yearly Meeting, our operations must of necessity be suspended and presuming that our services may be required to complete the work after that period ; we the undersigned Transcribers and others respectfully submit the following to your consideration. viz.

" That many of us have families entirely dependent upon our exertions for support, and as most probably we shall be unemployed during that period, our means of providing for them will necessarily be very limited ; that the healths of several of us have been injured by the close application which it

has been necessary to bestow upon the work ; and although two or three weeks relaxation would be highly beneficial, we could ill afford to lose the time.

" If therefore upon taking the above statement into consideration you could allow some compensation, the parties concerned would feel obliged.

" And remain, Respectfully your Friends,

W. J. WALLER.
JAMES MORLEY.
H. O. TAHOURDIN.
J. P. MARTIN.
E. D. HAYWARD.
WILL. R. BARRITT.
S. GRAVELY.

DAVID DOEG, JUNR.
R. P. BATGER.
JNO. MEEK.
JEFFREYS PAULL.
JAMES GILES.
ALEXANDER CRIDLAND.
ABR^r WALLIS.

Books Wanted

(For previous lists, see xiv. 88, 121, xv. 119.)

DEVONSHIRE HOUSE REFERENCE LIBRARY :

Samuel Harrison's *Wenlock Christison and Early Friends in Talbot County, Baltimore*, 1878.

Life, Travels, and Opinions of Benjamin Lundy, Phila., 1847.

Journal of William Savery, Phila., 1863.

J. B. Congdon's *Quaker Quiddities*, New England, 1860.

Thomas Andrews, *A Modest Enquiry*, 1709.

JUSTINE DALENCOURT, PARIS :

Barclay's *Apology*, in French—several copies could be usefully placed.

Please send offers to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

Attending Meetings under Difficulties

" It has been very interesting to me to find how many and great difficulties Friends of Muncy have surmounted in endeavouring to attend their meetings constantly. J. Hogeland and his wife walked the whole distance from their house in Elklands, over the mountains, to the Monthly Meeting at Muncy, a distance by the short cut which they took, of about twenty-five miles. Ellen Macarty for some years had to walk to meeting every meeting-day a distance of five miles, and over very bad roads. She often had to carry a child in her arms and wade through deep snow the whole distance. And she told me that three successive meeting-days she had met with a bear in the woods."—*Memoirs of William Hodgson* (1804-1878), Phila., 1888.

Life and Letters of Jean de Marsillac

Continued from page 93

THE next subject which is associated with the name of Jean de Marsillac is the petitioning, early in 1791, of the French National Assembly by Friends of Languedoc and by American Friends who had settled at Dunkirk, as represented by J. de Marsillac, and William Rotch and his son Benjamin. The subject will be best introduced by the following letter from J. de M. to James Phillips (original and translation in D.) :

Paris, 9. 1 mo. 1791.

DEAR JAMES,

Thy letter of 25 ult. was rec'd the day before yesterday. I observe with satisfaction thy sympathy with our wishes about bearing arms—which we can neither bear nor use. I had before opened my mind to our friends Rotch of Dunkirk & informed them that I had it at heart, at a suitable time, to present a petition to the National Assembly, that we may get an exception about *arms* and they approve of it. I have, several times, conferred with Rabaut,¹⁰ & the abbé Grégoire¹¹ who are well disposed towards us. I have also seen Brissot de Warville¹² & some other good patriots, & having told them how needful it was for us to petition the assembly, they approved our intentions and judiciously observed that the success would much depend on the zeal and the address with which the President should present it; & they desired me to defer the business a couple of

¹⁰ Jean Paul Rabaut de St. Etienne (1743-1793) was a son of Paul Rabaut (1718-1794), a Desert Preacher, and himself a pastor of Nîmes. Was a Girondist; was put to death at the guillotine.

See *Encyc. Brit.*; Tylor's *Camisards*, 1893.

¹¹ Styled in a subsequent letter: "l'Abbé Grégoire Desmeunier l'Eveque d'Autun."

¹² Jean Pierre Brissot de Warville (1754-1793) was the head of the Girondist party in France. He was "a pamphleteer and journalist, who had been imprisoned in the Bastille, and had imbibed republican notions in America" (Stephens, *Revolutionary Europe*, 1900, p. 101). During his residence in America he wrote his oft-repeated reference to Friends, which appeared in his *Nouveau Voyage en Amérique* and reappeared in 1792, translated into German, as *Karakteristik der Quäker* and published in Boston (see *The Friend* (Lond.), 1868, p. 97; *Bulletin F.H.S. of Phila*, viii, 110). He married Félicité Dupont (*Mary Capper*, 1847, p. 41 n.). He perished on the scaffold.

See *The Journal of John Woolman*, 1900; Tangye's *Tales of a Grandfather*, 1902.

weeks when it was said Mirabeau¹³ would be chosen President, and as he is well disposed towards us & a great friend of Rabaut, Grégoire, Warville, &c., he will have pleasure in seconding the application with that energy & eloquence which has hitherto enabled him to combat all his rivals with success.

To profit by the delay, I have written to L. Mazolier desiring him to send me a power, signed by all our friends of the South who can write, authorizing me to present this petition to the National Assembly. I shall engage the Friends of Dunkirk to join us and I hope, by the assistance of Divine Providence, to get our respectful remonstrances laid before the Assembly : probably I may present them myself about the end of the month if no unforeseen accident intervene.

Many of the members have told us it would be proper to present a memorial to the President containing a summary account of our religious Principles. I am therefore about it & when I send it I intend to send with it some of William Penn's pieces in French. As during the times of despotic government, the Comte de Vergennes¹⁴ made an exception in the Edict in our favour (which begins "As to those who do not acknowledge the necessity of baptism") it is to be hoped that in this day of returning liberty to France we shall be treated with still more consideration, if the Lord is pleased to favour us in the undertaking. I am therefore pressingly concerned to present this petition, but I believe it will be best to wait two or three weeks.

I have also seen La Fosse. He has sent me the books thou informed me of, which I am obliged for & for which I desire my acknowledgments to our dear friends of London. I have already distributed part of them to many members of the Assembly, to some professors of the college of Medicine at Paris & in some places of Education in that capital. I presume the intention of our dear friends was that those which were sent to me should be distributed among the inhabitants of this great City. I hope to get one presented to the Queen, and probably either to present one to the King myself or by the means of one of his guards.

J. MARSILLAC.

Translation from French, 1 mo. 9. 91.

The "pétition respectueuse"¹⁵ was presented on Thursday, 10th February, 1791. One paragraph reads :

We are come to implore this spirit of justice, that we may be suffered, without molestation, to conform to some principles and to use some forms

¹³ Honoré Gabriel Riqueti Mirabeau (1749-1791), president of the National Assembly. "During his presidential fortnight Mirabeau received various deputations—notably one from the Quakers—and replied to them in the happiest of brief speeches." (*Life of Mirabeau*, by S. G. Tallentyre, p. 322.)

¹⁴ Charles Gravier, Comte de Vergennes (1717-1781), foreign minister of Louis XVI.

¹⁵ *Pétition respectueuse des Amis de la Société Chrétienne, appelés Quakers, etc.* A Paris chez Badouin, Imprimeur de l'Assemblée Nationale, rue du Foin St. Jacques, no. 31, and often reprinted in French and English.

to which the great family of Friends called Quakers have been inviolably attached ever since their rise.

The petition desired freedom from taking up arms, and permission to keep separate registers of births, marriages and deaths, and exemption from oath taking.

Mirabeau's reply was sympathetic ; on the first subject he declared :

As principles of Religion, your doctrines will not be the subject of our deliberation. The relation of every man with the Supreme Being is independent of all political institutions. Between God and the heart of man what government would dare to interpose ?

He promised consideration of the other two requests and concluded by saying : "The assembly invites you to stay its sitting."

The following account of the proceedings adds interest to the narrative. It is taken from *Paris in 1789-94*, by J. S. Alger, published in London in 1902 :

In singular contrast with these diplomatic receptions is the appearance (at the National Assembly) of three *Quakers*, who, entering with their hats on their heads, on the 10th February, 1791, must have puzzled and amused the assembly. One was a Frenchman, Jean de Marsillac, who having adopted Quaker principles had quitted the army, had graduated in medicine at Montpellier and subsequently wrote a life of *Penn* and a treatise on gout. The others were William Rotch and his son Benjamin [see *Atlantic Monthly*, September, 1893]. . . . They pleaded for exemption [from military service] and cited *Penna*. in proof that a community could exist without war. Mirabeau was then President . . . and he had no need . . . of having notice of deputations. . . . He held out promise of exemption from oaths, but he argued that self-defence was a duty. . . . On the 26th October, 1793, Benjamin Rotch again waited on the Convention. . . . On the 15th September, 1798, at the sitting of the Council of Five Hundred, Pres. Marbot announced the presence in the gallery of a Quaker who desired permission on religious grounds to remain covered. The President remarked that such permission would demonstrate the respect of the Council for religious conviction. . . . The Council however "passed to the order of the day" ; in other words it declined to consider the application.

Marsillac wrote to James Phillips at this time, from Paris, 2 iii. 1791 (original in D.) :

Deux jours après notre dernière admission dans l'assemblé nationale nous avons eu la satisfaction de voir le général la fayette¹⁶ qui nous a très bien accueilli, fait dîner avec lui et sa femme, et promis son assistance lorsque notre pétition sera rapportée ; là nous avons eu une occasion de parler de nos

¹⁶ Marquis de La Fayette (1757-1834) married a granddaughter of the Duc de Noailles, then one of the most influential families of the time. *Enc. Brit.*

Principes à plusieurs personnes ainsi que moi à plusieurs officiers qui connoissoient ma famille ; je leur ai distribué de nos livres religieux qu'ils ont reçu avec des témoignages de plaisir et d'approbation, la famme de la faïette en a pareillement accepté avec apparence de joie.

Peu de jours après nous avons été visiter Rabaut [St.] Etienne, l'abbé Siéyès,¹⁷ Mirabeau, l'abbé Gregoire Desmeunier l'Eveque d'Autun, Chapelier¹⁸ et pleusieurs autres membres tels que Barnave,¹⁹ Lameth,²⁰ &c, qui passent pour les meilleurs orateurs de l'assemblé nationale et ont le plus d'influence dans les discutions politiques et Decisions constitutionnelles tous (excepté le jeune Barnave) nous ont très bien accueilli et promis leur appui en tems convenable. . . .

On the title page of Marsillac's *Vie de Guillaume Penn*, brought out in Paris in 1791 in two volumes, the author styles himself : ““Député extraordinaire des Amis de France à l'assemblée Nationale”” !

Although well received by the President and members of the National Assembly and brought into contact with numerous persons interested in the views set forth by William Rotch and himself, Marsillac soon found that the views he expressed did not meet with general approval and that the assembly had not met the wishes of Friends. From Boulogne, 16 vii. 1792, he wrote to Robert Grubb and Mary Dudley of “divers grievous trials”—“the civic oath, the obligation imposed upon us by the National Assembly to mount guard personally & to arm & to declare the arms every one had in his possession.” He continues :

I was arrested at Paris because I had not the National Cockade, & signified my reasons for non-compliance before the Judges of the Peace & since that, before Pétion,²¹ Mayor of Paris, who had me set at liberty saying he knew me to be an honest man & a citizen submissive to the Constitution. I complained to several Deputies of this violence, & I have a promise from several of them that they would dispense with my bearing arms, wearing the Cockade²² and taking the oath, when the times shall be more tranquil and less turbulent. (Translation in D.)

¹⁷ Emmanuel Joseph Siéyès (1748-1836), abbé and statesman.

¹⁸ Isaac René Guy Le Chapelier (1754-1794), “a Breton lawyer, from Rennes” (Stephens, *Revolutionary Europe*, 1907, p. 52.)

¹⁹ Antoine Pierre Joseph Marie Barnave (1761-1793), one of the great orators of the Revolution ; a Protestant. Was executed.

²⁰ Alexandre Théodore Victor, Comte de Lameth (1760-1829), soldier and politician.

²¹ Jérôme Pétion de Villeneuve (1756-1794), writer and politician. His death took place by his own hand.

²² David Sands and other travelling Friends had trouble anent the cockade, but succeeded in overcoming it. (*David Sands*, 1848, pp. 143, 148.)

The writer then refers to a proposal of his to gather some Paris children together for instruction, in which he had the concurrence of "Gregory, Bishop of Blois,²³ the great protector of unlimited toleration, and my particular Friend," but decided to await more settled times.

A concern to revisit the British Isles arose in his mind, which was opposed by his "Mother and all her Family," although his wife thought she might accompany him. He set off, armed with a passport, on the 9th July, 1792. In a letter dated 17th September, 1815, he refers to his "*dernier voyage en Angleterre qui eut lieu je crois vers le dixième mois de l'an 1792.*"

NORMAN PENNEY

To be continued

²³ Henri Grégoire (1750-1831), ardent republican and noted politician.

Foes of his own Household

Lavington Sufferings brought in and are as followeth, viz. :

Taken from Isaac Axford, Jun^r by his ffather Isaac Axford of Eaststoake in y^e year 1706 :

2 ^d of 5 th m ^o by his father 2 Cocks of Hay value	o 1 6
4 th of y ^e same 5 Cocks of Hay by his Servants value	o 2 6
4 th of y ^e same by my Brother Will ^m . Note there was butt eight Cocks in y ^e whole, out of w ^{ch} he took four as above value	o 7 o
5 th took as much Hay in value	o 3 6
6 th took by my Brother Will ^m in hay in value	o 15 o
8 th took by my Brother Will ^m 6 Cocks of Hay value	o 3 o
9 th took by my Brother Will ^m in Hay value	o 3 o
29 th took by Brother Will ^m afores ^d for my ffather 27 Threaves of wheat value	o 6 o
30 th took by my Brother Will ^m 41 Threaves of Wheat & y ^e same day by my ffather 10 Threaves value	o 10 o
Taken away by my ffather 41 Threaves of Wheat	o 9 o

There is a similar list for the following month, the total for the two being £8 16s. 9d.

There are similar accounts in subsequent years.

From Minutes of Southern M.M. of Wiltshire (in D.)

Record of Friends travelling in Ireland 1759-1861

Concluded from vol. xv. page 145

1849

Mary Samuel Lloyd, Wednesbury; Susan Howland, and her husband, George Howland, an elder, New England Y.M.; Esther Seebohm, Yorkshire; Thomas Arnett, Indiana Y.M.; Barnard Dickinson, Colebrookdale, Isaac Robson, Huddersfield, and Lydia Ann Barclay, Aberdeen, to the Yearly Meeting; James Jones, New England.

1850

James Jones and Mary Samuel Lloyd to the Yearly Meeting and a few Meetings; Cordelia Bayes, Middlesex, and Sarah Squire, to the Yearly Meeting; Martha Thornhill, Yorkshire; Martha Gillett, Jr., Oxfordshire.

1851

Martha Gillett, Jr., since last year; William Matthews, Essex; John Meader and Elizabeth Meader, Providence, R. I.; Hannah Rhoads, Pennsylvania; Elizabeth Pearson, her companion, an elder; Joseph Buckley, Manchester, Mary Stacey, Tottenham, to the Y. M.

1852

Thomas Arnett, here also in 1849; Eli and Sybil Jones, China Mo. Mg., Vassalboro Quarterly Meeting, New England Yearly Mg., Isabel Casson, Isaac Robson, Richard F. Foster, Rachel Rickman, Priscilla Rickman, Margaret Abbott, Sarah Ann Doeg, to the Y. M.; Samuel Fox, Tottenham.

1853

Thomas Chalk, Kingston-on-Thames; Eli Jones to the Yearly Mg.; Lindley M. Hoag to the Y.M. and Munster Q.M.; William Forster, Harrison Alderson, Caroline Norton, Lucy Westcombe, to the Y.M.; Caroline Bottomley, Yorkshire; Lydia Neild, Lancashire.

1854

Caroline Bottomley and Lydia Neild, here since last year ; Jonathan Priestman and Rachel Priestman, Newcastle, she died at Waterford, 16th 7 mo. '54 ; James Backhouse, York, John Candler, John R. Seekings, Birmingham, to the Yearly Meeting.

1855

John Hodgkin, Tottenham ; Henry Hopkins, Yorkshire ; Hannah Allen, Stoke Newington (Munster Q.M.), to the Yearly Meeting.

1856

Eliza Paul Gurney, Norwich ; Robert and Christine Alsop, Stoke Newington, to the Yearly Meeting ; Sarah Squire, Reading ; John Philip Milner, Stockport ; Henry Hopkins, Scarboro ; Robert Lindsey, Yorkshire.

1857

Sarah Squire, here since last year ; Daniel Prior Hack, Brighton, to the Yearly Mg ; Sarah Dirkin, Holm Mo. Mg. ; Thomas and Elizabeth Chalk, Kingston on Thames ; Daniel Williams, Indiana.

1858

Daniel Williams, Susan Howland, New England, Joseph Thorp, Yorkshire, Henry Hopkins, Yorkshire, Margaret Abbott, Elizabeth Midgley, Alice Wright, Manchester, William Miller, Edinburgh, to the Yearly Meeting ; Jonathan Grubb, Sudbury.

1859

Jonathan Grubb ; Fowden Lawrence ; Eliza Sessions, to the Y.M. ; Mary Tanner ; William Tanner.

1860

Isaac Robson ; Anne Gardner ; William Matthews ; Margaret Abbott, Alice Wright, Thomas Pumphrey, Isaac Brown, Joseph Clark, John Ford, Joseph Jesper, Samuel Fox, John R. Seekings, to the Yearly Meeting.

1861

Benjamin Seebohm ; Anne Gardner (since last year), John L. Eddy, Ohio, James Backhouse, Ann Watkins, Edward Sayce, to the Yearly Meeting.

John Harrison at London Yearly Meeting in 1789



Y the courtesy of Walter Barrow, of Birmingham (a descendant of the writer), a typed copy of the narrative of the visit to Y.M. by John Harrison, of Liverpool, has been on loan in D.

John Harrison was a son of Benjamin Harrison, of Low Groves, Kendal and Frances Farrer, his wife, and was born at Kendal in 1762, thus he was twenty-seven years old when he attended the Y.M. of 1789. In the following year he married Jane Kay, of Warrington, daughter of John and Elizabeth (Gilpin) Kay. They had three sons and six daughters. John Harrison was a corn-merchant and lived at Mount Vernon, Liverpool. The original manuscript is in the possession of Miss Ethelinda Hadwen, of Duncans, Vancouver Island.

John Harrison left Liverpool, 24 May, 1789, astride his good mare Jane and he reached the "White Bare" in Basinghall Street, London, on the 29th.

Various incidents of the journey were noted : the Friends going on the same errand whom he met ; the inns where he put up and the wine he drank ("agreeable glass," "red port indeed very capital," etc.) ; a call on his relatives at Warrington ; and a visit to Hartshill, where, in company with "J. C." i.e., Joseph Crosfield, he viewed the oft described, wide prospect of country "in which we could count from 30 to 40 spires." The Sunday was partly spent at Leighton Buzzard where he and his companions, Thomas Cash of Coventry, Thomas Cash of Morley, Isaac Hadwen and Edward Bellis, were the guests of John Grant and his wife, "who made much of us . . . they being what I call very sincere Friends." Meeting began at 10, a small company, "T. Cash appeared very acceptably after which made a very pathetic prayer." Before leaving, the Friends met some of the Leighton members again at the Grant home.

John Harrison and his "bedfellow," E. Bellis, did much sight-seeing between the sittings of Y.M.

The whole City seems nothing but hurry and confusion & shall think myself very happy when I get from it as the Driving of Coaches &c. exceeds any description I could ever have formed.

The first meeting attended was the Ackworth General Meeting at Gracechurch Street,

in which were a many of the strongest debates I ever heard & very warm ones which was not very pleasing to me and I thought if the future sittings of the Meeting were not more unanimous in sentiments not much good could be derived.

On the Sunday, Gracechurch Meeting was "crowded beyond description," George Dillwyn and a woman Friend (name not known) "went to prayer" and John Story "appeared & stood long." Westminster in the afternoon was not so crowded "W. Jepson had a lively testimony to bear," and was followed by Ann Summerland, "one White from Ireland," and others.

Nothing of special interest is recorded of the first few sittings—"they were much crowded and very warm"—epistles read, committees appointed—"50 or 60 persons for drawing up the Yearly Meeting Epistles" and later answers to the Queries. Much time was spent over a proposition

to have the Yearly Meeting held at a fixed time. After debate on the subject with much warmth the meeting came to a conclusion to hold the ensuing yearly meeting at a fixed time, say, the third first day in the fifth month from time to time till the meeting shall conclude to alter it.

One morning our friend attended a meeting at Horslydown, which began at ten and ended at one—"the most satisfactory I have yet attended since I cam here." Sundry testimonies were borne by "Ann Summerland, A. Rigg, & M. Rooth."

At one sitting (dates are scarce) "the London and Middlesex Proposition came on respecting the settlement of Friends' Childer which Friends had been married out of Society.". At another sitting there was

a man named John de Maylaip that was come from France on purpose to attend these meetings if he could get admittance which was readily granted.

Several times appear hints of the slow progress made, but later,

I begun to see we should sooner get the business over than what I expected from the former days' works which indeed appeared tedious and irksome.

The next Sunday John Harrison attended meeting at Peel, "which was not very fully attended and its a Meeting I the least admire of any I have yet been to." John Story spoke at length. Later in the day he went to Devonshire House Meeting "a place I had not before been at . . . a very neat comfortable place."

On the following morning

A case was brought before the meeting respecting a Friend who had married a second wife three mos^s. after the decease of his former. Having brou^t the matter regularly before their meeting twice, and it would not do, he got married by a priest for which the meeting disowned them & he made an appeal to this meeting, & the Persons app^d. for hearing & judging of appeals bro^t in an ac^t the meeting had done right & being confirmed by the meeting the matter was fixed, after which they enquired into the state of Fr^{ds} property in diff^t parts of Jamaica and other Islands.

On the last day but one the sittings began at ten, adjourned at one till three, then Friends sat till 6.30, adjourned till 7.30 and "held till near 10 o'clock and a many Friends much spent and overdone." Next day the Meeting ended, and T. Hoyle and J. H. took a boat from London Bridge to Westminster "to see the king go in state to the House of Lords . . . which made indeed one of the most splendid appearances I ever beheld."

"E.B. was gone off for home in the coach having sold his horse to T. Palmer for £20," but J. H. had still some more sightseeing to do. Finally, he

retired to rest being desirous to get from the city early in the morning having paid all my bills & perquisites in order that I might leave the town with reputation & honour not knowing when I may have the opportunity of being here again & could I be supported with money to my request I could not wish to spend my time in this place without some employ or other as I should be quite wearied out without some other exercise than this of doing nothing. . . . As soon as Jane was ready I left the city not with reluctance being glad to set my face towards home.

On his homeward route our traveller passed through Oxford :

Oxford is a neat clean town and chiefly consists of people of Rank & I think one half of the place is Churches & Chapples for I counted to twelve spires & steeples & the students there cut a conspicuous figure in their long black Gowns & a kind of cape with a square cover on the top and in this a cluster of black fringe which hangs over ; a many of these are very good looking young men & appear with very grave countenances yet I do not admire their manners & way of bringing up, so that not being much charmed with Oxford I only spent about 1½ hours in the place while Jane got a bate.

Arrived at Coventry J. H. found it was

their great procession fair and the streets so crowded with people that it was with some difficulty I got to my Inn and got a stole for the mare. After this I went down to T. Cash's, got a glass of wine & then tea and they made me promise to take a bed which I accepted & before supper T.C. took a walk with me round the town, most part of which is very antient after which we returned and got supper. I found I. Hadwen just come. He left London the day before I did & came the direct way so that he must have rode very slow otherwise I must have done the contrary. After spending an agreeable evening we went to bed & in the morning T.C., I. Hadwen & myself went to breakfast with widow Brinsdon and her daughter Hannah who is an agreeable young woman. After this I went to see the mare & T.C. along with me, we took several walks in and about the town during the forenoon and at 10 o'clock looked into a Friends' house where we got some refreshment say cold ham, & Plumb Pudding & our liquor was some of the choicest ale I ever got, which the kind Friend called Old Tom. After this we called to see two maiden fr^{ds} where we got a little more Plumb Pudding & some currant wine so that I had not much appet^e for my dinner where we dined say at W. Cash's who lives in a very neat place & the whole of them are indeed very kind friends as ever I met with & T. Cash's wife is a most pleasing woman.

Set out for home, having been absent therefrom three weeks and two days.

On Christian Fellowship from the Epistles of George Fox

"Mind that which is pure in one another, which joins you together." p. 12.

"Therefore, all Friends, obey that which is pure within you and know one another in that which brings you to wait upon the Lord." p. 70.

"And, Friends, meet together and know one another in that which is eternal, which was before the world was." p. 115.

"Feel the power of God in one another. p. 128."

"None may stand idle out of the vineyard, and out of the service, and out of their duty ; for such will talk and tattle, and judge with evil thoughts of what they in the vineyard say and do." p. 235

John Howard on Ackworth School

HAVING in many of the schools I have visited observed, among other irregularities, the *rudeness of the boys*, and being persuaded that *no instruction* is given them relative to a decent and becoming *deportment*, perhaps hints may be taken for their improvement in this respect from some of the *rules* of the *excellent* institution of the Quakers, at *Ackworth in Yorkshire*, for the education of children of their persuasion, which I here copy.

"INSTRUCTIONS TO SCHOOL MASTERS.

" That the schools, during the summer season, open at half after six o'clock in the morning, and in the winter at half after seven o'clock, and that they close at eight ; that after breakfast they open at nine and close at twelve, that after dinner they open at two and close at five. These times to be observed as near as conveniently may be.

" That they observe that the children come into the schools when the bell rings, in a quiet and becoming manner, with their faces and hands clean, hair combed, and take their seats at the time appointed.

" That the boys be instructed in spelling, reading and English grammar ; that after dinner, the boys who attended the writing masters, shall attend the reading masters ; and the lads who attended the reading masters, shall attend the writing masters.

" In order that punishments may be inflicted with coolness and temper, and in proportion to the nature of the offence, the following method is agreed upon *viz.* : That the treasurer and each master keep a book, and minute down offences committed within the day ; that once a week, or oftener, they meet together and inspect these books, and administer such punishments as may be agreed upon, using their endeavours to convince the children that the only purpose of correction is for their amendment, and to deter others from the commission of the like offence.

" That they sit down with the children and family on 1st day (Sunday) evening, reading to them, or causing them to read suitable portions of the holy scriptures, and other religious books, the treasurer and principal master selecting such parts and subjects as are most instructive, and best adapted to their understandings.

" That they in *particular* endeavour, by divine assistance, to impress upon the minds of the children the necessity of a strict adherence to truth, and abhorrence to falsehood, as well as a remembrance of their Creator in the days of their youth ; having the fear of the Lord before their eyes, which will preserve under the various temptations to which they are incident, and lead to the enjoyment of real happiness by keeping a conscience void of offence towards God and towards Man.

**"GENERAL RULES to be strictly observed by all the Boys at ACKWORTH
SCHOOL, and to be read to them once a month.**

" That they rise at six o'clock in the morning in the summer, and at seven o'clock in the winter, and dress themselves quietly and orderly, endeavouring to begin the day in the fear of the Lord, which is a fountain of life preserving from the snares of death.

" That they wash their faces and hands, and at the ringing of the bell, collect themselves in order, and come decently into the school ; that they take their seats in a becoming manner, without noise or hurry, and begin business when the master shall direct.

" That they refrain from talking and whispering in the school, and, when repeating their lessons to the master, that they speak audibly and distinctly.

" That they should not be absent from school, nor go out of bounds without leave.

" That when the bell rings for breakfast, dinner or supper, they collect themselves together in silence, and in due order, having their faces and hands washed, their hair combed, etc., and so proceed quietly into the dining room, and eat their food decently.

" That they avoid quarrelling, throwing sticks, stones and dirt, striking or teasing one another ; and they are enjoined to complain not of trifles ; and when at play to observe moderation and decency.

" That they neither borrow, lend, buy, nor exchange without leave, and that they strictly avoid gaming of all kinds ; that they never tell a lie, use the sacred name irreverently, nor mock the aged or deformed.

" That when a stranger speaks to them they give a modest audible answer, standing up, and with their faces turned towards him.

" That they observe a sober and becoming behaviour when going to, coming from, and in religious meetings.

" That their whole conduct and conversation be dutiful to their masters, and kind and affectionate to their school fellows and that in all cases they observe the command of Christ, *All things whatsoever ye would that men should do unto you, do ye even so to them.*

" That in the evening they collect themselves and take their seats in the dining room, and after answering to their names when called over, and attending to such parts of the holy scriptures and other religious books, which may be read to them, they retire to their bed chambers, and undress with as much stillness as possible, folding up their clothes neatly, and putting them in their proper places ; and they are tenderly advised to close as well as begin the day, with the remembrance of their gracious Creator, *whose mercies are over all His works.*"

The *instructions* to school mistresses ; being similar to those for school masters ; and the *general rules* being nearly the same for girls, I omit copying them.

I cannot better conclude this subject than in the words of my learned, much respected and honoured friend Dr. Price.

" Seminaries of learning are the springs of society, which, as they flow foul or pure, diffuse through successive generations *depravity* and

JOHN HOWARD ON ACKWORTH SCHOOL 31

misery, or on the contrary, virtue and happiness. On the bent given to our minds as they open and expand, depends their subsequent fate ; and on the general management of *education* depend the honour and dignity of our species."

From *An Account of the Principal Lazarettos in Europe*, by John Howard, F.R.S., Warrington, 1789, p. 122.

At *Ackworth*, near Pontefract, there is a school belonging to the people called Quakers,¹ in a healthy and fine situation. The house was built as an appendage to the foundling hospital, but was purchased (for about £7,000) at the desire of that excellent man *Dr. Fothergill*, and intended for the education, maintenance and clothing of children of both sexes whose parents are *not* in affluence. They are instructed in reading, writing and accompts, and the girls in knitting, spinning, plain needle-work and domestic occupations. A small part of every day is devoted to silent and serious thoughtfulness which does not seem tedious or irksome to the children, for they are habituated from their early infancy, at stated times, to silence and attention.

The house is a good and spacious building, and well adapted for the proper separation of the boys and girls. No children are admitted younger than nine years of age, except orphans, and but few remain in the house after they are fourteen. As the school is partly supported by donations and legacies the expense to the parents is easy (about eight guineas a year for each child). The general average number of children is three hundred and ten. From the 18th of October, 1779, to the end of 1787, nine hundred and ninety-two children have been admitted. Of these only twelve have died ; three of them by the small pox in 1782, in the natural way. Of thirty-two who were inoculated, none died.

At my visit, January 10th, 1788, there were one hundred and sixty-two boys, and one hundred and eight girls, neat and clean at their several employments, and the school rooms were in great order. The children were calm and quiet, and their countenances indicated that this did not proceed from fear of the severity of their masters or mistresses. (I well remember an expression of the doctor's to me with reference to this school, "we have got a person at the head of it, who is made for the purpose".) Their bedrooms were clean and in order ; the children (properly) lie on hair mattresses and in each room is an usher or mistress. I omit the diet table, because I do not approve of beer for children nor of meat oftener than once or twice in a week.

From *An Account of the Principal Lazarettos in Europe*, by John Howard, F.R.S., Warrington, 1789, page 197, footnote to Pontefract Town Gaol.

¹ This much respected people, with whom I have passed many agreeable hours of my life. I trust will believe me when I say I cordially join in opinion with Dr. *Percival*, who in his *Dissertations* says, "The people *improperly* because *opprobriously*, called *Quakers*, certainly merit a very high degree of esteem from their fellow citizens, on account of their industry, temperance, peaceableness, and catholic spirit of charity." To which I will add, as an amiable property, their uncommon neatness in their persons and houses.

Too Many Books Published

The following outcry against a super-abundance of Quaker publications is taken from the original in D. It shows incidentally the sale-price of Friendly tracts:

Sistr

J have Recd some bookeſ this weeke & J ſend ſome of them to amongeſt yo^u i doz. of Francieſ Howgillſ^x att 1ſ. 9d three of ye Answer to Gilpinſ booke² att 9d & 3 of ye answers to ſalleſ Earand³ att 10d & 3/s 6d before is [? in] all 6/s 10d, theſe of Gilpinſ & ſaleſ Earand is Reprented,⁴ but by whose order J doe nott know, but he hath ſent me fiftie of ether ſortt, and J doe nott know wheare to putt any of them of, for theier is noe friends heare yt J can putt anie of them tow, & they are wearie of Recaiveinge any of the new ones & ye people of ye world att pſent will nether looke of bookeſ nor paperſ, J would know whether thou haſt Recd the letter w^{ch} was dated 28th of iith moth which had yt paper in of an account, ſoe wth my love to all that are faithfull wth ye J Rest

thy deare Brother in
his measure

Kendall ye 1th of
the 12th month 54/

THO : WILLAN

Addressed :—ffor
Margrett ffell att
Swarth moore
this ddd

¹ This was, doubtless, *A Woe against the Magistrates, Priests and People of Kendall*, etc., and ſigned F.H. Eight pages, printed in 1654.

² Christopher Atkinson, of Westmorland, wrote *The Standard of the Lord Lifted up against the Kingdom of Satan, or, an Answer to a Book Entituled "The Quakers Shaken," written by one John Gilpin, with the help of the Priest of Kendal*. Edward Burrough contributed a Preface and a Postſcript was ſigned by seventeen Friends who were prisoners at Kendal.

³ George Fox wrote *Saul's Errand to Damascus*, etc., first printed in 1653. The "Answer" is entitled *A Brief Reply to ſome part of a very ſcurrulouſ and lying Pamphlet called Saul's Errand to Damascus*, etc. It forms an addendum to Francis Higginſon's *Brief Relation of the irreligion of the Northern Quakers*, etc., printed in 1653; the whole piece occupies 80 quarto pages.

⁴ Gilpin's book was reprinted in 1653. George Fox's *Saul's Errand* was reprinted ſeveral times in 1654 and 1655.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

* John Mahler, the author of *Lead Thou—The Record of a Spiritual Journey* (Oxford : Blackwell, 8 x 5½, pp. viii+71, 3s. net), writes (page 28) :

"Emlyn Davies and I decided on a short holiday at Bournemouth. Sunday morning we passed the Quakers' Meeting House. It brought back memories of my school-days at Kendal, and more especially of my dearly loved and revered Headmaster, Henry Thompson, who had quite recently died at the ripe age of 81, buoyant and youthful in mind and spirits to the very end. That drew me in. My chief intention was to speak a word of love and gratitude. But my courage somehow failed me and I left the meeting with that word unsaid. As we walked away, I told Emlyn that what had chiefly kept me back was the uncertainty as to what exactly was meant by 'the spirit moving one to speak,' and as to whether speech might only be permitted to members of the Society. He said : 'Do you see this elderly gentleman and his daughter in front of us ? Ask them, they were at the meeting.' I demurred on the ground that they were perfect strangers. But he said : 'Twice they've gone down a side street and come back just in front of us. This means something. Ask them.' Finally I did. It turned out to be Mr. J. Allen Baker, M.P., and his daughter."

On a subsequent page we read of The Collegium and its secretary, our Friend, Lucy Gardner, of 92, St. George's Square, London. We are glad to find that, though something prevented his speaking in the Bournemouth meeting, it was at Swanwick that "the chairman for the day, a Quaker," suggesting a short silence, opened the way for him to speak.

Headley Brothers, 72, Oxford Street, London W.1., announce a new series called the Christian Revolution. The volumes are of varying sizes, the first being *Lay Religion*, by Henry T. Hodgkin. "The book is a protest against leaving the discussion of religious questions in the hands of specialists—the answer of the Christian religion to the fundamental demands of human nature is set forth in a simple non-theological way."

Rev. G. W. C. Ward, of Nottingham, has presented a copy of his *Memoir of Frederick Richard Pyper, M.A.* (Nottingham : Saxton, 8½ by 5½, pp. cxlii. + 86). F. R. Pyper (1859-1915) was one of many clerical descendants of Friends ; he claimed both Barclays and Bevans in his ancestry. He was curate at Brighton and Nottingham, vicar in Sutton-in-Ashfield and Nottingham and rector of Bestwood Park, Notts. He was poet as well as preacher, and a selection of verses closes this interesting biography. One poem is here reprinted :

* Not in D.

**MISSIONARY HYMN
THE BELATED FLOCK**

And other sheep I have which are not of this fold ; them also I must bring and they shall hear my voice ; and there shall be one fold, and one Shepherd."—John x. 16.

The day is fast declining,
Its hours are almost told ;
Methinks I see a Shepherd stand
Beside a half-filled fold ;
And as the mists of evening rise,
And shadows onward creep,
I can see Him strain his anxious eyes
To find His missing sheep.

I hear Him calling, calling ;
(The cliffs give back His cry)—
" Come home, come home, ye wanderers,
Oh, wherefore will ye die ?
The darkness falls on fen and rock,
And swift the torrent rolls ;
Return, return, My wayward flock,
To the Shepherd of your souls."

And now He eyes His loved ones,
Who, safe in shelter warm,
Have found in Him a hiding place,
A shelter from the storm.
No hurt they fear, for there He stands,
And, as on Calvary's hill,
He stretches wide His piercèd hands
To shield them from all ill.

And now, with face more wistful,
He thinks on those that stray,
His other sheep, outside the fold,
Yet dear to Him as they :
And down into the valleys dim,
And o'er the hil's He crossed,
He bids His shepherds follow Him,
To seek and save the lost.

I hear His pleading accents,
" Cling not too close to home,
But out into the highways go,
And gather all who roam ;
Tell them the gate is standing wide
For all who mourn their sin ;
Fetch home the souls for whom I died ;
Compel them to come in."

O Thou, Good Shepherd, hasten
The time by Thee foretold,
When all God's Israel shall be saved,
One flock within one fold ;
When long-lost sheep from every land
Stream homeward at Thy call,
And none shall pluck them from Thy hand,
Thou Saviour of us all.

How lovely on the mountains
 The message of the Cross !
 The feet of them that preach Thy peace
 And count all else but loss !
 Let us but hear Thy voice, we pray ;
 Let us Thy glory see ;
 That we, with cleansèd lips, may say,
 " Lord, here am I, send me."

(c. 1908)

Tune. *The Cross of Jesus.* (Sankey)

Ethel M. Ashby has an article—"Ideals and Practice. The Society of Friends among Russian Refugees" in the Nov.—Dec.—Jan. no. of *The Russian Quarterly* (ann. subs. 3s. Editor, 1, Outram Road, Southsea).

The work of Friends in assisting the coloured people of America to settle themselves in districts where their advancement would be promoted, is afresh illustrated in *A Century of Negro Migration*, by Carter Goodwin Woodson, Ph.D. (Washington, D.C., Association for the Study of Negro Life and History, 8 by 5½, pp. 221.)

In *The Pennsylvania Magazine* for July 1918 (vol. 42, no. 167) there is an account of the Loganian Library and also a copy of a letter from Henton Brown and Dr. John Fothergill, to James Pemberton, dated London, 4 mo. 8, 1766, respecting Benjamin Franklin and the Stamp Act.

Readers of literature on Natural History subjects will want to see Samuel N. Rhoads's late catalogue *Auduboniana and other Nature Books*, no. 39, pp. 106, to be had at 920 Walnut Street, Philadelphia, Pa.

The last issue of the *Bulletin of F.H.S. of Philadelphia* brings volume eight to a close. There are references to Nathanael Greene and Jacob Brown in connection with notices of them in THE JOURNAL, xv. 48. A. C. Thomas's review of books is always interesting reading. We are in close sympathy with the following paragraph which closes his notice of the Swarthmore Lecture—"The New Social Outlook":

"Without in the slightest degree questioning the need or the duty of the Church to take an active part in forwarding movements for the betterment of social conditions, the Church should continue to see to it that the spiritual is not minimised. Where external needs are intensely great there is always a danger of overlooking, for the time at least, the needs of the soul, and this tends to become a habit."

In Beatrice Harraden's latest story, *Where your Treasure is*, there are frequent notices of Friends' work on behalf of the victims of the late war. (London : Hutchinson, 7½ by 5, pp. 256, 6s. 9d. net.)

The Curtis Publishing Company, of Philadelphia, has presented to Friends' Reference Library a copy (no. 10 of a numbered edition of 475 copies) of *The Collection of Franklin Imprints in the Museum of the Curtis Publishing Company*, with a short title Check List of all the Books, Pamphlets, Broadsides, etc., known to have been printed by Benjamin Franklin, compiled by William J. Campbell, A.M., M.D., Ph.D., president of the City Historical

36 FRIENDS AND CURRENT LITERATURE

Society of Philadelphia (11*½* by 8*¾*, pp. 333). This is a valuable addition to the Library; it has been carefully studied by the Librarian, and the few Quaker items previously unknown transferred to the card-catalogue as items of information. It is interesting to note that the first and last known issues from Franklin's press are Quaker—Sewel's "History," 1728, of which the first portion was printed by Samuel Keimer, and Thomas Letchworth's "Morning and Evening's Meditation," 1766, printed by Franklin and Hall.

This useful book was presented on the suggestion of Allen C. Thomas.

While the readers of THE JOURNAL have had before them, by favour of Mrs. E. G. Bell, of Lurgan, extracts from the Goff letters, another series of letters, edited by Miss Margaret Ferrier Young, of Dublin, has been passing through the pages of the *Journal of the County Kildare Archaeological Society**—"The Shackleton Letters, 1726-1783." There are letters from Roger Shackleton of York, and his son William, and from various members of the Ballitore household. The compiler writes appreciatively of the services to the country of the early Quaker settlers, but we cannot follow her when, writing of the family harmony, "deferring to father and mother," and dealing for marrying out, she adds :

"Now, alas, that is all changed and young Friends are much like other young people following their own sweet wills, with a corresponding loss to the Society."

We have not yet been told where these letters are preserved. If they are printed *verb. et lit.* the spelling is in contrast with that of the Goff letters.

**Chapters from my Life with special Reference to Reunion*, by Sir Henry S. Lunn, is a very interesting book (London : Cassell, 8*½* by 6, pp. xii + 422, illustrated, 10s. 6d. net). Among Dr. Lunn's friends and helpers was Sir Jesse Herbert (1851-1917) of whom we read :

"Beginning life as the son of a minister of one of the minor Methodist bodies, [Jesse] Herbert was handicapped as a young man because of some strange scruples which his father had. His father held that it was quite right for single ministers to be paid for their services, but that when a man married he ought to earn his own living. He resigned his position in the ministry and earned his living by his own hands, but had no money to spend on the education of his son.

"Herbert was possessed of great intellectual powers, and in the poverty of his boyhood began to earn money by writing for 'The Christian World' and other papers. With this money he bought his first books, and a little later by some accident he came to know Auberon Herbert, with whose family he was distantly connected, and he gave him the run of his library. Herbert worked hard, took his degree at London University, and then qualified as a barrister.

"During his studies he was attracted by the Society of Friends and became a convinced member. He settled down at Birmingham, and rapidly secured a considerable practice there. He was closely associated with Joseph Chamberlain and Jesse Collins in their Radical days. When the Home Rule campaign began he remained a Gladstonian, and his practice vanished. For a time he was legal adviser to the Chinese Government in South China. After his return from China, Mr. Cadbury was asked by Mr.

¹ Vol. ix (1918). Hon. Editor: Thomas Ulick Sadleir, The Office of Arms, Dublin Castle.

Herbert Gladstone if he could recommend a man to reorganise the Liberal party which had just suffered its great defeat of 1895. Mr. Cadbury recommended Jesse Herbert, and he then entered upon the work in which he achieved the triumphant success of the election of 1906 after many years of arduous toil.

Sir Edward Fry is mentioned—"the distinguished judge whose career has added fresh lustre to the record of that great Quaker family."

Recollections of Henry Brady Priestman, by his wife, Alice Priestman, privately printed, 1918, 4to., pp. 143, illustrations and pedigree; presented by the compiler². H. B. Priestman was born at Thornton-le-dale in Yorkshire in 1853, and is now, and has been for many years living in Bradford. He has held many official positions in his adopted city and was clerk of London Yearly Meeting in 1911 and 1912. The book, mostly drawn from printed sources, divides itself into these sections—Introductory, Society of Friends, Adult Schools, Friends' Provident Institution, Peace, Temperance, City Guild of Help, General Booth's "Darkest England" Scheme, Politics, Education, City Council, Literary, Recreations and Travel.

* In *The Expository Times* of February, there is an article by Edward Grubb,—“Faith and Facts.”

The *Friends' Quarterly Examiner* for First Month has an historical article on the two volumes of the works of Morgan Lloyd (copy in D), by John E. Southall, and also a timely paper by A. L. Littleboy on “Quaker Embassies a Century ago.” The proof reader might be encouraged to give somewhat more careful attention to his work—typographical errors occur too frequently for a magazine of this character.

* In December, 1916, “The Nation” (London) announced a series of prizes for essays on “The idea of public right as the governing idea of European politics . . . how can it be translated in concrete terms?” The essays for which prizes were awarded have appeared as *The Idea of Public Right* (London: Allen and Unwin; New York: Macmillan, 8 $\frac{3}{4}$ by 5 $\frac{1}{2}$, pp. ix. + 324, 8s. 6d. net). One essay in Division Two (for teachers and speakers) is written by our friend Charles Sturge, son of the late J. Marshall Sturge, for many years at Paradise House School, London, and now of St. George's School, Gosforth, Northumberland.

* In *The Socialist Review* for Jan.—March, there is an article by J. T. Walton Newbold, M.A., a London Friend, entitled, “Who's Who on Wall Street.”

Another volume of verse comes from the pen of William King Baker—*The Birth of Love* (London: Oliphants, 7 $\frac{1}{2}$ by 5, pp. 214, 6s. net). The author describes the object of his book thus:

“The aim of this poem is the discovery and disclosure of the supreme influence in the life of the human race—which has given inspiration and

² Mrs. Priestman died on the 4th of February. See *The Friend*, 21st of February.

character to all its greatest efforts, is the theme of every worthy romance, and the sum of most human philosophy—the power and blessedness of love in woman: her nature, her surpassing gifts, and her great destiny in the harmony of God." Copy presented by the author.

The articles by S. Edgar Nicholson, on *Friends and World Reconstruction*, which appeared in "The American Friend," have been reprinted and may be obtained at ten cents per copy, from the author, Richmond, Indiana.

* The work of the First British Red Cross Unit for Italy, in which several Friends were engaged, is described in *Scenes from Italy's War*, by George M. Trevelyan, commandant (London : Jack, 9 by 6, pp. 240, 10s. 6d. net).

Recent Accessions to D

JN 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:

From the Land of Dreams, by John Todhunter, Talbot Press, Dublin, 141 pp. 1918. John Todhunter (1839-1916) came of a Quaker stock, originally from Cumberland. "They were seafaring folk. His great grandfather was a Whitehaven shipowner who sailed his own ships. On one occasion he was presented by the underwriters of Liverpool with a piece of plate in recognition of his seamanship and gallantry in saving the ship 'Ellen' in difficult circumstances. John Todhunter's grandfather settled in Dublin in the timber trade. His mother was one of the Limerick Harveys. He went to school first at Mountmellick and afterwards at the Friends' School, York. When the serious business of life began for him—it began at sixteen years of age—we find him working in business houses in Dublin, Pim's and Bewley's, but before long he gravitated to Trinity College, where he entered the Medical School. He took his M.B. degree in 1867, and the M.D. in 1871, but before the latter date he turned his attention to literature and will be known in the future as a poet." (Information from Introduction.)

Todhunter was certificated as a Friend from Dublin to Limerick in 1860, from Limerick to Dublin in 1862, from Dublin to Westminster and Longford M.M. in 1877. He resigned his membership. He died in London. (Information from Edith Webb, per J. Ernest Grubb.)

The Growth of English Drama, 1914, by Arnold Wynne, M.A., a Friend, of the South African College, Cape Town, who lost his life in the war, 9th April, 1917. Presented by Geraldine Wynne in memory of her brother.

Indiana as seen by Early Travellers is a collection of reprints from books of travel, letters and diaries, prior to 1830, selected and edited by our Friend, Harlow Lindley, secretary to the Indiana Historical Commission. Published in 1916, 596 pages. Presented by the compiler.

Ella K. Barnard, of West Grove, Pa., has presented the following : *Retrospect of Western Travel*, by Harriet Martineau, 2 vols., New York, 1838 ; second series of *Letters from New York*, by L. Maria Child, New York and Boston, 1846 ; *Poems of John G. Whittier*, Phila., etc., 1838.

The Pearl of Great Price, by John Ashby, 1845, from the library of the late Ellen Taylor, of Isleworth.

The Excellent Privilege of Liberty and Property, being a reprint and facsimile of the first American edition of Magna Charta, printed in 1687, under the direction of William Penn, by William Bradford, Philadelphia, printed for the Philobiblon Club, 1897. This valuable reprint, one of one hundred and fifty only, was presented by Haverford College, *per* Allen C. Thomas.

Of the Imitation of Christ, by Thomas à Kempis, translated by John Payne, 3rd ed. London, 1785, with other books from libraries of Cheshire M.M. *per* Charles J. Holdsworth.

The Garland. Selections from various Authors, by Eliza Paul Gurney, Phila., 1879.

A Perpetual Calendar showing the Times of Holding the Quarterly, Monthly and other Meetings of Friends of London and Middlesex, constructed by R. G. G. in 1810. Presented by J. E. Wilsor of Ilkley.

A History of Stanbury, 1907. Presented by Robert H. Marsh.

David B. Updegraff and his Work, by Dougan Clark and Joseph H. Smith, Cincinnati, Ohio, 1895, 318 pp. From the library of the late Charles Roberts.

The New Puritan, Life of Robert Pike (1616-1706), the Puritan who defended the Quakers in New England. New York, 1870, 237 pages.

The Yorkshireman, edited by Luke Howard, 5 vols, London, 1833-37. Presented by William Harvey.

Sutcliff's Travels, Phila. ed. 1812. Presented by Friends' Library, North Sixteenth Street, Philadelphia.

A Clear Discovery of the Errors and Heresies of the Roman Catholicks and Socinians, with a remark upon the Quakers Principles, by a Lover of Truth, preface signed L. T. 214 pp. London, 1700.

Further books in Chinese have been received from Isaac Mason, of the Christian Literature Society of Shanghai—among them *Pictures of Church History*, by Tylor and Hargrave, and *Quaker Biographies*, selected and

prepared by Isaac Mason, containing lives of George Fox, William Penn, John Woolman, Stephen Grellet, Elizabeth Fry, Joseph Sturge, John Bright, Isaac Sharp, Rachel Metcalfe, and Mary J. Davidson.

Life in the Old Home is a simple lively account of Edward and Tacy Foulke and Susan Foulke, at Penllyn, Pa., in the early part of last century, written by Hannah Jones Foulke (1831-1916), who married Francis Bacon, and printed by her son, Francis L. Bacon of Germantown, as a Christmas gift among his relations, 1916. Presented by F. L. Bacon.

A lively and discriminating account of Y. M. 1862, by John S. Rowntree. Presented by his family.

Quakerism and Industry, being the full record of a Conference of employers chiefly members of the Society of Friends, held at Woodbrooke, nr. Birmingham, 11th to 14th April, 1918, together with the Report issued by the Conference. Presented by J. Edward Hodgkin, the editor.

Fables and Illustrations, by Joseph Southall, 1918. Presented by the Author.

Bradshaw's *Railway Companion*, 1844. Presented by A. Marshall Box.

Memoir of Josiah White, showing his connection with the introduction and use of anthracite coal and iron, and the construction of some of the canals and railroads of Pennsylvania, etc. By Richard Richardson, 135 pp. Philadelphia, 1873. Presented by Haverford College. Josiah White (1781-1850) was a Friend, of New Jersey; he did much to develop the material resources of Pennsylvania, despite much doubt and opposition. He was the donor of the money which established White's Manual Labor Institutes of Iowa and Indiana, see "The Quakers of Iowa," 1914, pp. 215-231.

A Memoir of the Life and Character of Philip Syng Physick, M.D., by J. Randolph, M. D., Phila., 1839, 144 pp. Presented per A. C. Thomas. Dr. Physick (1768-1837), the Father of American Surgery, President of the Philadelphia Medical Society, etc., was of Quaker descent, though not a member of the Society. He was a lifelong Philadelphian. He received his early education in the academy of Robert Proud, in South Fourth Street, while he boarded at the house of John Todd, the father in law of Dorothy Madison. He studied at Edinburgh and Joseph Smith included his thesis—"Dissertatio Medica inauguralis de Apoplexia," 1792, in his "Catalogue of Friends' Books." In 1800 Dr. Physick married Elizabeth, daughter of Samuel Emlen. Rebecca Jones refers to this marriage in her "Memorials," but there is some discrepancy in regard of the children of the marriage.

Life of Friedrich List and Selections from his Writings, by Margaret E. Hirst, a Friend, of Saffron Walden. London, 1909, 353 pp. Presented by the Author. Friedrich List (1789-1846) was a tariff reformer, of Germany.

Public General Acts, 1917-18.

Records of James Jenkins

OUR readers will meet from time to time quotations from and references to a manuscript to which we have given above short title. The full title page is

THE
RECORDS AND RECOLLECTIONS
OF
JAMES JENKINS

Respecting himself and others, from 1761 to 1821, being a period of sixty years, with additions tending to illustrate the whole.

“ I still had hopes
Around my fire, an evening group to draw,
And tell of all I felt, and all I saw.”

“ Blame where we *must*, be candid where we *can*.”

“ The *dead* cannot be scandalized—what is said of *them* is history.”
JOHNSON.

In harmony with the sentiments expressed in above quotations, James Jenkins wrote over one thousand quarto pages and his work is of great value to the historian and student of Quakerism. In his opening remarks, J. J. wrote : “ Having in this work said so much of many who were members of our religious Society, I ought to explain *why* I have so widely departed from the usual mode of Friends, by stating *both* sides of the characters which I have attempted to display. Long founded, and I believe almost general is the complaint that we have scarcely any such thing as biography amongst us. Friends who have written their own Journals have prudently avoided a delineation of their own characters, and when it has been done by others it is rarely any other than eulogy, and often of the warmest kind.”

Hence we may expect to find, and are not disappointed, candid and free remarks about many Friends, giving decidedly fresh views of their characters. Some statements are too intimate to reproduce, and others may be coloured by personal feelings of the writer, but many give us valuable sidelights on persons who passed across the stage of life in view of the writer and others of whom he had received information. The index contains over one thousand names.

Here is a description of Sarah Crawley (1717-1799), as a specimen of a personal reference to an English Friend :

“ Sarah Crawley I well knew. She lived to the age of 81 and died in apartments at that despicable part of the town, called Cow Cross, West Smithfield, after living many years in the decent and salubrious town

of Hitchin in Hertfordshire. For a migration so unaccountable she pleaded the feelings of duty and that surely was sufficient reason.

"She was a minister, I believe generally esteemed amongst us, but her *manner* of delivery was extremely unpleasant. Her voice was harsh and grating, and her cadence the music of dissonance. The feelings which this excited I often strove to suppress, but I strove ineffectually. I could not possibly overlook the *manner* in the *matter*, as I thought it my duty and much wished to do ; but it was like administering good wine in a wooden spoon—the former grateful to the palate, but the latter, to the lips and the tongue, unpleasant even to aversion."

Again :

"In the years 1771 and 1772 our Meetings [J. J. was then resident in Ireland] were visited by William Hunt and Robert Willis, both ministering Friends from America :—the former was a cheerful, indeed very agreeable fellow-traveller to Robert Dudley and myself for many miles. Robert Willis was a man of extremely wild and rustic appearance. I remember that in his address to Friends at our week-day meeting, he told them bluntly that they were "an idle company, and an indolent company," probably without being conscious of the glaring tautology. With great truth he might have added you are a *snuffy* company, and some of you take it nastily. They were also a *wigged* company, there being scarcely a man friend without. In this respect they were as superfluously dressy as their English brethren. I believe that I might say truly many hundred *plain Friends* abandoned the finest heads of hair to take to wigs, of *course*, to a *superfluity*. But they differed from the plain Friends of England by some wearing dark blue coat and waistcoat, black breeches, gay, speckled stockings, large silver buckles, great projection and display of wig above the shoulders ; and all this with a plain triangular hat, such as Thomas Corbyn [hatter of London] himself might have worn. In winter, instead of greatcoat, long cloaks were generally worn by men, that cover'd arms and all."

Here is a criticism of American Friends who came over to Europe in 1784 :

"The war with America being ended, and (as I saw it expressed in a letter written by Will^m Rathbone of Liverpool) 'the word of God no longer bound,' in the course of this year we received the religious visits of many American Friends. . . . The gifts of some of these were so small, as to be a matter of surprise to not a few Friends that they should have felt a concern (and their American Friends concurred therewith) to 'put their small sickles into so large and distant harvest field.' It may be said what perhaps could not be asserted of the same number of preachers of any other Society in the world—not any two were alike with respect to their *mode* of address, for each had their own exclusive tone, and in point of melody, one was as a flute, another a clarionet, a violin, french-horn. &c."

James Jenkins (c. 1753-1831) was born, amid scenes of drunkenness and violence, at Kingswood, near Bristol, and was sent up to London at about nine years of age. Here he was under the care of John and Frances Fry. Later he went to the boarding school of Joseph Shaw at Highflatts, "one hundred and ninety miles from London," most of which he traversed on

ANECDOTES RESPECTING JAMES GIBBONS 43

foot. In 1768 he was resident at Woodbridge with Hannah Jesup, a grocer, and when his mistress became Mrs. Robert Dudley and removed to Ireland, he accompanied. He settled in London in 1779. "He had a succession of commercial disappointments and failures over many years" (*F.Q.E.* January, 1902). His wife was Eliza Lamb of London.

Anecdotes respecting James Gibbons

The following serves as an illustration of the fact of the superior education of the Quaker to that of others in a similar position in life :

James Gibbons was well known among the people as a man of great learning. While the British army was yet in the county [Chester County, Pa.], after the Battle of Brandywine, some officers were one day making merry at a wayside inn, and criticising the " ignorant country boors in rebellion against their King," when the innkeeper happened to see Mr. Gibbons driving up the road. Turning to his guests, he exclaimed :

" I'll wager twenty pounds that the first farmer who drives past this inn can speak more languages than the whole set of you put together ! "

" A bet ! " they cried, and the money was staked.

Soon after, Mr. Gibbons stopped to water his horse, and one of the party, saluting him in French, was civilly answered in the same tongue. Another, in bad Spanish, asked him if he were a Frenchman, and was told, in excellent Spanish, that he was born in Chester County. After putting their heads together, one of the party aimed at him a quotation from Horace, when they found, to their amazement, that the plain-looking farmer was a good Latin scholar. By this time Mr. Gibbons found that he was on trial, and put the whole party to rout by a volley of Greek, which none of them could understand. The happy inn-keeper won his bet, and the farmer went on his way.

Meeting three officers on the road one day, they accosted him thus :

" Well, Abraham ! " said one.

" Well, Isaac ! " said another.

" Well, Jacob ! " said a third.

He checked his horse and replied : " I am neither Abraham, Isaac nor Jacob,—but Saul, the son of Kish, sent out to seek my father's asses, and lo ! I have found three ! "

From *Life of Abby Hopper Gibbons*, by Sarah Hopper Emerson, New York, 1897, vol. i. p. 45.

James Gibbons (1734-1810) was the third of that name and a descendant of John Gibbons, a Friend who emigrated from Wiltshire and settled in Chester County, Pa., about 1681. John and Margery, his wife, were disowned for espousing the cause of George Keith. James Gibbons had twelve children. Three sons survived him, one being Dr. William Gibbons (c. 1781-1845), who settled at Wilmington, Del., where he soon rose to the head of his profession. Of his family of thirteen, James Sloan Gibbons (1810-1892), author of the well-known verses, " We are coming, Father Abraham," was the second son (see vol. xiv. pp. 45, 79).

Notes and Queries

KEY TO ABBREVIATIONS

D.—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

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

F.Q.E.—Friends' Quarterly Examiner.

A CERTIFICATE RESPECTING
GILES FETTIPLACE, 1691.—
“These are to Certifie All whome it may Concerne that wee doe owne & declare that Giles fettiplace of Colne St Aldwyne in the County of Glou' is a protestant Dissenter of & belonging to a Congregation in the Towne of Cirencester in said County Comonly called by the name of Quakers.

“In witnes whereof wee have hereunto sett our hands & seales the one and twentieth day of March, Ano Dmi., 1691.

“RICHARD BOWLY
“WILLIAM DREWETT
“JOHN STEPHENS
“JOHN ROBOARTES
“RICHARD TOWNSEND
“WILLIAM WORME
“NATHANIELL ROBERTS.”

Endorsement:

“Cevirall ffrds of Cisiter Certificate that Giles fettiplace Is one of y^e People cal^d Quaker. Date 25th of March, 1692.” Original in The Bingham Public Library, Cirencester.

“MY ANCESTORS AND SOME COLLATERALS.”—I am at work putting together, for private circulation in print, some records of the various families from which I am descended, and should be very glad of any help from readers of THE JOURNAL. The families

include Penney, Grover, Harrison, Rickman, Linthorne, Norman, Priest, Hanover, Horne, Marchant, Gorham, Sheppard, Barker, Beard, Albery, Sley, Gates, in the south of England, and Ianson, Dixon, Raylton, Hunter, Bell, Watson, Trewhite, Dent, Hedley, Kitching, Knell, Rowland, Horner, Hudson, of the counties of Northumberland, Durham and North Yorkshire.— NORMAN PENNEY, Devonshire House, Bishopsgate, London, E.C.2.

HAYDOCK FAMILY.—Robert Muschamp sends us extracts from the printed Registers of Standish Parish, 1560 to 1653, which modify some of the statements made in vol. xv. pp. 98-100.
“1640 John, son of Roger Haydock and Alice
1643 Roger, son of Roger Haydock and Alice
1646 William, son of Roger Haydock and Alice
1651 Ann
(others born later.)

JOSIAH NEWMAN.—The decease of Josiah Newman, F.R.Hist.S., causes a great loss to historical and genealogical study, but our friend has left various valuable contributions in print which are most useful in the study of the subjects to which he gave such enthusiastic attention. His account of “The Quaker Records,”

which appeared in *Some Special Studies in Genealogy*, 1908, is a handy guide to the Registers at Devonshire House and to other Quaker archives. He was actively at work on a register of Sidcot Old Scholars and their doings in the world.¹ He died at his residence, Westlands, Winscombe, Somerset, on the 17th of February, at the age of 52 years. He was a son of the late Henry Stanley Newman, of Leominster.

EDWARD AND ANNA CARROLL.—

These Friends were present from Reading at Edinburgh Monthly Meeting, and at the General Meeting for Scotland, in Eighth Month, 1848, the wife as the Minister and the husband as companion. In the Twelfth Month the General Meeting records receipt of bill of expenses, "for Edward and Anna Carroll and Guides £66 4. 2." This amount was to be applied for from the Meeting for Sufferings, which makes it appear that the visit covered a considerable area, and was to places where there was no settled Meeting. Our Friend, William G. Smeal, has a vivid recollection of a First-day evening meeting for worship, held at Anna Carroll's request, in the City Hall, Glasgow, in 1848.

SANDS FAMILY.—Information desired respecting the family of David Sands (1745-1818) of the State of New York.—J. ERNEST GRUBB, Carrick-on-Suir, Ireland.

SALE OF QUAKER LITERATURE.—By favour of the American

¹ To be purchased from Miss E. W. Newman, Winscombe, Som., for 6s. 6d. post free.

Art Association of New York City (Department for the public sale of books, manuscripts, autographs and prints, the American Art Galleries, Madison Square South), we have received a priced catalogue of the sale of the Quaker Library of the late Charles Roberts (1846-1902), of Philadelphia, Pa., which took place on 10th April, 1918. The total amount realised was \$7924.50. There were numerous tracts by Fox, Keith, Penn, and other early Friends and various Bradford imprints. *New Englands Ensigne* sold for \$200²; Archdale's *Description of Carolina* (not in D.), \$100; Fox's *Battle-Door*, \$42.50; Fox's *Answer to several New Laws*, \$115; *New England Firebrand Quenched*, \$360; Keith (Bradford imprints) varied in price from \$100 to \$300. The highest price obtained for a Penn item—*Articles of the Free Society of Traders in Pennsylvania* (not in D.) was \$410, much higher than any other Penn. Lot 61—Coddington's *Demonstration of True Love*, 1674, reached high-water mark, \$420 (four copies in D.).

A QUAKER DINNER.—"The inferior clergy, likewise, dine very much and well. I don't know when I have been better entertained, as far as creature comforts go, than by men of very Low Church principles, and one of the very best repasts that ever I saw in my life was at Darlington, given by a Quaker."—Thackeray, *Book of Snobs*, "A word about Dinners."

²Purchased for Haverford College, Pa. We are glad to learn that the College library secured numerous items. A copy of the *Ensigne* was purchased for Harvard in 1887 for \$120.

CLIMBING Boys.—“The subscriber, wishing to assist poor but honest persons, who are afflicted with large families of children, offers himself to take three or four white boys, from eight to ten years of age, to be bound to him for the Chimney Sweeping business, until they come to the age of fifteen years; after that period he will put them to any trade, for which they should incline, in order that they may be able to obtain a further livelihood, and be useful to the community at large. He requests that none but good-natured and honest boys may apply.

“JOHN CONRAD ZOLLIKOFFER,
“Baltimore,

“December 22, 1792.”

From the *Maryland Historical Magazine*, vol. xii. (1917), p. 317.

TOMMY ROBSON AND THE PANNIERS.—Thomas Robson, presumed eldest son of Stephen Robson of Darlington, by Jane his wife, born there i i., 1691, was bred to the local manufacture of linen-weaving, but being of a somewhat restless disposition, when about twenty years of age, took advantage of some local opportunity to try his chances elsewhere, and removed to the north of Ireland. From Thomas Mounsey's MS. *Family Notices* we gather that but few particulars have been preserved relative to the immigrant's movements there; but near the village where he had settled a person of some consequence—said to be a judge—possessed a seat. Returning home after a prolonged absence, this gentleman learned, among other items of home news, that a young linen-weaver from the North of

England had taken up his abode there. Visiting his neighbour, he entered into conversation, and in the course of it enquired whether he understood the manufacture of a fabric of which he had a night-cap. This material proved to be a *Darlington huck-a-back*, and our craftsman replied at once in the affirmative; when his interlocutor rejoined that several weavers had similarly asseverated, but he had been deceived in every instance. Thomas Robson thus put on his mettle, soon had a web in the loom, and proving his Darlington training had not been wasted, he finished the piece so much to the satisfaction of his employer as to secure him for a kind patron. How long he remained here is unknown, but certainly he secured a wife in Ireland, who, not long after marriage, joined the Society of Friends greatly to her husband's annoyance and anger. Finding her to persist in attending their religious meetings, he threatened to follow and bring her out by force of arm, but, upon attempting this feat, became himself converted and thus complete unity superseded a growing estrangement. His worthy partner, however, did not long survive, leaving the bereaved husband with four helpless infants.

Thus circumstanced, he soon decided upon returning to his native place, and taking ship for a Cumbrian port, there disembarked, purchasing an ass and panniers for the orphaned babes, and started by the nearest route for Darlington. Entering this town after his long absence, and probably without having kept up any correspondence with its in-

habitants, he appeared in a changed and very homely garb, but was espied by two maidens—who though now his co-religionists, had known him in youth—when one remarked “ Well! if that man with four bairns in panniers had not been a Friend, I should have said it was Tommy Robson.” The old neighbours were soon recognised, and the damsels (Mary Hunter and Mary Hedley, who, singular to relate, each in turn became his wife) kindly cared for the now motherless infants. Three of them died early; but Dorothy, the only survivor, married Joseph Taylor, of Bow, near London, and had three children, Joseph, Elizabeth and Mary, but their descendants are extinct.

Thomas Robson soon after his return, commenced the manufacture of various descriptions of linen on his own account, and for retail sale, for which a small shop was opened; succeeding in this business, he married secondly,—iii. 1726, Mary Hunter, but she only survived the union a short time, dying s.p. Upon her death-bed she expressed a strong desire that her friend should replace herself, as wife of her widowed husband—a touching proof of the high esteem in which both were held—and the wish was complied with, as he married, thirdly, 12 x. 1728, Mary Hedley, eldest daughter of Thomas Hedley, of Hedley on the Hill, by Margaret Ward, his second wife. Thomas Robson died in 1771.

From *Smith of Doncaster*, by H. Ecroyd Smith. 1878. p. 147.

EPITAPH.—On a gravestone, not now standing, in the parish churchyard at Whitby, Yorkshire,

were cut, under the name, the words:

“ Born a Quaker
Died a Christian.”

DRESS.—“ Even Quaker ladies must have shown their love of dress, for at a meeting in 1726 the following message was sent by some of the stronger-minded of them to their fellow women³:

‘ As first, that immodest fashion of hooped petticoats or their imitation, either by something put into their petticoats to make them set full or any other imitation whatever, which we take to be but a branch springing from the same corrupt root of pride. And also that none of our Friends accustom themselves to wear their gowns with superfluous folds behind, but plain and decent, nor go without aprons, nor to wear superfluous gathers or plaits in their caps or pinners, nor to wear their heads drest high behind, neither to cut or lay their hair on their foreheads or temples.

‘ And that Friends be careful to avoid wearing striped shoes or red and white heeled shoes or clogs or shoes trimmed with gaudy colours.

‘ And also that no Friends use that irreverent practice of taking snuff or handing a snuff-box one to the other in Meeting.

‘ Also that Friends avoid the unnecessary use of fans in Meeting, lest it divert the mind from the more inward and spiritual exercises which all ought to be concerned in.

³ From the Women’s Yearly Meeting, held at Burlington, N.J., 1726. See *The Quaker, a Study in Costume*, 1901. p. 152.

'And also that Friends do not accustom themselves to go with bare breasts or bare necks.'"
—From *The Heritage of Dress*, Wilfred Mark Webb, London, 1907, chap. 36, p. 348.

Information from A. Marshall Box, of Cambridge.

FRIENDS AND ANIMALS.—

"Blessed is the lot of animals that come under the care of that friendly sect—Quakers. A Quaker meeting house may be known at a glance by the ample and comfortable provision made for horses. Their domestic animals usually fall into their own sleek, quiet and regular ways. No bell indicates the hour for Quaker worship; but I have known their horses to walk off, of their own accord, when the family were detained at home by any unusual occurrence. They would go at exactly the right hour, stand at the meeting house door a few minutes, and then leisurely walk into the adjoining shed. When the people come out they would go up to the door, and stand awhile, with faces turned homeward, then would they quietly trot back to their barn, apparently well satisfied with the silent meeting."—L. MARIA CHILD, *Letters from New York*, 2nd ser., 1846, p. 139.

"DRY BONES."—Some time after his return from this journey Jacob Lindley was on a religious visit in Carolina, and went to a meeting in a very low, discouraged condition of mind. As he watched the people come in, some of them making an uncouth appearance,

the resemblance to "dry bones" occurred to him. An old man, very oddly dressed, entered the meeting, and soon after, a little shrivelled old woman, in a blue striped short gown. "More dry bones," he said to himself, but, surprised, he beheld her to take the head of the women's gallery. After sitting a while in silence, during which the idea of "dry bones" still dwelt on Jacob's mind, the woman arose with the text, "Son of man, can these dry bones live?" Jacob, startled, struck his hand to his head, and as Eleanor Ballard (for that was the Friend's name) proceeded in her discourse, felt indeed that they could live.—From *A Brief Narrative of the Life of Jacob Lindley [1744-1814]*, compiled by Wm. P. Townsend, 1893, p. 87.

"FRIEND BARTON'S CONCERN" (xv. 128)—The story, "Friend Barton's Concern" (Scribners' Monthly, xviii. (1879), p. 334), was written by Mary Hallock Foote (1847-). Mary Hallock was born in Milton, New York, not far from Poughkeepsie. As many of the Hallocks are and were Friends, she doubtless was one or, naturally, was familiar with them. She married Arthur D. Foote in 1876, and has resided a great deal in California, which is her home now. Mrs. Hallock Foote is not only an author of stories and novels, but also a skilful artist in black and white, and has done much in the way of illustrating books and magazines. She has illustrated several of Whittier's Poems.

ALLEN C. THOMAS.

THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.
Devonshire House, 136, Bishopsgate, London, E.C. 2.

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Our Quotation—¹ 1

"To the plastic communities of Seekers, George Fox was sent in the first divine fury of his prophetic mission. His strong soul acted as a signet to their gentle wax and stamped them with the indelible impression of Quakerism."

L. VIOLET HODGKIN,
Silent Worship the Way of Wonder, Swarthmore Lecture, 1919.

Wedding Dresses in 1765

SOME years prior to his death in 1916, Joseph Marshall Sturge presented to D a typed copy of a letter describing the dresses worn at a wedding in 1765. The following is a copy of this typescript:

¹ Readers are invited to send to the editor quotations from the whole range of Quaker literature which they consider specially note-worthy in both inward meaning and outward form.

STURGE LETTER

The dresses of a wedding party in the last century described in a letter from the bridegroom's sister. The couple—by name Goad and Wakefield—were married at Friends' Meeting House, Devonshire House, 6th month 7th, 1765.

Honored Father :—

In answer to thy request will endeavour to satisfy thy curiosity respecting the wedding dresses.

1st Couple :	Light colored cloth clothes.
Ed. Wakefield and Wife	Wife in purple silk with flowers of all colours ; white petticoat, flowered gauze linen ; white hat and cloak.
2nd Couple : Bride and Bridegroom	White cloth clothes ; coat, waist- coat and breeches all alike. Bride in white flowered satin, white petticoat sleeves ; hat and cloak ; gauze linen.
3rd Jas. Goad and Wife	In full brown cloth clothes. Wife Spanish snuff-colored silk gown ; pearl colored petticoat ; blossom hat lined with white ; salmon colored shoes ; book muslin linen.
4th Jacky Wake- field aged 6 Nancy Goad aged 3½	In brown cloth clothes. In a white frock, silk skirt, new Morocco shoes, quilted cap, no riband.
5th Jas. Wakefield and Nancy Robinson	Pearl-colored cloth clothes. Nancy blossom silk with white sprigs ; white silk petticoat ; salmon shoes ; white hat ; book muslin linen.
6th Tommy Wakefield Isabella Wake- field	In full brown cloth clothes. In striped silk—green, purple and white ; blue petticoat and shoes ; white hat ; flowered gauze linen. .

7th Jabez Willet and Wife	In chocolate colored cloth clothes. Wife in purplish colored silk with white flowers shaded with dark purple; white bonnet and shoes; flowered gauze linen.
8th T. Browning and Wife	In olive-colored cloth clothes with gold buttons and holes; scarlet cloak. Wife in green damask; pink petticoat; brocade shoes, and flowered gauze linen.
9th Wm. Willet & Browning's Daughter	In light cloth clothes; waistcoat laid gold, breeches and garters. She in straw-colored silk sack, flowered and striped with several colours; white shoes; a fly drest cap; no hat; gauze linen.
10th John Barclay and Wife	Light-coloured cloth clothes. Wife in striped silk, green and white, with small purple flowers; white shoes; blue petticoat; white hat, and book muslin linen.
11th John Wilson and Wife	In light Spanish snuff-colored cloth clothes, laced waistcoat and Dresden ruffles. Wife in blue silk flowered with white; white petticoat; embroidered shoes; flowered gauze linen.
12th Robt. Harris & Daughter	In full brown cloth clothes. She in white flowered satin sack; white petticoat and shoes; flowered gauze linen.
13th Mr. Miers & Daughter	In drab-colored cloth clothes. She in blossom colored silk flowered with white; pale blue petticoat and shoes; white hat; book muslin linen.
14th John Miers jun. & Sister Archer	In brown cloth clothes. She in blue silk flowered with white; white shoes and hat.

15th John Bland & A. Whitaker	In light purple cloth clothes ; white silk stockings as had all the gentlemen.
16th Samuel West and Wife	She in straw-colored silk flowered with white ; blue satin petticoat ; pink satin shoes ; white hat ; worked muslin linen.‘
17th Thos. Pratt & Wife	In light colored cloth clothes. Wife in blossomed silk, flowered with white ; pale blue petticoat ; flowered shoes ; white hat and cloak.
18th Wm. Greenwood & Wife	In snuff colored cloth clothes. She in ruby-colored silk ; straw- colored petticoat ; flowered shoes ; spotted black cloak ; white hat ; book muslin linen.
19th James Cross Stuton Brown	In pompadour cloth clothes ; white satin waistcoat. She in blue silk sack ; drest fly cap, with garnet egret ; garnet necklace and ear-rings ; silver stomacher ; stone shoe-buckler ; pink petticoat ; brocade shoes. Dark brown cloth clothes Drab-colored cloth clothes.

NOTE

The foregoing is a copy of a letter which was in the possession of a late Birmingham Friend, Mrs. George Goodrick, of George Road, Edgbaston.

J. MARSHALL STURGE,
Spelsbury Road,
Charlbury, Oxon.

According to *The Annual Monitor* Ann Mary Goodrick, wife of George Goodrick, of Edgbaston, died in 1887, aged eighty-one, but nothing was known of her connection with the above-mentioned wedding party.

This letter has been examined at various times by Joseph J. Green (to whom a copy was sent by J. M. Sturge),

by Isaac Sharp several times and by the present custodians of records. But the attempt to find official confirmation of the wedding and further information regarding the principal persons mentioned, has always failed. There is no record of a marriage at the date and place given—6 mo. 7, 1765—in the Friends' Registers, nor in the minutes of the Two Weeks Meeting, through which all metropolitan marriages had to pass, nor in the minutes of the Monthly Meetings of Devonshire House, Peel, or Enfield, nor in *The Gentleman's Magazine*. Nor again was there found any person of the name Goad or Wakefield, of either sex, suitable to marry! Edward Wakefield had, at the time, no marriable son or daughter, and no James Goad was found who could be father of either bride or bridegroom. There was no certainty as to which was bride and which was groom!

By aid of the Registers some of the couples were identified and it was suggested that the Jas. Goad of the third couple might be a misreading of Jos. for Joseph, there being a Joseph Goad living at the time, though he was too young to be the father of either bride or groom.

A further difficulty arose from the absence of signature to the letter, and no clue as to the person addressed as "Honoured Father." No further information being found at Devonshire House, it was decided to work on the only clue—the ownership of the (? original) letter, and the good offices of Francis C. Clayton, of Birmingham, were invited. These were willingly taken up and inquiries instituted. In January, F. C. Clayton wrote :

George Goodrick died in 1894 and A. M. Goodrick in 1887. The wife was a friend, but not the husband. They celebrated their diamond wedding in 1885. G. G. was an alderman and J.P. for many years, retiring from the Council in 1883. His wife was a well-known and benevolent lady; her maiden name was Pritchard.

In 1870 I was at Ulverston and called on a lady of the name of Hannah Goad on an introduction from her cousin, the late George Smithson, of Birmingham. His daughter, now Mrs. Walter Barrow, knows of the paper.

I now enclose a copy of Mrs. Barrow's copy of the letter; and she sends extracts from a second letter. You will see that it gives a *different date for the wedding* from your copy.

The first Barrow letter, here printed, is another copy of the letter from which the Sturge Letter was taken with variations.

FIRST BARROW LETTER

6th mo. 17, 1765

Honoured Father,

In answer to thy last I will endeavour to satisfy thy curiosity respecting the wedding dresses.

Edward Wakefield & wife.	He in light cloth coat, waistcoat, breeches & white silk stockings. She in dark coloured silk gown, pearl coloured petticoat, blossomed hat lined with white, salmon coloured shoes ; book muslin linen.
Bridegroom & Bride	He in white cloth clothes. She in white flowered satin, white petticoat sleeves, hat & cloak ; gauze linen.
Joseph Goad & wife	He in brown cloth clothes. She in snuff coloured silk gown, pearl coloured petticoat, blossomed hat lined with white, salmon - col- oured shoes & book muslin linen.
Jacky Wakefield aged 6 years & my Nancy aged 3½ years	He in brown clothes. She in white frock, silk skirt, morocco shoes, quilted cap—no ribbon.
Joseph Wakefield & Nancy Robinson	He in pearl coloured cloth clothes . She in blossom silk vest with white sprigs, white silk petticoat, salmon shoes, white hat, book muslin linen.
Tommy & Isabella Wakefield	He in full brown cloth clothes. She in striped silk, green purple & white & blue petticoat & shoes, white hat, & flowered gauze linen.

- Jabez Willett & wife** He in chocolate coloured cloth clothes. She in purple coloured silk with white flowers, shaded with dark purple, white petticoat, white bonnet & shoes, flowered gauze linen.
- J. Browning & wife** He in olive coloured cloth clothes, gold buttons and holes & scarlet cloak. She in green damask, pink petticoat, brocade shoes & flowered gauze linen.
- Wm. W. Willett** He in light cloth clothes laid gold breeches and gaiters.
- J. Browning's daughter** She in straw silk sack, flowered & striped with several colours, white shoes, a fly dress-cap, no hat, gauze linen.
- John Barclay and wife** He in light coloured cloth clothes. She in silk, striped green & white with small purple flowers, white shoes, hat, book muslin linen.
- Robert Harris & daughter** He in full brown cloth clothes. She in white flowered satin sack, white petticoat and shoes, flowered gauze linen.
- John Wilson & wife** He in light Spanish snuff cloth clothes, laced waistcoat and Dresden ruffles. She in blue silk flowered, white petticoat & shoes, embroidered white hat, flowered gauze linen.
- John Miers & daughter** He in drab cloth clothes. She in blossom coloured silk, flowered with white, pale blue petticoat & shoes, white hat, book muslin linen.
- Joseph Ward & Betsy Miers** He in brown cloth clothes. She in blue silk flowered with white, white shoes & hat, flowered gauze linen.

Jno. Bland & A. Whittaker	He in light purple cloth clothes & white silk stockings. She in stone coloured silk flowered with white, blue satin petticoat, pink satin shoes, white hat, flowered muslin linen.
T. Pratt & wife.	He in snuff coloured cloth clothes. She in ruby coloured silk sack, straw coloured petticoat, flowered shoes, spotted black cloak, white hat & book muslin linen.
Wm. Greenwood & wife:	He in pompadour cloth clothes, white satin waistcoat. She in blue silk sack, fly dress cap, with gauze eyerats, garnet necklace and earrings, silver stomacher, stone shoe buckles, pink petticoat & brocade shoes.
James Croft Hinton Brown	In drab coloured clothes.
J. Wood & Wm. Goad	Light coloured cloth clothes.

The following is the second Barrow letter. It is quite new to us, and falsifies the date of the wedding as given on our typed sheets and also the name of one of the couple.

SECOND BARROW LETTER

4mo. 13. 1765

Honoured Father :—

Though I have not had an answer to my last I think it is my duty to give thee a history of last 4 day the 10th inst. My brother's marriage was conducted in the following manner. My brother and sister breakfasted in Ladland¹ and went from there to Devonshire House meet-

¹ *Recte* Lad Lane.

ing where the rest of the company met them and went into meeting in the following order :

Edward Wakefield & wife	John Miers & daughter
Bride & Groom	Robert Harris & daughter
Joseph Goad & wife	John Bland & A. Whittaker
Nancy Goad & Jacky Wakefield	Joseph Ward & Betsy Miers P. Greenwood & wife
Jabez Miller & wife	S. West & wife
John Barclay & wife	T. Pratt & wife
John Piller & E. Browning	Joseph Cross & Hinton
J. Browning & wife	Brown

Thomas Whitehead made a short sermon on the occasion. Soon after which my brother and Betsy took each other in the presence of a large assembly. The clerk immediately read the certificates and ended the meeting sooner than was agreeable to some who would gladly have waited to have given opportunity to some friend to engage in prayer, but we came away without any verbal but I hope many mental. We went into the little room the same as we came out and were refreshed with a glass of wine, biscuit and roll.

As we walked through the court to the coaches many admired and blessed the little couple viz. Jacky Wakefield aged 6 & my Nancy aged $3\frac{1}{2}$ years. They both behaved exceedingly well at meeting and walked in good order and were very cheerful and diverted themselves and the company without being rude or troublesome all day.

We dined in the concert-room in the 'Crown and Anchor' Tavern. The first course was boiled fish, with fried smelts, broiled fowls, green tongues and adders, roast pigeons, beef a-la-mode. The second course was forced Turkey, Turkey poult larded, roast chickens, asparagus, quarter of lamb, ducks, cucumbers, French beans, stewed mushrooms and Scotch collops. The dessert was very pretty. At the top the temple of Hymen. The tables being in the form of a O O O one side the Temple

the other two Cupids, the middle a castle of confectionery. A fountain made of glass round which was placed wet and dried sweetmeats and between was jellies and syllabubs, iced creams, tarts, blancmange, almonds, raisins, &c., &c., &c., &c., &c., &c.

We drank tea at 5, and at 7 the company broke up ; some went home, and Joe Ward, John Bland, E. Browning, my sister Nancy & E. Whittaker accompanied the bride and groom with the father and mother, brothers and sisters to their country house at Enfield.

It was said earlier in this article that Edward Wakefield had neither marriageable son nor daughter in June 1765—his daughter, Elizabeth, had married Samuel Robinson in April of that year and his son, Joseph, married elsewhere. As soon as the revised date became known—10th of Fourth Month (April), 1765, it was found to be the date of the marriage of Elizabeth Wakefield with Samuel Robinson, a marriage about which the usual information *re* such occasions is well known. This led at once to the conclusion that one *name* as well as the *date* in the heading of the Sturge letter was incorrect, and that the marriage which was sought so long under *Goad* and *Wakefield* was that of *Samuel Robinson* and *Elizabeth Wakefield*. (That the bride was “*Betsy*” is stated in the first Barrow letter.)

The marriage Robinson—Wakefield being now postulated, it remained to work out proof thereof from the names of the persons mentioned in the letters. This has been done, and satisfactory evidence has been abundantly forthcoming, as will be seen in the notes to various members of the wedding party.

By the kindness of Charlotte Fell Smith, we have secured from Somerset House a list of all those who signed the Robinson—Wakefield wedding certificate. Under the heading “*Relations*” are thirty-five names ; those not referred to in the letters or notes are R. Hyam, Thos. Vickris Hyam, and John Goad.

NOTES

FIRST COUPLE

Edward Wakefield (1715-1765) was a son of Roger and Mary Wakefield, of Kendal. He was a mercer in Lad Lane, London. He married, firstly, in 1736, Huldah, daughter of Joseph Willett, of Stockwell, and, secondly, in 1748, Isabella, daughter of David Gibbon, of Ratcliff. By his first wife he had three children—John Willett, b. and d. 1738; Elizabeth, b. 1741; and Joseph, b. 1744, who married Hannah Christy in 1766 and Anna Doyle in 1781 and settled at Waterford. By his second wife Edward Wakefield had other children.

SECOND COUPLE

Samuel Robinson (1732-) and Elizabeth Wakefield (1741-) The bridegroom was of London, "citizen and skinner," a son of Samuel Robinson of Burton, Lincs. and Ann his wife, she then deceased.

THIRD COUPLE

Joseph Goad (of the Barrow letters, not James of the Sturge letter) son of Joseph and Jane Goad, of George Yard, Lombard Street; and Mary his wife (1726-), daughter of Samuel Robinson, Sr., whom he married in 1753.

Joseph Goad was of the family of Goad of Baycliff, Ulverston, N. Lancs

Mary (Robinson) Goad acted at the wedding *in loco parentis* and it was doubtless she who wrote the letters to her "honoured father," who was not able to be present at his son's wedding, but who desired to know all about the event, even to the dresses worn!

FOURTH COUPLE

John, son of Edward and Isabella Wakefield, born 25 xii. 1757, hence older than stated; and Anna Goad, daughter of Joseph and Mary Goad, born 5 x. 1761, the "my Nancy" of the first Barrow letter.

FIFTH COUPLE

Perhaps, Joseph Wakefield, later of Waterford, son of Edward and Huldah and brother of the bride; and Anna Robinson, born 1730, sister of the bridegroom and of Mary (Robinson) Goad.

SIXTH COUPLE

Thomas, son of Edward and Isabella Wakefield, born 1750; and his sister Isabella, born 1752, who married Sylvanus Bevan, of Wiltshire, in 1769.

SEVENTH COUPLE

Jabez Willett was the son of Joseph Willett, of Southwark. He was born in 1703 and married in 1728, Barbara Peirie. He was a mercer in Lad Lane. He died in the year of the wedding and his widow died in 1789. A portrait of Mrs. Willett was painted by Sir Nathaniel Dance-Holland (1735-1811), representing her as a gay Quakeress in a brocaded silk dress. A photograph of the painting is in the possession of Joseph J. Green, of Hastings. See *History of the Wilmer Family*, 1888, p. 186.

EIGHTH COUPLE

T. Browning of the Sturge letter became *J.* Browning in the Barrow letters! “*Jno Browning*” and “*C. Browning*” signed the certificate—the wife probably Catherine.

NINTH COUPLE

Wm. Willett should doubtless be *Wilmer* Willett, son of Jabez and Barbara, born 1734, a merchant of Lad Lane. The name of Catherine Browning, Jr., follows that of Wilmer Willett in the certificate.

TENTH COUPLE

John Barclay was the second son of David Barclay, of Cheapside, London, and of his second wife, Priscilla Freame. He married Susanna, daughter of John and Mary Willett, in 1756. See *The Hanbury Family*, 1916, vol. ii. p. 291.

ELEVENTH COUPLE

There is no *John* Wilson in the certificate, but the names of “*Sim. Wilson*” and “*Barbara Wilson*” appear.

TWELFTH COUPLE

Next to that of Robert Harris on the certificate comes the name Elizabeth Peckover—was the latter the daughter?

THIRTEENTH COUPLE

John Myers (1712-1780), of Cannon Street, London, and his daughter Anne, who married Dr. John Coakley Lettsom in 1770.

FOURTEENTH COUPLE

John Myers, Jr. (1746/7-1787), and his sister Mary, born 1741, married William Archer, goldsmith, in 1763 and died in childbed in 1772, at Whitehart Court, London.

FIFTEENTH COUPLE

Presumably John Bland, the George Yard banker, of the firm of Bland, Barnett and Bland at the sign of the Black Horse in Lombard Street (Hilton Price, *London Bankers*, 1890, p. 13). Anne Whittaker signs the certificate.

SIXTEENTH COUPLE

Samuel and Mary West sign the certificate.

SEVENTEENTH COUPLE

The names of Thomas and Agnes Pratt appear on the certificate.

EIGHTEENTH COUPLE

Wm. Greenwood of both copies of the first letter is changed to *P.* Greenwood in the second Barrow letter.

NINETEENTH COUPLE

James Cross and Stuton Brown of the Sturge copy becomes *James Cross and Hinton Prown* of the first Barrow letter and *Joseph Cross* and *Hinton Brown* of the second Barrow letter. There was a Joseph Cross who died in 1769, aged 80. *Henton Brown* (1698-1775) was a banker (see *Tritton Family*, 1907). J—— Cross signed the certificate.

George Fox and his Mother

JN the seventh volume of THE JOURNAL there appeared in print, from a modern manuscript, a description by George Fox of the last days and death of Mary Fox. The manuscript was signed by Abram Rawlinson Barclay, and was said to have been taken from the original.

In a small book, recently added to D, containing several copies of letters, and endorsed: "For Mary Trickett, Sheffield," there is another copy of the same, of older date than above, with this striking addition:

"On the back of the paper is wrote as follows:

"His Mother had a dead Palsy, and had little use of one side, and she often did fall down & then could not help herself, and had been so many years; and George Fox came to see her & at night she fell down, and he was moved to take her by the hand, and it immediately left her, and she arose, and could go about her business."

It would be interesting to know whether A. R. Barclay suppressed this final paragraph as being unsuitable for publication. In any case we are glad to publish it and add it to our list of "Remarkable Cures."

There was a Mary Trickett, of Packhorse Hill, Sheffield, wife of Robert Trickett, who died in 1773, aged 36.

"Receive the Outcast"

. . . Soe friends all every where be tender to those yt have forsaken any thing for truth. that their parents put them out, or their masters put them away; & them that are put out of y^e army for truth sake: such in that truth receiue & cherish; that they may be kept in y^e seruice of y^e creation to gods glory; answering that of god in all: for every one to abide in their place, & there be faithfull, except they be put out or be put away, or be buffeted for no fault, & take it patiently; thats thanks worthy.

Endorsed: g ff 1658 epeseles to frends

Extract from George Fox's Epistle to Friends, dated Fifth Month, 1658. Endorsement only written by him. (D. Swarthmore MSS. vii. 39.)

Thomas Ellwood and Hunger Hill

5mo. 27 1829

N musing retrospective mind
On a rich summer's day
To Larken Green and Hunger Hill
We bent our devious way,
Attracted by the well known tale
That once in days long past
A man of honest fame lived there,
A man of worth and taste,
Elwood his name, a champion bold
On Truth's oppressed side,
The ground obtained he'd firmly hold
Tho suffering should betide.

Thanks to his chart the gates are found
That fenced his dwelling in,
The rising hill, the garden round,
But ah ! we found not him.
How sweet the soil, had such a joy
Been offered us to share
A friendship free from base alloy,
A genuine feeling rare.
Near six score annual Summer Suns
Have gaily decked the green
Since such an intellectual feast
In that lone spot has been.
How rarely seen the work combined
Fair Science's heights to trace
And yet preserved the humble mind
That sovereign work of Grace.
Ah! may such way marks stimulate
To imitate their plan
That peace may on our footsteps wait
With love to God and Man.

Probably written by Phebe Allen (1769-1856),
daughter of William Lucas, and wife of Samuel Allen.
From a MS. in D in the handwriting of William Beck.

Record your Sufferings

"**A**LSO friends take & gather vp in every place, & send up together to London, who hath suffered for going to ye steeplehouses & them wch hath suffered for not going to ye steeplehouse, for not putting off hats & not taking oaths, & all yt haue suffered at meetings, & all yt have suffered ffines, & haue been Judged to be vagabonds & haue suffered whippings, imprisonments; & yt all things may come vp in a body together, & who hath dyed in prison; & yt a record of all may come vp in truth; & ye names of all yt caused them to suffer; & where they live now: & in time past, and what is done herafter; keep a record yt you may giue it vp when service is for it; and send vp euery halfe yeare to London what is done to friends, & by whom from this time present. Send it by a Carryer or some faithfull friend to be delivered to ye hands of Amos Stodart in Long ally in Moore field in London, or Thomas Hart in Swan ally in Coleman Street, & ye names of all yt caused friends to suffer; & where they did suffer in every County of ye nation.

"G. ff."

Endorsed by Fox: g ff 1658 epeseles to frends
(D: Swarthmore MSS. vii. 39.)

Baldock, Herts

1675. List of persons convicted under the Conventicle Act at Baldock:

List of persons assembled under colour of exercising religion in other manner than according to the liturgy of the Church of England at their meeting-house at Baldock on various occasions from 5 March to 4 April, viz.:

Thomas Moss, the elder, Thomas Moss, the younger, John Moss, Michael Moss, John Pryer, Mary Pryer, Joseph Burr, Thomas Baldock's wife and daughter, Matthew Paine, Simon Mellard and his wife, Nicholas Fage, Edward Caudle, James Caudle, Joseph Burr, Edward Fage, Richard Shepperd, the elder, Richard Shepperd, the younger, Thomas Scalles, John Izard's wife, Peter Caudle, Edward Fage, Anthony Fage, John Izard, the elder, John Izard, the younger, William Phillips, of Stalfould, Robert Garsuch, of Weston, Lewis Sandy and his wife, and Robert Gossage of Weston.

The Annual Meeting

THE Annual Meeting of the F.H.S. was held at Devonshire House, London, on Friday, 3rd January, under the chairmanship of Robert H. Marsh, who acted in the absence of the president, Albert Cook Myers, of Pennsylvania. Anna L. Littleboy was elected president for 1919, a position which would have been occupied by our late friend Isaac Sharp had he lived to add to his many services for the Society.

Margaret Sefton-Jones, F.R.Hist.S., read a valuable paper on "The Site of Devonshire House from Saxon Tanyard to Tudor Mansion."

There was a good attendance of members and others, and much interest shown in the proceedings.

The balance sheet for the year 1917 appeared in vol. xv.

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(Vol. xv. pp. 1, 105)

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