

THE JOURNAL
OF THE
FRIENDS HISTORICAL SOCIETY

EDITED BY
NORMAN PENNEY, LL.D., F.S.A., F.R.Hist.S.

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Road, London, N.W.1.

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Our Quotation—15

“The historian, qua historian, has nothing to do with literary form. His business is to set down facts plainly, unflinchingly and without any adornment that may distract the reader’s judgment or awake his dormant prejudices.”

Hon. J. W. FORTESCUE, C.V.O., LL.D., Presidential address of the
Royal Historical Society, London, 1925.

The Story of a Great Literary Venture

GEORGE FOX constantly urged Friends to record the occasions of sufferings they passed through in the proclamation of their religious principles and to send the record up to London. In the early days this appears to have been done, but as time passed there arose a need to have this advice iterated.

The Friend through whose agency there was a revival of activity in this direction was James Dickinson (1659-1741), a prominent and successful Minister. He tells us in his *Journal* (London, 1745, pp. 167ff) that he laid before Friends at Quarterly Meeting in York, in 1726, “the necessity

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to take care to preserve the Accounts of Friends' Sufferings." This Meeting "agreed that it should be offered to the Yearly Meeting in London," as also did Quarterly Meeting in Cumberland and those held at Lancaster and Kendal.

At the Y.M. in Third Month (May), 1727, James Dickinson laid his concern before the Meeting, which resulted in the passing of the following minute :

On a Proposition made to this Meeting by James Dickinson, seconded by divers countyes, This Meeting desires Friends of y^e meeting for sufferings to take upon them y^e care of Collecting and digesting by proper persons y^e sufferings & Imprisonments of ffriends for Tythes and on all other Accounts, into proper heads from y^e beginning of our being a People to this time (Y.M. Minutes, vol. vi. p. 399).

The minutes of the Meeting for Sufferings bear ample evidence of the care given to the matter by Friends of that body.

As often happens, the hour produced the man.

Joseph Besse (c. 1683-1757), who had been a writing-master at Colchester,¹ had come to London and was engaged at Friends' headquarters in literary work. A committee, consisting of John Davis, William Armitstead, Thomas Baskervill, Philip Gwillim, Lawford Godfrey, John Knight, Andrew Pitt, Joseph Willett and Samuel Scott, was at work sorting and putting in order books and papers in the Upper Room at Gracechurch Street Meeting House, which room had been recently enlarged and to which the Back Room was added, rented from London Friends, and Joseph Besse was occupied, under the care of this committee, in preparing loose sheets of Friends' sufferings for the binder and "making Tables" (*i.e.*, indexes) to the contents. (Three volumes of sufferings had been written and bound at an earlier period.) It was found that sufferings from various counties had not been transcribed, and Joseph Besse was asked to make good this deficiency.

In 1728 "Joseph Besse sent in nine volumes of ffriends sufferings Bound in Russia Leather and lettered on y^e Back with Tables to each. Compiled by him," and in 1729 three more volumes, to the year 1720.

¹ For more respecting him see *post*.

In 1729 the committee appears to have been charged, in addition, with the abridgement of the sufferings. The members decided :

That y^e said Joseph Besse do consider of and fform a Method for abridgeing y^e sufferings of ffriends from the year 1650 to 1660, and propose y^e same to this committee,

and that another be found to proceed with the work of transcription in order to binding. Joseph Besse further reported, under date of 29th of 10 mo. 1729,

that he does not think that Benjamin can do them [*i.e.*, transcribe sufferings] himself without omitting other Business, since every year has afforded it's own Work more than sufficient for him, which has occasioned y^e Omission of Transcribing into y^e Books y^e fforeign Epistles sent to y^e Yearly Meeting ever since y^e year 1690 and y^e Answers to them since y^e year 1701.

Benjamin Bealing had then served the Society over forty years as Recording Clerk.

The Meeting for Sufferings decided to forward to Y.M. the specimen of Besse's method of abridging; the Y.M. of 1730 appointed twelve Friends "to Inspect y^e same," and, at a later sitting, approved their report

that y^e method proposed to y^e Yearly Meeting 1727 will answer y^e End, and we think proper y^t y^e ffriend proceed in y^e work under y^e Direction of y^e meeting for sufferings.

In pursuance of this the Meeting for Sufferings, 4 mo. 26, 1730, appointed the following Friends to advise Besse in his work : John Davis, Benjamin Bourne, Thomas Baskerville, John Bell (Gracechurch Street), Lascelles Metcalfe, Francis Davis and Philip Gwillim, and added, later, John Gopsill, Simeon Warner and Samuel Arnold.

Six months later the committee reported the reading over of the

first volumn of y^e Abstract of ffriends Sufferings Collected by Joseph Besse, with y^e Preface and Appendix, and do find y^e same carefully done, and Unanimously agree,

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it may be of Great Service to be printed, if y^e Yearly meeting shall think Convenient. And it is our Opinion Joseph Besse should have Twenty Guineas for what he has already done to y^e volume above mentioned.

The Y.M. of 1731 found "y^e work well done and doe think y^t the Publishing thereof will be of great service." It recommended a "subscription throughout the counties," but "something having Occurred on y^e affaire," the matter was referred again, 10 i. 1731/2, to Y.M. The minutes of Y.M. 1732 do not contain any reference to "y^e affaire," but in Fifth Month the Meeting for Sufferings took up the work again in earnest, in order that "the same may be most Expeditiously Publish'd, seeing y^e P^rsent Circumstances seems to call for it," and sent out "Proposals to y^e several Countyes for subscriptions for y^e same" (copy in **D**, dated 27 v. 1732, printed by Tace Raylton).

Meanwhile J. Besse went forward with the work of abstracting sufferings from 1660 to 1666 and he reported in 3 mo. 1734, "he thinks will make two volumes near as large as that already published."

Orders for volume one came slowly to hand ; in 3 mo. 1734, the total number of copies ordered was 1089. This book was issued in 1733, under the title: *An Abstract of the Sufferings of the People Call'd Quakers*, etc. "Printed and sold by the Assigns of J[ane] Sowle, at The Bible in George Yard, Lombard Street." The name of the compiler does not appear. There are full indexes and a list of "Principal Matters."

The Y.M. of 1734 approved the printing of volumes two and three, as per the following minute :

Att the Yearly Meeting held in
London from the 3^d to the 7th of the
4th Jnclusive 1734.

A minute from the Meeting for Sufferings was Read, signifying that Joseph Besse hath Proceeded in Abstracting ffriends Sufferings so far as that he thinks it will make Two Volumes near as Large as the first.

Jts left to the Meeting for Sufferings to proceed to have them Printed ; and in order to have any Mistakes which may have hapned as to Names of Persons or

Places &c. rectified: Joseph Besse is Desired to Transcribe what Relates to Each County to be sent down to them for that end, and that the Meeting for Sufferings do Satisfy Joseph Besse for that additional Trouble. And that the Respective Countys do Return Such Transcript to the Correspondents in nine months from the time they are sent Down: and with it to Send an account to the Correspondents what number of Books they will take off.

In 1737 these volumes were reported to be "ready for the press three years since and not yet printed" and Friends were urged to subscribe liberally, but the issue of volume one does not appear to have whetted the appetite for more.

The order to print volumes two and three was given by the Meeting for Sufferings to Tace Raylton, 11 mo. 6, 1737, and the volumes were issued in the autumn of 1738. The Y.M. of the latter year encouraged Joseph Besse to proceed as speedily as possible with the abstraction "of the rest in order to have them Ready for the Press when this Meeting may see meet to have 'em printed."

A fourth volume was ready in 3 mo. 1739 and extracts sent down to the counties for verification (returnable in six months). Here is Besse's bill:

	17 th $\frac{6}{mo}$ 1739
Meeting for Sufferings	
D ^r to Joseph Besse	
	£ s. d.
For collecting and composing the 4 th Volume of the Abstract of Friends Sufferings from the year 1666 to the Time of King Charles's General Pardon in 1672 10 th preface Appendix	24 3 0
For transcribing the same to be sent to the several Counties	8 8 0
	£32 11 0

Examined this bill and agreed to thirty two pounds eleven shillings.

	SAML. ARNOLD
6 mo 20 th 1739	PHILIP GWILLIM
	WM. CLARK

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The Y.M. of 1739 approved the printing of volume four ; and the next year the manuscript of a fifth volume was ready and approved. In 1741 Besse had ready two more volumes (six and seven) for the preparation of which and transcripts he received £56 14s. od. Also a further volume containing accounts of sufferings in foreign parts.

The position in which this enterprise now found itself was this :

Three volumes of *Abstracts* had been printed—1650 to 1665—and five more were in manuscript—1666 to 1689—all intended for issue in octavo. This position was considered by the Y.M. of 1741 and the following was minuted :

Our friend, Joseph Besse did inform this Meeting that he is of opinion that the said Sufferings together with the three volumes already published may be comprised within the compass of two volumes in folio and that charge of the said two volumes will very little exceed the Charge of Publishing them in five volumes in Octavo, which method the former volumes were published in. This Meeting ther'fore Request the Meeting for Sufferings to Prepare the said Work for the Press in two volumes in Folio, pursuant to Joseph Besse's Proposal: and that the Meeting for Sufferings do fully Gratify Joseph Besse for the great Trouble he has had in Collecting the said Work.

To Y.M. of 1744 Besse reported the completion of the manuscript for the two folio volumes. The three octavo volumes of print would doubtless serve as copy for the *Sufferings* in its new form, but we are not sure that all the contents of these volumes were reprinted, though the volumes disappear from use. A third volume of manuscript is mentioned as follows:

Met at the Chamber y^e 15 8^{mo} 1746. Pursuant to the appointment of the Meeting for Sufferings of y^e 10th present to consider What may be a recompence to Jos. Besse for collecting and preparing for the press the 3^d Volume of friends Sufferings in Foreign parts with those in Ireland and Scotland—and having duely considered the same are of opinion that he well Deserves the sum

of Forty two pounds for the labour and pains he has taken therein—

Entered

HENTON BROWN
JACOB HAGEN
RICHD. PARTRIDGE
THOMAS JACKSON
JOSEPH CROSS

[Endorsed]

Report of a Committee concerning the Labour of J. Besse in compiling a 3^d vol. of *fr^{ds} Suffer^{rs}*.

An insufficient response was received to a subscription-circular sent out in 6 mo. 1745, but the Y.M. 1747 ordered the printing to be taken in hand. After further reflection, however, or as a result of suggestions from the country, the method of presenting the records was emended by Besse, approved by the Meeting for Sufferings and committed by Y.M. 1748 to a committee of enquiry of forty-four Friends, including Samuel Bownas, Edward Higginson, Benjamin Kidd, Jonathan Peckover and Robert Barclay, "to inspect the specimen lately drawn by Joseph Besse." This committee reported unanimous approval and encouraged Besse "to compleat the whole in like manner."

In 1749 the Y.M. minuted the following :

This Meeting desires the Meeting for Sufferings to order the Collection of friends Sufferings in two Volumes in Folio, to be sent to the Press as Speedily as possible ; and that One Thousand Copys, including the number subscribed for, may be ordered to be Printed, which this Meeting Engages to take off ;

and in 1750 we read an instruction that no more than 1000 be printed " unless the printer will, at his own hazard and risque, accept to himself all the Books unsubscribed for, which fall short of that Number."

Towards the close of 1750 Besse reported completion of the matter for volume one, which equalled 1719 pages of manuscript and that he " had gone a great way in the Second." At this time he was paid " eighty four pounds more for his Pains & Trouble." Later he was paid another £84 for work on volume two, " the Tables and Preface excepted." In

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2 mo. 1753 he received "for eight months daily employment in preparing Tables to the two volumes, with the Preface and Conclusion to the Books," the sum of thirty guineas, and for correcting the press—"deliberately perusing the whole work," etc.—fifty guineas.

On the 20th of 7 mo. 1753, Besse presented to the Meeting for Sufferings the two volumes "printed and bound," doubtless proud of his work. The title was: *A Collection of the Sufferings of the People called Quakers*, etc. Luke Hinde, the printer, reported that of the thousand sets printed 719 had been sent to subscribers—the total ordered. The subscription price was twenty-two shillings. Hinde was paid £200, on account.

In 1753 Y.M. had the subject of the balance of copies under consideration, and in 1754 it instructed the Meeting for Sufferings "to advertise them at the subscription-price, being twenty-two shillings delivered in London, or to dispose of them in such other manner as they shall Judge best." John Fothergill and other Friends were asked to consider the best method of disposal of the surplus of 281 copies; the time for subscription was lengthened, and the volumes advertised in the press. Finally (14 vii. 1755), more than one hundred copies were distributed over 43 Quarterly Meetings,

expressly intended for the use of such Friends as are not of ability to purchase the Work, or to be lent occasionally to People of other Persuasions, where there is Prospect of Service.

It was also proposed to present copies to "some great Personages . . . as proper and seasonable Occasion may offer." Fifty copies were shipped to Philadelphia.

And thus, at last, after some thirty years of preparation, this great undertaking disappears from official view but the value of the work remains to-day and the two folios are constantly consulted with advantage by students of the past, especially in the realm of genealogy. "The work is conscientiously done, and may be generally relied on, but the sources behind it often yield fuller and sometimes more accurate information" (Braithwaite, *Second Period of Quakerism*, 1919, p. 285n).

Joseph Besse=
of Billericay, Essex.

Joseph Besse=
Hannah Deborne.

b. c. 1683.

m. 9 viii. 1716.

d. 25 xi. 1757.

d. 17 ii. 1754.

George	Hannah	Sarah =	Thomas Bentley,	female inf.	female still-born.	Joseph
b. c. 1718.	b. 11 viii. 1720.	b. 14 vii. 1722.	of Southwark.	d. 26 viii. 1724.	20 ii. 1726.	b. 18 xii. 1728.
d. 8 x. 1722.	d. 29 ii. 1727.	m. 30 viii. 1746	and had issue.	act. 4 days.		

MINUTES OF FRIENDS' SCHOOL
AND WORKHOUSE, CLERKEN-
WELL, LONDON.

16. xi. 1737. " This Committee, taking into consideration the choice of a Steward in the room of Richard Hutton, Deceas'd, Several Persons appeared and Offered their Service for said Place, . . . viz^t Joseph Besse, John Cooper . . . " (and 4 others).

20. xi. 1737. " It is the opinion of this Committee that we do not exceed the Sum of Forty pounds p Annum for the Salary of any Steward and his Wife, that shall be Choose."

24. xi. 1737. " Joseph Besse appearing before this Committee, desired to withdraw his request to be a candidate, for a Steward in this House."

6. xii. 1737. " John Cowper appearing with his Wife, before this Committee, declared their desire of serving this House, as Steward and Stewardess, agreeable to the resolutions and proposals of this Committee of 20th of 11th month past; & that his reason for dropping his offer last Committee Day, was from the probability of Joseph Besses being chosen."

A worthy biography of Joseph Besse is yet to be written. He was a son of Joseph Besse, of Billericay, Essex, born about 1683. He is described as a schoolmaster, of Colchester, on his marriage with Hannah, daughter of George Dehorne, in 1716. Prior to his marriage he had been employed as transcribing clerk to Essex Quarterly Meeting, as witness the following minute of Q.M. held at Colchester, 4 iv. 1716 :

Minute 16.—In consideration that y^e Clerkship lies too heavy upon such as have performed it for some considerable time past because of their business, this Meeting thinks fitt & accordingly makes choice of Joseph Besse to transcribe y^e minutes of each Quarterly Meeting & send them to y^e several Monthly Meetings ; & to record y^e Sufferings & Yearly Meetings Epistles & any other writing belonging to y^e Quarterly Meeting provided that he go not from home to do same ; & in consideration, that this Meeting obliges itself to give him forty shillings per annum & y^e said Joseph Besse accepts thereof having y^e books Minutes etc. sent to him from time to time. Joseph Besse is also to record the two last years Sufferings & Yearly Meeting Epistles & for so doing he is to have ten shillings.

At the birth of his daughter, Hannah, in 1720, he was living in "George's Court in John's Lane, Psh. of Clerkenwell," London, a member of Peel M.M. He soon entered into the literary life of Quaker London ; he edited the Lives of George Whitehead, Richard Claridge and William Penn, and, later, of Samuel Bownas. Some forty literary items are credited to him in Smith's *Catalogue of Friends' Books*. In 1730 Besse was at work making "tables" (*i.e.*, indexes) and collecting pamphlets for binding, his work in this and other directions surviving to this day and his hand-writing well-known to workers among books and manuscripts at Friends' headquarters in London. He acted as Recording Clerk in 1746-48, while, for some reason not yet evident, Benjamin Bourne was dispossessed of his office. The only son to survive him was Joseph, born 1728. Smith's *Catalogue* states that this son emigrated to Pennsylvania and he may be the Joseph mentioned below, although he would not be correctly described in 1765 as Joseph Besse, Jr.

WITHAM MONTHLY MEETING HELD AT CHELMSFORD,
25 2 1765.

Joseph Bessee,² Junr., one reputed a member of our Society, some years since going over to America without our knowledge, during which time (we understand) as well as before, his conversation and conduct was highly blamable; he being now returned to these parts again, and behaving in a manner notoriously scandalous, being guilty of Drunkenness, Lying and swearing to a great degree; and seeing it is apprehended that the reputation of our Society may be affected by his being deemed a Member thereof; We, for the clearing of Truth and Friends do hereby testifye and declare the said Joseph Bessee is no member of our religious Society, to evidence which denial, this minute is entered upon record.

On the loss of his wife, Hannah, who died at Chelmsford in 1754, Joseph Bessee went to live at Ratcliff near where resided members of his wife's family, the Dehornes, and he died at his residence, 25 xi. 1757. Samuel Fothergill was present at the funeral and spoke from the words: "It is a solemn thing to live and an awful thing to die" (vol. xii. see also vols. i. xiv. xviii.).

² Note the spelling *Bessee*, revealing the correct pronounciation of the name. Essex minutes per favor of C. B. Rowntree.

Richard Johns, of Maryland

As the name of Richard Johns appeared in several early volumes (ii. iii. v. vi.), it is satisfactory to be able to give further notice of this prominent Colonial Friend. The following appears in *The Parrish Family*, Philadelphia, 1925, p. 31:

"Richard Johns was born at Bristol, in old England, in the year 1645. He was not educated among the people called Quakers, but was religiously inclined from his youth. After he came to man's estate he emigrated to America and settled in Maryland and lived in a Friend's house where many of our worthies lodged, particularly George Fox, by whom he was convinced of the principles of Truth, to which he continued steadfast to the end of his days, which was the 16th of Tenth Month, 1717. He married Elizabeth, the widow of Thomas Sparrow and daughter of Henry Hosier. . . . She departed this life in 1715 in the Twelfth Month. . . . A Monthly Meeting was kept at their house upwards of thirty years."

Dorothy Ripley

Unaccredited Missionary

Continued from vol. xxii. p. 51

JN the previous article we followed the life-experiences of Dorothy Ripley from her birth to her return in 1803 from her first visit to the United States—our authority for the further years of her life is her book: *The Bank of Faith and Works United*, published in Philadelphia in 1819 and at Whitby, England in 1822, which may be considered as vol. ii. of her *Religious Experience*.

The first few pages of her second volume are occupied with letters to her friends, P. H. Gurney, David Sands (at Sarah Bensons,⁵² Liverpool), Elizabeth Moline,⁵³ Phebe Pemberton (in which there is mention of Sarah Harrison⁵⁴ and "A.M., thy son-in-law"⁵⁵) and Elizabeth Ellerby of Sinnington, Yorks, all dated from Whitby, between Eleventh Month, 1803, and Twelfth Month, 1804. To P. H. Gurney she wrote :

Since my return to Whitby I have lived reclusely, except diligent attendance on our meetings. . . . I have had a visit from Friends under appointment, who signified if I would centre down to the Light, which might prove death to all performances, I then should experience unity with them. I verily believe none of the committee had a view of my tried situation. William Jackson,⁵⁶ a minister from America, intimated "I must eat my bread alone in this place, for the people were not prepared to receive it of me."

To David Sands she wrote :

Our public Theatre was our place of worship this evening, at the sixth hour. Hundreds went away for want of room. I stood at the right hand of Deborah Darby,⁵⁷ on the stage, and thought she was no less

famous than Deborah of old, who delivered Israel from Jabin and Sisera,

and to Phebe Pemberton, 14 xii. 1804 :

My clothes are now prepared and one trunk already packed for the purpose of coming again across the wide fathomless ocean, even without membership, though I made an early request and have never omitted assembling with Friends of my own meeting, neither have I ever rose to offer anything there.

On the 25th of Twelfth Month, 1804, the second long journey began. At York our traveller was entertained by the Awmacks⁵⁸ again, and at meeting "the testimony of Elizabeth Hoyland was truly acceptable." Hence she wrote a long letter to Jane Sanders.⁵⁹ At Leeds Phebe Blakes⁶⁰ asked her to accompany her into the ministers' gallery, saying : "Dost thou ever preach ?" This encouraged her to speak, though, when again seated, "Satan suggested that I had brought trouble upon Phebe Blakes." Several Friends invited her company at their homes, but Phebe would not allow it and invited Friends to her house where a very happy evening was spent.

Richard Hotham⁶¹ took her in his chaise to Sheffield and thence she journeyed to Bristol ; and thinking it too late to go to J. and M. Waring's house she put up at an inn and decided to go to bed hungry, being short of cash. This, however, was avoided by a stranger giving her seven shillings for supper and bed. At Bristol Dorothy made the acquaintance of James Harford⁶² and was cordially entertained, presumably at Chew Magna. The day of her departure Harford's three daughters

all rose at three in the morning and came into my room to call me, and after refreshing me with a bason of chocolate and putting five guineas and a half into my hand, sent two maids with me to see me off in the coach.

At Birmingham, Susannah Baker⁶³, "a plain woman who sat next to me" in meeting, was her hostess, and on the 14th of First Month, 1805, Liverpool was reached.

I have had great difficulties to pass through since I came to Liverpool, where my friends have been turned

aside from me through the baleful influence of Satan, who was determined to overcome me through the subtilty of speech and crafty workmen who inquired thus: "Dost thou expect gold to rain from Heaven to pay thy passage over sea?" I answered this cruel person after this manner: "There is gold enough upon earth, or else I might expect it from Heaven." Another asked: "Doth she expect the sea to divide, that she may go on dry land?"

In a letter written later to Jane Sanders, Dorothy referred to her rebuff in Liverpool, where, apparently, she lodged with "S. S.," who had decided to cross the Atlantic with her, and whose proposal Friends evidently wished to obstruct.

I. and S. H.⁶⁴ treated me like one who was not worthy to dwell anywhere but in prison, and threatened to send me there, if I did not leave S. S.—'s house; but I told him I neither regarded him nor the force he said he should take me, neither did I fear prison or death. I believe, for once he met with his match, though he is so full of the wisdom of the world as to discriminate I was not either called of God or qualified for the present employment. Finding threats availed nothing, he then strove to allure me, by guile, from S. S., but I told him I should not leave her house, unless she wished it, and to his I would not go, except there was no other place for me . . . for they took my friend away by force and treated her as an insane person, although she was twenty-eight years old; and I am afraid she will never come to that dignity she was intended by my Master Jesus, who made her willing to forsake all things to follow Him.

However, William Sprigg, a young man, collected money, and John and Phebe Field⁶⁵ sent provisions, and on the 7th of Third Month the transatlantic voyage began, New York being reached on the 4th of Fifth Month. Reuben Bunker, a Friend, and fellow passenger,

saw proper to inform Friends of New York that I left England without the approbation of my Friends there, so that my way shut up for a season among them,

but Isaac and Margaret Sharpless⁶⁶ sheltered her "in their peaceable dwelling," and she accompanied them to meeting in the morning, going at night "to the African house."

From New York, Dorothy Ripley went into Jersey and had "rapturous pleasures" among the Presbyterians, though one of them, a minister in Newark,

thought I was a rich Quaker, as I had a good coach with me, and treated me with great civility at first, expecting I would give him some money for the support of missionaries among the Indians ;

but in his disillusion he called her "an idle strolling woman" !

On Long Island she attended Friends' meeting at Flushing, where "one in the gallery requested me not to disturb the meeting: I heard, but regarded not man until the Lord bid me sit down." John and Elizabeth Mitchell provided a driver and sent her on to Dr. Wainwright's at Newton, where there was a meeting in the doctor's house—"his wife is a precious woman."

Presbyterians, Methodists, Baptists, Universalists, and Episcopalians received visits and also the State Prison of New York.

The following communication was put into the paper as a reward for my assiduousness, by some who thought I should dishonour the respectable body of Quakers :

Communication.—The Editor of the 'Commercial Advertiser' is requested to insert the following statement in his paper and in order to prevent the public from being mistaken, or mislead, other Printers will be doing justice to the Society of People called Quakers, by an insertion of the paragraph in their papers :

"*Dorothy Ripley*, a female lately from Great Britain, under the appearance and character of a Quaker, having had frequent meetings in different parts of the City, and parts adjacent, and officiated as a preacher therein ; therefore these are to inform, though with no wish to injure her service or hurt her reputation, that she is not a member of the Society of People called Quakers, although generally reputed as such."

This announcement is given in a section of her book, dated New York, 6th mo. 1805, and is doubtless the one

referred by Rebecca Jones in her journal, under date of 6 mo. 27, 1805: "Saw a paragraph taken from a York paper certifying that Dorothy Ripley is not a member of the Society of Friends." On the 23rd, R. Jones⁶⁷ wrote from Philadelphia, to Ann Alexander,⁶⁸ at New York: "Where is D. Ripley? and what does she mean to do in America?"

Some Quakers got William Crouch [Crotch], an English Minister, to try to send me back to England, and in this City he said to me: "If I had as little as thou hast to do, I would go my ways home"; but the Spirit of the Lord arose in my heart and commanded me to say: "How doest thou know what I have to do? It is enough thou doest know thy own work; get thy own work done and go thy ways home." [He died in U.S.A.]

Then came many visits to Indians in Oneida County, New York State, the recital occupying many pages. Referring to Boston, Dorothy wrote:

I never saw a Quaker in going through the city; neither did I inquire for any meeting of theirs, as I had not one first-day to spend among them.

Visiting Providence, Rhode Island, she called at the house of Obadiah Brown,⁶⁹

whose wife rose from the tea-table and came to the door, and gave me her hand, but I supposed so coolly that it smote me to the heart and took my appetite from me. I felt thankful to D. Brown for sending me upstairs, with a broken spirit, by saying plainly, she could not feel that joy in seeing me, a stranger (who came there without invitation), that she would feel for a dear friend. Her conduct this morning, I thought, was assuming beyond the limits of a Christian.

Dorcas Brown, despite her coolness, supplied Dorothy with a considerable sum of money. In New York, in Eleventh Month, 1805, she met her friend Sands again, who said:

"I see a great black cloud over thy head, while thou art going to the Southward, nevertheless I believe thou wilt get safe through it."

Journeying towards Philadelphia she met John Edwards, who desired her to return, presumably to New York, and as an inducement thereto, he said :

“Thou hast a very shabby coat on, not fit for a preacher of the Gospel of Jesus Christ ; go with us (his wife being present) and I do not mind if I give twenty dollars for a new coat,” which was noble of him to offer ; but my Master Jesus commanded me to leave the place, so I said : “ I cannot stay another day.” “Well then, I will give thee no more than eight dollars,” said my friend John, which exactly paid my expenses to Philadelphia.

As James and Phebe Pemberton had manifested a true spirit of sympathy towards me, I ventured to approach their quiet residence : but she, being surprised to see me, cried out : “ Whatever shall I do with thee ? sit down and get some dinner.” Knowing many might reflect on her kindness, and discourage her entertaining me, I asked humbly whether I might go to an Inn, or bring my trunk there ? which she mercifully sent for, not daring to send me from her habitation. On first-day morning, I went to meeting, where I sat under the shadow of His Wing ; coming home alone, as one forsaken of all but my God.

In the evening, Thomas Scattergood⁷⁰ came and sat with us, saying to me : “ I hear thou dost preach for hire and passes for a Friend,” asking, “ What shall we do about it ? ” I signified : “ I preach not for hire ; neither do I pass as a Quaker ; and you may do as you think best.” I was sorry that this precious minister had gotten his mind prejudiced against me by report.

At a meeting with the colored people, Arthur Howell⁷¹ sat with her in the pulpit,

having a deep travail for this people, whom he saw, fifty years ago, brought into the city, as nature formed them, men, women and children all huddled together.

Arthur Howell had said in a meeting of Friends : “ Let her alone, for her soul is vexed within her ; and the Lord hath hid it from me and hath not told me.”

Mary Pancoast⁷² accompanied Dorothy on visits to hospitals, bettering-houses, etc., also Samuel Pancoast.

Of a visit to a prison, she remarks :

My earthen vessel running over with love to all present, I arose and testified how lovely Jesus Christ was ! but my friend, A. Howell, laboured to keep me silent, with struggling against the life in me ; knowing the people present were looking at the creature to be instructed, instead of turning inward to be satisfied with the hidden manna from the Spirit of God in the soul. Perceiving this, I told them that " A wise man's eyes were in his heart, but a fool's were in his head," gazing without, while he ought to be worshipping the Living God in the temple of the soul,

which change of subject was surely not to the benefit of the poor prisoners.

Trials and afflictions awaited our traveller on arrival in Baltimore. William Crotch again put himself in her way and advised Friends not to go with her to her appointments " for if they did, they would not prosper." But not all were adverse.

Coming out of John McHim's⁷³ Thomas Ellicott, a young man of respectability and a Quaker, who had been present with us, followed me to the door, and put ten dollars into my hand, that no eye saw.

James Carey, and Martha, his wife, took her to their house instead of allowing her to go to an inn, James remarking : " I will never bow the knee to Baal ; and my house, heart, and purse are my own to do with as I please," with reference to the advice of his Friends " to have nothing to do with her."

Mary Ellicott invited several Quakers to meet me at her house and those also, at my request, who thought I should not be entertained among them. Mary Mifflin, my old friend, asked me if those two reports were true, that were circulated to my disadvantage. One was that I preached by notes ; but I said : " Never a note was made by me . . ." The other crime was that I said I lived without sin, and had many years.

After quoting Scripture, Dorothy replied :

I labour daily to apply to the sprinkling blood of our Lord Jesus Christ, to keep my conscience void of offence, that my soul and body might be a pure temple for the Holy Ghost to dwell in. We all parted in peace.

In the First Month of 1806, Dorothy Ripley addressed the Assembly of the State of Maryland, and she also spoke in the Capitol in Washington City, "in the presence of the President,⁷⁴ the Vice-President, Senators, Representatives and a crowded audience." Then she travelled southward as far as Georgia arriving at Charlestown, South Carolina, 20 ii. 1806, and Savanna, Georgia, shortly afterwards.

The remaining twenty pages of *The Bank of Faith and Works* describe work among Baptists and at various places of detention, the last paragraph being headed : "Charleston, South Carolina, 6th 3rd mo. 1806."

To be concluded

⁵² Sarah Benson (c. 1751-1827) was the widow of Robert Benson, merchant, of Liverpool. She was a daughter of William Rathbone (1726-1789) and married Robert Benson in 1781. R. and S. Benson's house was often the first place of call for Friends arriving from America. These Friends were the "Brother and Sister Benson" of the Hannah Mary Rathbone Diaries, 1784-1809. David Sands writes that she was a woman remarkable for her humility and good understanding every way being most excellently gifted as a minister and elder (*Journal*, 1848, p. 75).

⁵³ Elizabeth Moline (1761-1841), of Godalming, was a daughter of Benjamin and Ann Kidd, of the same, and widow of Robert Moline. She was a Minister. She is several times mentioned in the *Diary of Mary Waring*, of Godalming, 1810 ed., pp. 92, 116, 272.

⁵⁴ Sarah Harrison (c. 1746-1812), née Roberts, was a prominent travelling Minister, whose home was in Philadelphia, wife of Thomas Harrison. She landed in the Old World in 1792 and visited extensively for some seven years. There is a memoir of this Friend in Comly's *Friends' Miscellany*, vol. xi. (1838), see also iii. 243, v. 141, vi. 223, 228, xii. 148, 151, 152; memoirs of Mary Waring, David Sands, Henry Hull, Hugh Judge, Robert Sutcliffe, Sarah Stephenson, Rebecca Jones and others.

⁵⁵ This was Anthony Morris. He married Mary, daughter of James Pemberton and his second wife, Sarah Smith, thus was step-son-in-law to Phebe Pemberton. They lived at Whitemarsh, fourteen miles from Philadelphia, where they were visited in 1797 by Mary Pryor from England. She met there the parents, J. and P. Pemberton, and a large family party. Of Whitemarsh and its occupants she writes : "It is a beautiful, high,

airy situation, the house newly built, the rooms lofty and large, commanding as fine a prospect as I have ever seen. They have four children. . . . He appears to want nothing but a willingness to take up the cross and acknowledge the Captain of the soul's salvation before men," which estimate is further indicated by Dorothy Ripley. Mary (Pemberton) Morris died about the year 1807, *æt.* 38, to the great grief of her father (Comly, *Miscellany*, vii. 83).

⁵⁶ William Jackson (1746-1834), of Pennsylvania, arrived in Britain in 1802 and spent three years in Europe, visiting nearly all the meetings in England, Ireland and Scotland and some parts of Wales (xviii. 57, xix ; Comly, *Miscellany*, various vols. ; lives of Hugh Judge (who remarks on the removal of Jackson and his wife from Long Island to his native place in Chester County, p. 183), of John Comly, Rebecca Hubbs, Hannah C. Backhouse, Mildred Ratcliffe, Rebecca Jones, Daniel Stanton, Mary Pryor, and probably others.

⁵⁷ Deborah Darby (1754-1809), née Barnard, is said to have been the most wonderful woman Minister the Society of Friends has produced. In company with Rebecca Young, aft. Byrd, she travelled incessantly and with great acceptance. A biography of this woman is much to be desired ; there is an abundance of data.

⁵⁸ Joseph Awmack (1741-1816), of Walmgate, York, was a son of William and Hannah Awmack, of Seamer, Scarborough. He married, firstly, Ann — (c. 1739-1789), a Minister, and secondly, Mary Collier (1748-1824), of Guisley, Yorks, and had issue.

⁵⁹ George Sanders (xxii. 34), of Whitby, married Jane Dale in 1772, when she was about twenty. She was aunt to Ann Dale (1789-1861), who married William Ball.

⁶⁰ Phebe Blakes (1741-1814) was a daughter of John and Sarah Marshall, of Rawdon, Co. York. She married James Blakes, of Leeds, in 1784. He died in 1819, aged 71.

⁶¹ Richard Hotham (1739-1832) was a farmer. D. Ripley had a pleasant ride with him from Leeds to Sheffield. " I shall ever remember this friend, for the Lord made him sensible, that He had sent me forth, which caused him to declare thus unto me : ' I believe thou has as great a right to travel without certificate, as ever George Fox had when he went forth.' "

⁶² From the Harford genealogy given in *The Annals of the Harford Family*, 1909, p. 162, it appears probable that the James Harford of this Ripley story was James Harford of Chew Magna, near Bristol (1734-1817). In 1805 he was a widower, and he had three unmarried daughters, Mary, Elizabeth and Sophia. David Sands wrote of him in his *Journal*, 1848, pp. 163, 184, 195,— " much loved friend and family," " his dear children " " his kind friend and his daughter Mary." From Washington City, i. 1806, D.R. wrote a warm letter to James Harford.

⁶³ Susannah Baker (— 1825) was the widow of Samuel Baker, of Birmingham.

⁶⁴ These initials stood, presumably, for Isaac and Susanna (Gaylard) Hadwen, of Liverpool (see xv. 10), but we can hardly credit it that the kindly and courteous Isaac Hadwen 3rd (1753-1842) would speak or act after this manner.

⁶⁵ John Field (c. 1752-1835) was an Elder of Liverpool Meeting. His wife, Phebe Field, died in 1833, aged 84. See *Annual Monitor*, 1834, 1836.

⁶⁶ In *The Sharpless Family*, compiled by Gilbert Cope, Phila., 1887, p. 390, we find Isaac Sharpless, son of Benjamin, born in Philadelphia, 1766, died at Cornwall, Orange Co., N.Y., 1814. He married Margaret Dobson (1764-1834). He was a carpenter and builder in N.Y. City, a man of few words and upright in his dealings.

⁶⁷ Rebecca Jones (1739-1818) became a convert to Quakerism in Philadelphia and a prominent Minister. She visited Europe 1784-1788. Her journal is written in an interesting and sprightly manner. She died unmarried.

⁶⁸ Ann Alexander (1767-1849) was a daughter of William and Esther Tuke, of York. In 1796, she married William Alexander (1768-1841), and in 1803 began her religious visit to the American continent. See xv, xx.

⁶⁹ Obadiah Brown (1771-1822) was the son of Moses Brown (1738-1836), of Providence, R.I., founder of Friends' School at that place. Moses Brown had been a Baptist but joined Friends in 1774. Obadiah was an only son. He married, in 1798, Dorcas Hadwen, of Newport. He had an ample estate. An edition of Barclay's *Apology* was printed at the expense of the Trustees of Obadiah Brown's Benevolent Fund, in New York, in 1827. A portrait appears in the *Centennial History of Moses Brown's School*, 1919—a comfortable looking and self-satisfied face.

Dorcas Brown (c. 1766-1826) was an earnest Friend. Although Dorothy Ripley was received with caution, her hostess supplied her with money for her journey when she left the house, and received a letter of thanks, coupled with some hints on entertaining strangers.

⁷⁰ Thomas Scattergood (1748-1814) was the noted Minister whose *Journal* was published in Philadelphia in various forms and of whom there is much interesting information preserved.

⁷¹ Arthur Howell (1748-1816) was a Minister, of Philadelphia, a man who had wonderful spiritual foresight that he was spoken of as "Howell the Prophet" or "the Quaker Seer." There is a sketch of his life, written by Mary Elizabeth Hopkins, in the third volume of *Quaker Biographies*, Phila., 1909. Arthur Howell was helpful to D.R. on several occasions.

⁷² Samuel and Mary Pancoast, of Philadelphia, were very helpful to Dorothy Ripley in that they arranged for her to visit Hospitals, Bettering-houses and prisons, and also arranged services for negroes. In the Dutton Records of Deaths, etc. (*Proc. Gene. Soc. Pa.*, iv, 59), occur the following:

Pancoast, Mary 2 2 1817

„ Samuel 2 23 1834

In one place our author writes "James and Mary Pancoast."

There is a notice of the immigration of the Pancoast family in the French book, *Genealogy of the Descendants of Thomas French*, 1909, p. 112.

⁷³ This should be John McKim (see xxii, 37, 47). Papers relating to this Friend were presented to the Maryland Historical Society in 1925.

⁷⁴ This was the second term of office of Thomas Jefferson (1804-1809). The Vice-President was George Clinton.

The Cambridge "Journal of George Fox"

Continued from vol. xxi. p. 73

87.—Vol. II. p. 429, note 176. 7. For *Arius* read *Arias*.

88.—Vol. II. p. 438. Note 217.2 refers to "the printing for the first time of this Stubbs letter." H. J. Cadbury, of Cambridge, Mass., writes: "This letter, or, at least, part of it describing the debate, was published by J. Lewis Dinman in his introduction to the reprint of *George Fox Digg'd out of his Burrows*, Publications of the Narragansett Club, first series, vol. v. Providence R.I., 1872, p. xxxix. ff. He says (p. xlii.): 'The original is in the cabinet of the Rhode Island Historical Society.'"

89.—Vol. I. p. 425. The quotation on p. 160 from Isaiah is taken from the edition of the English Bible known as Cranmer's or the Great Bible. See xxi. p. 1f.

90.—Vol. II. p. 422. In the *Life of Mr. John Pennyman* (ex-Friend), 1696, p. 56, it is stated that Samuel Newton "cheated many of several Hundred Pounds and then fled beyond sea." He was probably the same person in Virginia in 1685 referred to as under dealing by Friends in that Colony (v.). The name was suppressed by the editors of the *Ellwood Journal* (see *Camb. Jnl.* ii. 167).

91.—Vol. II. p. 431. The care exercised by George Fox for his protégée, Abia Trott, is criticised severely by John Pennyman, ex-Friend: "O George, consider how treacherous thou wast in betraying thy trust of that rich (tho' now poor) Orphan, Abiab Trott, for I do assure thee thy friend Richard Cannon [xi. 100] told me thou wert a grand instrument therein" (*Life*, 1696, p. 122). The rights and wrongs of this case may become evident as research continues.

92.—Vol. II. p. 492, note 360.1. In his *Charge* against Friends, which appeared in 1716, Henry Pickworth writes (p. 99): "Abraham Morrice, of Lincoln, who broke and had rotted in gaol for Debt, for what appeared to the contrary, had I not been chiefly instrumental in the discharge of him." Morrice, the second husband of Isabel Yeamans, *née* Fell, was, presumably, the Friend referred to: he had a son of the same name who pre-deceased his father. Many good men had been in prison for debt, including William Penn who was eleven months in the Fleet as a debtor in 1708.

93.—Vol. I. p. 415, note 104.1. Our Friend, J. Rawlinson Ford, LL.D., of Yealand Manor, Carnforth, has an article on Borwick Hall, in the *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological Society*, vol. xxv. n. s. 1925. "'Mr. Robert Byndlose esquier' acquired Borwick Hall and in 1587 he made a settlement of Borwick and much other property, whereby, after the deaths of his

wife Agnes and himself, Borwick was to devolve on his second son, Christopher and Millicent his wife, and failing their male issue, upon Robert, his elder son and heir. Christopher died in 1600, leaving a daughter only and his elder brother, Robert, succeeded. Robert's son Francis died in his father's lifetime, leaving a son Robert who succeeded to the estate on the death of his grandfather about 1630." This was the Robert of *The Journal of George Fox*. " He was created a baronet in 1641 and died in 1688, leaving an only child, Cecilia, who had married William Standish of Standish." Then follows a history of the Hall, once allowed to fall into decay, now, happily, " wonderfully preserved and restored."

94.—Vol. II. p. 432. Mary Boreman, second wife of John Pennyman, was a daughter of Edmund Heron, of Bulcot (? Bulwell), near Nottingham. " He was a gentleman of good estate and family of great Repute . . . but wasted his estate." In the *Letters and Papers of Mrs. Mary Pennyman, 1701/2*, there is an account of her experiences during the time of the plague and fire of London, when a widow and in charge of a business-house. This may be read also in *Quakeriana*, vol. i. (1894), p. 137.

95.—Vol. I. p. 468. Note 385.2 states that the expression " rolled into his grave with infamy " occurs in *Cromwell's Letters and Speeches*, iii. 57. A similar sentence occurs in *The Life of Mr. John Pennyman*, 1696, p. 20: " When he came home, retir'd from all Company, Begging and Crying to the Lord that He would Roul him with Infamy to his Grave rather than ever such things should come forth in his Name."

96.—Vol. II. p. 387. Note 27.2 states that " the home of Thomas Teague does not appear"—it has appeared since; he lived at Breage (*g* pronounced hard).

97.—Vol. I. p. 415. Priest Tatham was probably, Richard Tatham, minister of Heversham in Westmorland, near the Furness district of Lancashire. He followed Samuel Cole, who held the living from 1646 to 1650, though his appointment was confirmed later, 9 May, 1654: " Richard Tatham to continue as publique preacher and to receive possesse and enjoy all Rents Duties and profitts whatsoever." He removed to Kirkby Lonsdale, being instituted there in December, 1657.

Curwen, " Heversham Church," in *Trans. Cumb. and Westm. Antiquarian and Archaeological Society*, 1925.

98.—Vol. I. p. 470. Anthony Pearson (*c.* 1628-1665) married Grace Lamplough, her family being an offshoot of the ancient family of Lamplough of Lamplough in Cumberland. As a widow, she married, in 1673, James Hall, of Co. Durham. Their daughter, Grace Hall, married Robert Chamber or Chambers in 1703 and became a prominent Minister (1676-1762). See vols iv. v. vii. (Testimony), x. xiv. xv. xxi.; *Piety Promoted*.

" Anthony Pearson left a young son who, apparently, was never a Friend and I have traced descendants down to 1722, who were then at Whitby " (letter from G. Aynsley Smith, of Durham, 1926).

99.—Vol. I. p. 470. James Hall, baptized 1637, was a son of Mark Hall, of Monk Hesledon and Frances, his wife. He married, before the mayor of Durham, 1656, Frances Walker (c. 1629-1670), daughter of Nicholas and Isabel Walker¹ of the same place, and in 1673, Grace Pearson, widow of Anthony Pearson and daughter of Thomas and Grace Lamplough. By his first wife, James Hall had John Hall (1662-1736) and others. John Hall was a prominent Minister among Friends, sometimes called "Bishop Hall." He married Sarah, daughter of John Green, of Liversedge, Yorkshire and had issue.

See Smith, *Cata*; Ruddy, *History*; Joan Whitrow's works.

100.—Vol. II. p. 464. George White (-1698) was instituted rector of the parish of Llanvihangel Ystern Llewern, Mon., 2 June, 1649. There was a Hosea White, of Llangattock nigh Usk, whose will was proved 9 Jan. 1712/13.

Ex inf. Sir Joseph Bradney, Tal-y-Coed, Monmouth. See Rees, *Quakers in Wales*, 1925, pp. 36, 75; Richards, *Religious Developments in Wales*; *Family of Hanbury*, 1916, ii. 241.

¹ Of the four daughters of Nicholas Walker, Isabel, married George Trewwhite. See *My Ancestors*, by Norman Penney, and contrast Hall Family, in J. J. Green Collection in D, where it is stated that Isabel Trewwhite was a widow in 1689.

In the *Memoir of Dr. George Logan, of Stenton*, written by his wife, Deborah Norris Logan, Phila., 1899, we read :

"His house at Stenton had, indeed, been more fortunate than many others in the neighbourhood, for it had escaped being burned by the British army at the time that they fired Fairhill and sixteen other seats and houses in its vicinity and it seemed to owe its preservation to the presence of mind of an old domestic, who had remained in it through all the vicissitudes of its serving for head-quarters for both armies.

"On the unfortunately memorable day (November 22, 1777) that they committed these wanton depredations, two British soldiers came to the house and, as an act of special favour, desired the old woman, if she possessed a bed or any furniture of her own, to take it out directly, as they intended to fire the house. She remonstrated, but they were deaf to her oratory, and went to the barn for straw wherewith to effect their design. Happily, at that moment an officer with a drawn sword in his hand galloped down the lane and inquired of the woman if she could give him any information respecting deserters. She quickly replied that two such had seen him coming and were gone to the barn to secrete themselves. He was there in a moment, and drove them before him, notwithstanding their protestations that they belonged to Colonel Twisleton's party sent to fire the rebels' houses.

"After that day no more devastations of that kind were permitted."

The action of the servant prevented the destruction of a large and valuable collection of letters, etc., since published.

Bridewell Hospital and James Nayler

BY the kindness of Rev. E. G. O'Donoghue, Chaplain of the Bethlem Royal Hospital, London, we are able to print the records of Bridewell Hospital relating to the retention within its walls of James Nayler (c. 1618-1660), who, after being a prominent and attractive preacher among Quakers, was led astray by infatuated followers into an imitation of the entrance of Jesus into Jerusalem, and had received a series of severe punishments by order of Parliament. His repentance was deep and sincere and he was welcomed again among his former associates.

The minutes have been dictated and checked but the archaic spelling has not been reproduced.

COURT BOOK OF BRIDEWELL HOSPITAL, 14TH OCTOBER, 1642, TO 7TH JULY, 1658.

A COURT AND MEETING HOLDEN AT BRIDEWELL ON WEDNESDAY, THE 28TH OF JANUARY, 1656 [1657].

This day the warrant under the hand of the honourable Sir Thomas Widdrington, Knight, Speaker of the Parliament, bearing date the 16th day of December 1656, directed to the governors of this hospital for the receiving and keeping of James Naylor in Bridewell, London, at hard labour and restraining him from the society of all people, being here openly read in the presence and hearing of the said James Naylor, brought hither from Bristol for the observance of the same warrant, he was here searched whether he had any pen ink or paper about him, and it is ordered by the governors here present that the said James Naylor shall be kept at hard labour in the room on the west side of the common prison in this hospital, the same having been viewed and approved of for that purpose by most of the governors here present, and that he shall be lodged therein on the bedding, coverlet, two blankets and sheets there laid for him, to the end he may take no cold, and that he shall not have

any fire or candle and that the inner door of that room shall be kept locked by the porter of this hospital with the lock that is thereon, and that the outward door within the first great grated gate entering into that room shall be kept locked with two good locks and keys, one lock being thereon already and another good lock shall be forthwith provided and set on the same outward door; and that the steward of this hospital shall keep the key to the new lock to that door and the porter shall keep the key to the old lock of that door, and each of them shall keep the said keys respectively with great care and not suffer each other or either of them to have both the said keys at any time nor any person whatsoever, without the order of the governors here at a court, to have the same keys or either of them out of their custody, and that both the said steward and porter shall at all times go together with Thomas Carpenter, an arts master here, to deliver him the said James Naylor his work to labour at, who is to go to him twice every forenoon and twice every afternoon to direct him in his labour, and they the said steward and porter shall search the hemp delivered him to work both within and without at the delivery of the same unto him and at the receiving of the same from him, and that he shall have for his relief so much as he shall earn by his hard labour to wit for every quarter of a cwt of hemp which he shall beat and turn ready to be made up, not making up the same, 8d, and for every quarter of a cwt of hemp as he shall beat turn and make up, 9d, and that the same shall be allowed unto him as he shall earn the same in such diet as is usually allowed the other prisoners in this hospital in the time of their health and sickness respectively, and that the steward and porter shall still go both together when he hath any diet delivered to him, and that neither they nor the arts master shall have any conference with him but only concerning his diet and labour, and if he shall need any cure for any sore that then Mr. Higgs the chirurgeon of Bethlem Hospital, in the presence of the said steward and porter, may be admitted to him to dress his sore without any other discourse than concerning his cure; and it is ordered that the window in the same room be glazed, leaving the upper part thereof open a foot square, and a close wire grate be set on the outside of the glass and a close grate of wire on the inside of the upper part of the window where

is no glass, and a sloping board from the bottom of the window within a foot of the top of the window on the outside, and that two iron bars be set on the lower part of that window, and that the floor of the said room be boarded, and that the other wooden frames there be removed, excepting his bedstead, and the walls thereof near his bed belined with slit deals; and the committee for buildings and reparations, or any four of them together, are entreated from time to time to see that the same room be secured and that no person whatsoever other than the president or some other governor or governors of this hospital, in the presence and company of four of the said committee, and other than the said steward and porter and arts master as aforesaid, shall be permitted to go into the said room to the said James Naylor at any time, and that the said steward and porter and arts master do strictly observe all things mentioned in the said warrant and in this order, upon pain of losing their places respectively if they shall fail therein; and that copies of this order be delivered to the steward, porter and arts master as aforesaid, for their better observance thereof in all things, and that they or any of them shall not show or read the same or deliver any copy or copies thereof or any part thereof to any person or persons without order of the governors assembled here in court.

A MEETING AND COURT HOLDEN AT BRIDEWELL ON SATURDAY,
31ST JANUARY, 1656 [1657].

Upon reading the reference of Parliament made on Thursday the 29th of January 1656 [1657] to the governors of the hospital of Bridewell concerning James Naylor, it is ordered by the governors here present that James Naylor's wife may be permitted to come to him in the presence of four of the said committee for buildings and to abide with him in their company only and not longer, lest she should convey unto him any pen, ink and paper, or other things contrary to the judgement of the Parliament expressed in Mr. Speaker's warrant, and that his room be forthwith searched in the presence of the governors, and that when the boards of the floor of the said room and slit deals for the lining thereof, as in the former order, are fitted and made ready, that James Naylor be removed to the house of Mr. Lloyd, steward of this hospital, there to be by him securely

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kept for one day in which time the carpenter is to finish the same boarding and lining thereof, and the same night the said James Naylor is to be safely returned to the said room provided for him and there to continue according to the former order.

COURT HELD ON SATURDAY, 21ST FEBRUARY, 1656 [1657].

This day the governors here present having sent for Doctor Nurse, the physician of Bethlem hospital, to visit James Naylor a prisoner here, and he being not at home, Mr. Higgs, the chirurgeon of Bethlem hospital, acquainted the governors here present that yesterday morning he being desired to go to the said James Naylor to cure his sore leg found him in bed and saw the calf of his left leg blaggy [?] and some white whelkes [pimples] thereon and somewhat like the scurvy, but no wound or hurt at all, and his pulse very low; and James Naylor telling him he was not well, he went with his water to the said Doctor Nurse, who said that sugar of roses and milk was good for him and that he would come and see him, and thereupon the governors desired Mr. Deputy James and Mr. Walsham, apothecaries, and governors Colonel Gower, Mr. Deputy Webb, Mr. Deputy Cox, Mr. Boteler, and Mr. Peade, and divers other governors, to go to the said James Naylor and see in what condition he was and what he wanted, who returning made report here that they found him the said James Naylor seemingly well and in good health for anything they could perceive, and in a good temper, and his legs well, only he complained that he could not digest his meat but feared he was like to fall into a consumption as formerly he had been, and then his wife, and Mr. Woodcocke accompanying her, came here and were asked whether the steward or porter or both of them were unwilling to bring him his diet, they could not allege anything against either of them, and the steward and porter being questioned, thereupon did here affirm that they have been ready to go to him to bring him necessaries at all such hours as he himself had appointed them to come unto him, and that he refused to eat anything at night or to have them come too often to him, and that he will take no flesh nor drink any beer or ale but hath milk boiled with bread and water gruel and barley broth, and will have water to drink; and it is now agreed and ordered by the governors

that he shall have at convenient times in the day-time such diet as he shall desire within the compass of his earnings in the time of his health, and in the time of his sickness he shall have the house sick-diet or such diet as Doctor Nurse shall direct and that Doctor Nurse be admitted to visit him in the presence of the steward and porter, if necessity require, or at any time in the presence of four of the said committee for buildings and reparations, but shall have no other discourse with him than concerning his health or sickness, and that he shall not have any fire or candle light for fear of firing this hospital where he is kept, unless Doctor Nurse shall advise to have him removed thence, and upon such advice it is left to the said committee to provide a fit place for him to be kept in during the time of his sickness only.

COURT HELD ON TUESDAY, 25TH FEBRUARY, 1656 [1657].

Also at this court the report made the 23rd day of February instant by the committee being here read, it appeared that upon complaint of James Naylor then made unto them that he was sick, upon their request Doctor Nurse came, and the steward and porter having let them into James Naylor's room, and in the presence of four of the said committee, namely Mr. Treasurer, Major General Browne¹, Mr. Deputy James, and Mr. Gace, the doctor felt his pulse, viewed his water, and discoursed with him concerning the temper of his body; and thereupon the said doctor acquainted the court that he could not find any distemper or sickness in the said James Naylor but believed him to be in health, and thereupon the said committee desired Mr. Deputy James to acquaint Sir Christopher Packe what has been done, and the doctor's opinion concerning him, and the desire of the said committee that the Parliament might be acquainted therewith if occasion require.

COURT HELD 2ND MARCH, 1656 [1657].

This day an order of Parliament signed by Mr. Scobell, dated the 28th of February 1656 [1657], was read, wherein it was ordered that James Naylor's wife shall have free access to him and remain with him if she think it necessary. It is therefore ordered that the steward and porter observe and obey the same, and the porter hath left the key of

¹ For Major-General Sir Richard Browne (d. 1669), see vol. vii.

James Naylor's room sealed up, he having business abroad, and thereupon it is ordered that Mr. Gwatkins shall keep the key, and he is desired to go with the steward to open the door upon all occasions necessary, till Mr. Wynne (the porter) come in, and then the key to be delivered again to Mr. Wynne. This court also desired Mr. Deputy James, Mr. Deputy Hickman, Mr. Gace, and Mr. Llewelin, four of the committee for buildings and reparations, with Doctor Nurse, to go and see James Naylor, most of the governors went down with them being also desired to see him. When they returned Doctor Nurse made the report concerning James Naylor under his hand in these words following to wit March the 2nd 1656 [1657]:

"I first find that James Naylor may without danger of life come up to the court to all their views, if they please. I find secondly that he is in a state of health rather than in a state of sickness; he is yet in a state of weakness and of late he complains of a pain of his stomach after eating pudding twice; he also complains of a cough increasing upon him, to which he hath been formerly subject to in the army."

Mr. Deputy James, apothecary, and one of the governors here, now also reported that he has now felt James Naylor's pulse, and upon his further enquiry of him, he is of opinion that he is in a state of health and that nothing of any disease is to be found and as for a pain in his stomach which James Naylor complains of, likewise of a cough which he formerly got in the army, Mr. James is of opinion that if they were so with him, [he] could not be in so good temper as he now is in, and that he finds him something weak, but he considers the occasion thereof to be by his refusing to eat meat and broth, and that if he would more endeavour to work he would have a better stomach to his meat.

Mr. Smith, apothecary and governor, also reports that he hath now likewise seen James Naylor, and he believes him to be in a state of health, and that if he would eat his meat he would be able to work, and his work would get him a better stomach to his meat. It being put to the question whether James Naylor shall be brought up to this court, resolved he shall be brought up. James Naylor was brought up before the governors who, perceiving him to be according to Doctor Nurse's report of him, he is ordered to be carried to

the place from whence he came. Also a note purporting a copy of an order of Parliament, without any hand to it, was here read in these words, Saturday the 28th of February, 1656 [1657], resolved by the Parliament that a committee be appointed to receive from the governors of Bridewell an account of the present condition and using of James Naylor and reported to the house, and are to meet in the Duchy Chamber on Monday at two of the clock afternoon. Thereupon Mr. Treasurer, Mr. Arnold, Mr. Walker, Mr. Little, Mr. Deputy James, Mr. Harrison, Mr. Smyth, Mr. Llewelin and Mr. Gace or any six of them are entreated to attend the said committee and to give them account of the present condition and using of the said James Naylor at such time and place as they shall be thereunto required, and it is ordered that the clerk attend the said governors with copies of the proceedings concerning the said James Naylor.

COURT HELD 4TH MARCH, 1656 [1657].

Upon reading the order of the committee of Parliament, Major General Browne, Mr. Arnold, late Alderman, Mr. Deputy James, Mr. Deputy Hickman, Mr. Deputy Jones, Mr. Deputy Tutchin, Mr. Gace, Mr. Wormelayton, Mr. Jurian, Mr. Harrison, Mr. Smythe, Mr. Llewelin, or any six or more of them, are entreated to attend the said committee at two of the clock this afternoon in the Duchy Chamber at Westminster, to give an account of the present condition and usage of the said James Naylor; also it is ordered by this court that in case of sickness or absence from this hospital of the steward or porter of this hospital upon extraordinary occasion, and so as they be not both absent at any one time, either of them so sick or absent may leave his key or keys and his copies of orders made concerning James Naylor with Thomas Carpenter the arts master to go with the other of them to the said James Naylor upon all necessary occasions, and to observe the said orders and at the recovery or return of such of them so sick or absent, the said Thomas Carpenter is to re-deliver unto him the said key or keys and copies of orders aforesaid, and so often as need shall require.

To be concluded

London Yearly Meeting, 1860

We cull the following from the life of James Nicholson Richardson (1846-1921), recently published, written by Charlotte Fell Smith, being an extract from a paper written in 1915, entitled: *Reminiscences of Two Yearly Meetings, 1860, 1914*:

" I remember the *dramatis personæ* of the scene—JOSEPH THORP, clean-shaven, ruddy, complex, aquiline; a more stately and competent clerk never presided over Yearly Meeting. JOSIAH FORSTER, father of the Assembly, very old, permitted much licence on account of his age; when excited, he spoke very often, always with the effort to speak and stick his tongue in his cheek at the same time. The three great brothers PEASE: JOHN, JOSEPH, HENRY, known by the absolutely perfect soubriquets of 'Parched Peas,' 'Sweet Peas' and 'Green Peas.' THOMAS PUMPHREY, with a beautiful, deep voice that tolled like a bell. JOHN FORD, tall, slight, short grey curls, the acme of the typical, refined, scholarly, quaker gentleman. SAMUEL GURNEY and J. GURNEY BARCLAY, who represented high finance. BEVAN BRAITHWAITE whom we remember as an old man, then young—though he never had looked it—lipping himself along into prominence as an eminent lawyer and quaker statesman. Also a short, sturdy little man with a very broad-brimmed hat, WILLIAM RADLEY, known to us boys as 'nature's beverage,' because he often alluded to water in these terms."

In 1860, James N. Richardson was a scholar at Grove House, Tottenham.

Extracts from Bishopwearmouth Parish Registers

QUAKER CHILDREN NOT BAPTIZED

1657	24 Dec.	John, son of Lancelot Wardell, born.
1659	10 Nov.	Judith, dau. of Lancelot Wardell, born.
1707	17 Feb.	Elizabeth, dau. of John Freeman.
	28 Aug.	Margaret, dau. of Jeremiah Abbs.
	8 Nov.	Deborah, dau. of Benjamin March.
1708	5 Feb.	William, son of Jeremiah Abbs.
1709	15 April	Lancelot, son of Benjamin March.

QUAKER CHILDREN BAPTIZED

1704	29 Jan.	Margaret, daughter of Joseph Maud.
1713	12 Jan.	Isabel, dau. of Jeremiah Abbs.

Extracted by G. Aynsley Smith, of Durham.

A Quaker Newswriter

Continued from vol. xxii, p. 71

RICHARD COCKIN to his niece, Mary (Sanderson) Fox.

VII

A sheet, without opening words, gives a touching recital of the last illness and death of Richard Cockin's wife, Ellen, formerly Abraham (1758-1841), followed by a statement of his present condition, and closing with more news of Quaker happenings. Its date is probably 1841 or 42.

"John & Martha Yeardley are now engaged in a visit to the Families of Friends at Sheffield, and by a letter from one of my Dublin Correspondants, Sarah Squire and Sarah White are engaged in a similar service in Dublin. And I lately received a letter from Edwin O. Tregallis, informing that he and Richard Barret had just performed a similar visit in Plymouth Meeting."

VIII

"Doncaster, 19th of 10th mo. 1844. . . . Notwithstanding the increased feebleness that is the attendant of my very advanced age, which, altho' considerably lessening my ability for giving expression to what I desire to inform my correspondants with, yet I still continue to feel sincere love to flow in my heart towards those to whom I have been long united too, in the endearing bond of religious fellowship, and I also have many written proofs of my beloved Friends continued regard, one of which I received a few days ago, giving me an interesting account of the Marriage of R. B. Fox of Falmouth to H. C. Backhouses oldest daughter at Darlington, of which, no doubt, thou and your Relations at Wellington know as much about as I do.

"Katharine Backhouse might however informe me with some particulars that you may not have heard, respecting the very favoured Meeting they had on the occation, when

James Backhouse, John Hodgkin, H. C. Backhouse, Mira [? Maria] Fox, &c. &c. were publicly engaged, and that Eliz^h Fox of Falmouth added much interest to those present by appearing clothed with such a portion of Spiritual greenness: K. B. said She informed them with much interesting information respecting Edwin Tregalis and companion's religious servis in the West Indies, *all* of a pleasant discription.

"And I lately was informed by James Backhouse that he had had some agreeable information from Hobert Town, that they had lately had several additional applications for Membership with Friends, and that they had established another Mo. Meeting; amongst those who had applied to become Members was Daniel Wheelers Cabing Boy, who appeared now to have become a very respectable looking consistent Friend."

[Then follows a reference to an Address to be printed, "that thy dearly beloved Father, thirty years ago, assisted me in getting printed," and an expression of warm affection still felt towards John Sanderson and his home at Old Jewry, London.]

"On my latly considering what Friends were now living who were among my first correspondants, it appeared that thou was now become one of my oldest correspondants, altho I have a few older Friends with whom I correspond, as Tho^s Christy, W^m Gundry, Edward Pease, Anna Prise, Eliz^h Fox, and a very few others yet so it is that I have outlived most of them."

"A Prehistoric Quaker"

Extract from *The Hibbert Journal*, vol. xxii, No. 2, January, 1924:

"The Spiritual Legacy of Egypt to us" an Essay on the Spiritual result of the life of Akhn-aton of the 18th Dynasty in Egypt, 1375-1358 B.C. By Archibald Duff, D.D., LL.D.

Page 339. "One writer has gathered together all his qualities in these two statements: He was theoretically a Theist, and practically he was a forerunner of what we know to day as the Society of Friends."

Page 343. "The King might be called 'a Prehistoric Quaker' He was willing, on the grounds of humanity and the absolute brotherhood of all mankind, to let his Egyptian Empire shrink back into its ancient limits. It did so shrink."

Yearly Meeting at Longtown, 1780

THE yearly meeting for worship which circulated in the counties of Chester, Lancaster, Westmorland and Cumberland, was held, in 1780, at Longtown, Cumberland, near the Scottish border.

A list of places where this circular Y.M. met, from 1699 to 1798, is in ms. in D. See xxi. 61-67.

Glasshouses 29th 4th Mon. 1780

Dear Friend

. . . As I got to y^e yearly Meeting at Long Town (in comp^y of my Sisters) and Thou seemed desirous in thy Last that I shoud hand Thee an account Thereof, I am now Sat down to attempt something this way, Though think myself Unqualified for a Task of this Sort.

We arrived at Long Town on Seconday y^e 17th where we found very good accommodations & every way Suitable for so Large a Company. The names of Publick Friends who attended were—Tho^s Colley, Esther Tuke, W^m Rathbone, W^m Jepson, W^m Dillworth, Isaac Wilson, Alice Rigg, Hanah Harris, Jane Pearson, Mble Wigham, Thomas Cash, David Duckett, Joseph Saul, James Graham, Jno. Wigham, Thomas Dobson, Jane Waldie (Kelso), S. Tuke, Jno. Rittson & his wife, Jno Hall & his wife, wth Several others.

Thirday Morning 9 °Clock began Select Meeting, & being Solicited by Some of my Worthy Wellwishing Friends to go there, I ventured in. It was a solemn Opportunity in w^{ch} E. Tuke, & Alice Rigg had y^e Principal Service in Testimony, & were lead in a very Plain Searching Manner to Speak too & Plead wth y^e Fore Rank of y^e People—and indeed came under Suitable Qualifications for y^e Service of y^e day. Jane Pearson, who is a beautiful Minister, before y^e Meeting broke up appeared in a lively Manner as a Seal & Confirmation to y^e Truth & expediency of their Testimonies. Y^e Queries were read & answered verbally. . . .

At 3 °Clock Afternoon began y^e Quarterly Meeting for y^e County of Cumberland in w^{ch} nothing material occurred. . . . Closed about 7 °Clock.

Fourth day Morning at 9, began y^e first Publick Meeting of Worship w^{ch} was held in a Booth (Erected for y^e Purpose) w^{ch} was not filled. Y^e People were very still & attentive. Our friend Esther Tuke open'd y^e Meeting in Prayer, W^m Rathbone, W^m Jepson, Alice Rigg, Thomas Colley & Esther Tuke appeared in Testimony, who were all acceptable our F^d T. C. seem'd particularly led forth. . . .

Afternoon Meeting began at 3 Clock & y^e Company Larger ; y^e Booth near filled, yet very still & quiet. . . . Thomas Colley closed wth a most extraordinary Prayer.

On Fifthday Morning at 8 Clock Meeting Conference . . . y^e Northern yearly Meeting Queries were read & answered by friends from each County. Tho^s Cash for Cheshire I tho't did it y^e best ; he has a most easy agreeable manner of expressing himself. Elihu Robinson Proved a good Clerk & y^e Meeting was agreed to be held next year in Westmorland & Penrith seems most likely for that Purpose.

Parting Meeting began at 3 o'Clock w^{ch} was very large, so much so that y^e Booth altho' Computed to hold 2000 People would not contain them all. The Throng was so great so that Friends were obliged to divide & hold another Meeting at same time in y^e yard adjacent. I was in y^e Booth. . . . Our dear friend Thomas Colley was largely led forth to the People . . . indeed he seems peculiarly Qualified & Gifted for These Services, and may very Properly be stiled an Apostle to y^e Gentiles. . . . A great number of Friends Books were distributed amongst y^e People, some said 800 volumns, w^{ch} were gone in a very little time. Several Priests attended y^e Meeting & some People from Dumfries 33 Miles off. Several expressed their Satisfaction in attending Them & in hearing y^e Truths of y^e Gospel declared & some in y^e yard, I was told, seem'd much affected. . . .

We returned home on Second^y Night last & may say That y^e Journey has been very agreeable & Satisfactory to me & wish it may tend to my Improvement in y^e best Sense. . . .

Thy obliged Friend,

JOSEPH KING.

[addressed]

Joseph Wood at New House

To be left at y^e Talbot in

Huddersfield

Yorkshire

Leading the Way

BEING a Series of Brief Sketches of Quaker Inventions and Discoveries, and of Friends who have Led the Way in various directions.¹

Continued from vol. xxii, page 14

CV

ANN PARRISH (1760-1800), "under a sense of duty, in company with two of her female friends, established a free school for the instruction of indigent children, which she lived to see prosper far beyond her expectation. The school was called the Aimwell School. The House of Industry for the employment of the poor women of Philadelphia, which was founded mainly by her efforts, . . . is now conducted by an association. Both of these institutions were the first of the kind in Philadelphia." (*The Parrish Family*, 1925, p. 61, with portrait.)

CVI

JOSEPH PARRISH, M.D. (1779-1840), "issued a prospectus for a course of lectures on chemistry, which, it is believed, was the first popular course ever delivered in Philadelphia" (*The Parrish Family*, 1925, p. 85, with several portraits).

Notices follow of five of his eleven children, taken from the above-named family book, where there is a portrait of each.

CVII

DILLWYN PARRISH (1809-1886) "was one of the founders of the Orthopædic Hospital in Philadelphia and one of the corporators of the Woman's Medical College."

¹ The Editor would be glad to receive information regarding other inventions, discoveries, etc., or regarding other claimants to any of the inventions or positions introduced. The length of the Sketch bears no proportion to the importance of the subject.

CVIII

ISAAC PARRISH, M.D. (1811-1852), was "one of the Founders and Vice-Presidents of the Philadelphia County Medical Society."

CIX

SARAH PARRISH (1817-1900) was "one of the founders of the Home for Aged and Infirm Colored People."

CX

JOSEPH PARRISH, M.D. (1818-1891), "in 1870, originated the American Association for the Cure of Inebriates."

CXI

SUSANNAH DILLWYN WHARTON (1827-1915). Her daughter writes: "My mother's name appears on the original charter granted to the Children's Aid Society, 1882."

CXII

PETER COLLINSON (1693/4-1768). "He was careless who obtained the credit for discoveries so long as the advantages of them were made of use to the general public. Franklin obtained credit for the electrical experiments which were first brought to his notice by Collinson, and the latter's botanical lore and experience were at the disposal of anyone who cared to ask for his help." (Brett-James, *Life of Peter Collinson*, 1925, p. 37.)

"*Collinsonia Canadensis*. Miller in the 8th edition of his *Gardeners' Dictionary* says: 'The title of this plant was given to it by Dr. Linnaeus in honour of Mr. Peter Collinson, F.R.S., a most distinguished promoter of botanical studies and the first who introduced this plant, with many others, to the English gardens.'" (*ibid*, p. 248.)

CXIII

THOMAS GODFREY. "James Logan was the patron of Thomas Godfrey, the inventor of the Quadrant. The latter was born near Germantown, Pa., in 1704. His taste for mathematical science occurred at an early period, from a chance opportunity of reading a book on that study. . . . His trade was that of a painter and glazier, and whilst engaged in this business on the premises of James Logan at Stenton, accidentally observing a piece of fallen glass, an idea presented to his reflecting mind, which caused him to leave his work

and go into Logan's library, where he took down a volume of Newton.² James Logan, entering at this time and seeing the book in his hand, inquired into the motive of his search, when he was exceedingly pleased with Godfrey's ingenuity and from that time he became his zealous friend. In 1734 Logan sent a paper to the Royal Society, London: 'An Account of Thomas Godfrey's Improvement of Davis's Quadrant, transferred to the Mariner's Bow.' Godfrey received no reward for his invention and died at an early age, in neglect and poverty." (Armistead, *James Logan*, 1851, p. 163.)

CXIV

RICHARD MOORE (1794-1875), of Quakertown, Pa., lineal descendant of Thomas Lloyd, friend of William Penn, "erected a large stone building on his farm in 1834, and it is said to have been the first building of any size to be erected in the northern part of Bucks County without spirituous liquors being distributed among the workmen." (*Early Friends Families of Upper Bucks*, 1925, p. 151.)

CXV

ISAAC BURSON (1754-1811), of Springfield, Bucks Co., Pa., "was the first to introduce the cultivation of red clover in the upper end of the County. . . . When the clover was in bloom it attracted much attention, people coming miles to see it, some days the fence around the field being lined with curious spectators." (*Early Friends Families of Upper Bucks*, 1925, p. 77.)

CXVI

ISRAEL JANNEY () is stated, in a letter from his son, Daniel Janney, M.D., dated Loudoun Co., Va., 1 mo. 2, 1845, to be the first in the county to introduce plaster or gypsum and red clover, *circa* 1792. "Often I heard him express he had no ambition for fame as the first Pioneer in this cause so the County derived the benefit therefrom."

The letter is printed in full in the *William and Mary College Quarterly*, Williamsburg, Va., January, 1922, in an article on "John Binns of Loudoun," who is said to have anticipated the introduction by Israel Janney.

² He had previously learned Latin and could read Newton's *Principia*.

Annual Meeting

Through the kindness of Westminster Friends, the Society was fortunate in again holding its Annual Meeting at 52, St. Martin's Lane. This took place on February 4th, early spring flowers, a bright fire and a number of interesting charts and sketches (the work of the President, L. Violet Holdsworth) combined to make the Lounge a pleasant setting for a large and enthusiastic meeting. Well-known by his own literary work and his great interest in early Quaker history, Ernest E. Taylor made an ideal Chairman. The inevitable business was first disposed of. The meeting readily accepted recommendations forwarded by the Committee which included the appointment of Herbert Corder as President and T. Edmund Harvey as Vice-President. It was fitting that reference should be made, by more than one speaker, to Dr. Thomas Hodgkin, the lecturer's father and first president of the Historical Society; for it was largely as a result of his keenness and enthusiasm for the wider study of Quaker history that the Society was inaugurated in 1903.

Since making her home in Cornwall, Violet Holdsworth has realised that the work of early Friends in the West has never been given the prominence which was its due. "Loveday Hambly, a little-known Quaker Saint," was her choice of subject. It proved to be one after her own heart, for the doings of Loveday, prior to her conversion by Fox in 1656, were as a closed book and therefore offered the fascination of the unknown with a wide field for speculation and research. As the life of this woman was unfolded to us we realised something of the patient research and untiring enthusiasm which had been required to rediscover this early Quaker convert, who in many respects held a similar position in the West to that of Margaret Fox in the North. Material was found in most unexpected places. The lecturer said: "I felt like a miner whose pickaxe, seeking to loosen a pebble, accidentally strikes a rich vein of hitherto unworked ore." Unlike Swarthmoor Hall, Tregangeeves, near St. Austell, the home to which Loveday came as a bride, is no longer standing. At the time of her first meeting with Fox, she was a middle-aged, childless widow; from that day her home became a centre of Quaker hospitality.

Long before the annual meeting our lecturer found that her material had assumed the proportions of a book. Listeners to her lecture and readers of this report will rejoice to know that there is a prospect that in the near future a volume will be published entitled: "Loveday Hambly and her Guests at Tregangeeves."

A report of the address appeared in *The Friend* (Lond.), Feb. 19.

M. ETHEL CRAWSHAW.

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Book Centre, Euston Road, London, N.W.1.

Friends' Book and Tract Committee, 144 East 20th Street, New York City.

Friends' Book Store, 302 Arch Street, Philadelphia, Pa.

Friends' Book and Supply House, Richmond, Ind.

Many of the books in D may be borrowed by Friends. Apply to the Librarian, Friends House, Euston Road, London, N.W.1.

The hope expressed on page 63 of our last volume that Henry J. Cadbury's sketch of the "Sloop Folk" might be available to our readers was shortly afterwards realised so far that the sketch appeared in *F.Q.E.* for Tenth Month, 1925, worthily occupying thirty pages of the publication. Further notices in literature of Friends in Norway appear in footnotes. (This issue of the *Quarterly* is brim-full of valuable historical matter.)

In *The Harvard Theological Review*, October, 1925, appeared an article by Henry J. Cadbury, on "The Norwegian Quakers of 1825," containing a somewhat similar account, more fully presented, with fuller footnotes. Also see *Bulletin F.H.A.*, Spring, 1926.

The issue of the *F.Q.E.* for First Month, 1926, contains an article by Albert J. Crosfield, on "A Memorable Visit to Friends in Norway in 1853."

What a change in the presentation of biographies of Friends during the course of the years! Eighty-eight years ago, in 1837, appeared in Philadelphia, the first volume of "Friends' Library," edited by William and Thomas Evans. In this volume there was a memoir of William Savery, written by Jonathan Evans. In 1844, this memoir appeared in London, a 12mo volume of 324 pages, without division into chapter, without illustration, without index, and with but a slight Preface and occasional connecting paragraphs. Now we have *The Life of William Savery, of Philadelphia, 1750-1804*, by Francis R. Taylor, of Cheltenham and Philadelphia, Pa.¹ a fine 8vo volume of 486 pages, divided into chapters, with illustrations and an exhaustive Index, the whole based on the original manuscript of Savery's "Journal." In his Preface the author states: "I have tried to conform to modern historical methods by first elaborating the background, and then fitting the individual narrative into that

¹ New York: The Macmillan Co., \$3.25 net. London: Friends' Book Centre, 14s. net.

setting. Only by so doing is it possible to evaluate the thoughts, motives, actions and aspirations of persons in a given period." That the author has succeeded is evident as we look at such chapters as "Quaker Philadelphia in 1750," "The Indians and the United States," "European Wars and Politics (1790-1800)," "Ireland in Distress," "England at the Close of the Nineteenth Century."

Little is known of William Savery's early life, and Jonathan Evans did not add to it as well he might have done—"I was intimately acquainted with William Savery." His spiritual awakening appears to have taken place on the occasion of a funeral at Merion Meeting House, Pa., fully described in chapter 3. In 1778, he married Sarah Evans (not *Mary*, as given in "Quaker Saints" and some other books), and he was acknowledged a Minister in 1781. After some account of his business career, we pass to chapters on Friends' work among the Indians. In 1796 began his service in Germany, Holland and France, described in seven chapters and one hundred pages. Then comes Ireland in two chapters and Great Britain in seven. The volume closes with a valuable study of the ministry of William Savery—"Method and Effect," "Attitude and Content."

So far as we are able to judge, the book has been written with remarkable accuracy. Only here and there have we detected slight mis-statements, such as respecting John Ady (p. 353) who was the *tenth* salaried Recording Clerk,² and "J. Wigan" (p. 355) who was the Scottish Minister, John Wigham, and not an American. There is a review of the book in "The Friend" (Lond.), 1925, p. 1098.

Isabel Grubb, author of a history of Friends in Ireland, still in MS., writes respecting the statement on page 283:

"William Savery seems to have confused two matters before the May session of the National Meeting in Ireland in 1797. (i) It passed the following minute on 4th 5 mo. 1797: 'We propose to the Yearly Meeting [London] for its deliberation and judgement whether it is consistent for us to continue to send representatives thereto, and answers to its queries, while we do not consider ourselves bound by any minute made therein unless adopted by this meeting.'

"This proposed severance of official connexion between the two Meetings was not carried out.

"(ii.) From 1797 the Winter (November) Session of the National or Half-yearly Meeting ceased to be held, and the body therefore took the title of the Yearly Meeting of Ireland."

Following closely upon Francis R. Taylor's "Life of William Savery," another Friend, Peter Collinson, is introduced to readers by Norman G. Brett-James, of Ridgeway House, Mill Hill School, Middlesex (*Peter Collinson, F.R.S., F.S.A., an Eighteenth Century Quaker Botanist and his Circle of Friends*, with portrait and illustrations, on sale at Friends' Book Centre, Euston Road, London, N.W.1. 15s. net, postage 1s.).

² For a list of Recording Clerks, see vol. 1.

Peter Collinson was born, of Quaker parents, on January 28th, 1693/4. Peter the elder and Elizabeth his wife, *née* Hall, lived at the Sign of the Red Lion, Gracechurch Street, London, and carried on the business of woollen draper. The Collinson family had been settled around Kendal and the north-west of England for many generations. The younger Peter was brought up with relatives at Peckham in Surrey; "from them I received the first liking to gardens and plants" (p. 25). On their father's death, Peter and his brother James carried on the London business and greatly increased it by opening up trade with the American Colonies. James gave close attention to the business and liberated Peter to follow his interests in natural history. Peter's marriage with Mary, daughter of Michael Russell, took place in 1724. The Russell family owned property in Middlesex and Suffolk and its members were wealthy Friends. One of the family, named Michael Russell, died suddenly in the Gracechurch Street Meeting House in 1702.³

Of the Quakerism of Collinson we have information in chapter 3. He was "a devoted and faithful member, but he did not actively share in the work of the Society." He was reticent in the expression of his religious views, though he wrote of them in a vague way to his friend, Thomas Story, the well-known Quaker Minister. He sent the American Friend-botanist, John Bartram, a copy of Barclay's "Apology for the Quakers." John thanked him but said he would far rather have a book on Natural History! He was a member of a deputation to George III. in 1763 and was very proud of the special notice which the King took of him.

Mr. Brett-James writes sympathetically of Friends and their activities and introduces brief sketches of some of those who came into contact with Collinson. Of the eighteenth century Friends he writes: "There was a sense in which Lord Chesterfield's remark to Edward [*recte* Edmund] Gurney was justified: 'The devil has got among the Quakers; you have lived to convince the world that your principles are right and now you are quitting them yourselves'" (quoted from the Philadelphia "Friend," vol. 31, p. 264). On the subject of Friends and botany our author quotes from the advice of Leinster Province Meeting, Ireland, in 1705, on the "danger of having too great superfluity of plants and too great nicety of gardens"; that "all Friends in planting gardens do it in a lowly mind, and keep to plainness and the serviceable part, rather admiring the wonderful hand of Providence in causing such variety of unnecessary things to grow for the use of man, than seeking to please the curious mind" (p. 42).

Peter Collinson died on August 11th, 1768. His son, Michael (1730-1795) and his nephew, Thomas (d. 1803), were educated at William Massey's school at Wandsworth. Both continued their father and uncle's interest in botany. Thomas married a daughter of Henton Brown, banker. Descendants of Thomas are living in South Devon with the appropriate names of Peter and Michael (p. 287, correcting p. 222).

³ For further information respecting the Russell family consult the Tercentenary Supplement to the Cambridge *Journal of George Fox*

We are glad that Mr. Brett-James has retold in such fulness the life-story of this well-nigh forgotten Quaker botanist and philanthropist.

It is to be regretted that some Friend well versed in Quaker history did not read the proof sheets; various inaccuracies would have been corrected.

Taken in part from a review in "The Friend" (Lond.), February 26th, 1926.

The volume recently issued by Rev. T. Mardy Rees, F.R.Hist.S., of Neath, South Wales, is a wonderful aggregation of facts under the title: *A History of the Quakers in Wales and their Emigration to North America.*⁴ It gained the prize for a work on this subject at the National Eisteddfod, 1923, the donor of the prize being John Henry Lloyd, of Birmingham, to whom the book is dedicated. There are nine sections. Firstly we have a general view of Quakerism in the Principality, then brief mention of the first Publishers of Truth and their Sufferings. In section 4 we have the Welsh counties taken *seriatim* and the sufferers, meetinghouses and burial places noted, also the emigrants to the New World. In section 5 there is a short sketch of William Penn, a notice of the Welsh Tract in America and of the Holy Experiment. Section 6 deals with organisation, concluding with a useful list of places where the Wales Yearly Meeting was held, 1682-1797 (p. 219). In section 7 Welsh Quaker literature is detailed with admirable perspicuity; in section 8 we have the Welsh Quaker industries described; the concluding section being headed: "Why Quakerism Declined."

Reasons for the decline of Quakerism in the Principality are given as (1) The passing away of George Fox and the heroic age; (2) The exodus of so many thousands of Welsh Quakers to Pennsylvania; (3) Worldly success militated against missionary propaganda; (4) Silent worship and absence of hymn singing suit not the Welsh temperament; (5) Perhaps the chief cause of failure is the disregard of the Welsh language; (6) absence of persecution; concluding (7) with disownment for marrying out and the coming of Limited Liability Companies. "The old order of individual employers helped to spread the Truth and to make converts, but the new order of companies has no conscience and no gospel."

The word-vignettes of Friends, scattered over the sections, preserve the book from any suggestion that it is composed of lists of names only. The Index though considerable is incomplete; it contains some curious headings.

It is to be regretted that the need for early publication prevented greater care in proof reading, various slips would have been avoided. We had a shock when we read that John Whitehead was a follower of John Perrot (p. 143) but were relieved to find, from the next page, that John Whitehouse was intended.

We hope that the book will have a wide circulation on both sides of the Atlantic, and repay the author for the work of years of research.

⁴ Carmarthen, Wales: W. Spurrell & Son, pp. xii. + 292, price 15s. net.

The Parrish Family, Philadelphia, Pennsylvania, with special reference to Joseph Parrish, M.D., born 1779, died 1840, is a quarto volume of 336 pages, compiled by Susanna Parrish Wharton, grand daughter of Dr. Parrish (Philadelphia: George H. Buchanan Company). The immigrant ancestor was Edward Parrish, who became Surveyor General of the Province of Maryland under Lord Baltimore. The parents of Joseph Parrish were Isaac and Sarah Parrish, who lived in Philadelphia. They were plundered by the British during the Revolutionary War, on one occasion soldiers stripping their parlour of all furniture save the cradle in which the infant Joseph lay.

Joseph Parrish commenced the study of medicine in 1802, under Dr. Caspar Wistar, and he became a prominent physician in the city of his birth, a consistent member of the Society of Friends, and an Elder in his Meeting. He married, in 1808, Susanna Cox, of Burlington, N.J. and had eleven children, born between 1809 and 1830. His house, 109 Mulberry (now Arch) Street, "was a hospital, and the children were expected to be on hand to render any assistance needed. A daughter never recalled, without mortification, running out of the room during a surgical operation, she being then about ten years of age."

The eldest son was Dillwyn Parrish (1809-1886), a well-esteemed Philadelphia Friend and the writer of his father's life. The second son was Dr. Isaac Parrish (1811-1852). The youngest son, Samuel (1830-1889), was the antiquary of the family. Five of the children of Joseph and Susanna Parrish appear under the heading "Leading the Way," in this volume of "The Journal." An uncle of Joseph Parrish was the John Parrish (1729-1807), who visited the Indians, as fully described in Francis R. Taylor's recent "Life of William Savery."

Related families are introduced—Cox, of New Jersey; Dillwyn, of Philadelphia and Great Britain; Roberts, of Wales and Pennsylvania; Chandler, of Philadelphia; Mitchell, of Philadelphia; Painter, of Pennsylvania; and Pusey, of Pennsylvania. There are notices of John Cox (1720-1764), of Moorstown; his son, John Cox (1754-1847), of Oxmead; George Dillwyn (1738-1820), with a reproduction of the certificate of his marriage with Sarah Hill in 1759; and of Caleb Pusey (1656-1726).

The book is well illustrated and will be read with pleasure, especially by our medical Friends.

We have noticed a few mis-statements. *Cheshire* should be *Wiltshire*, p. 33; *Robert Vaux* should be *Roberts Vaux*, p. 65; there appears to be some confusion in the genealogy given on p. 224, and in the reference "page 155" on the next page; *Gunmere* should be *Gummere*, p. 185. Should 1869 read 1689, p. 301?

NOTE.—There does not appear to be any authority for the * before the name of Joseph Parrish in Smith's *Catalogue*, ii. 253, for the author of *Observations on Strangulated Hernia* was a good Friend to his death in 1840. Smith probably confounded the father with his son Joseph (1818-1891), who was probably the author of the anonymous publication *Orthodoxy and Heterodoxy, as applied to Quakerism*, 1857 (*Cata.* i. 117). Smith has misplaced the Parrish entries.

Early Friends Families in Upper Bucks, with some Account of their Descendants, compiled by Clarence Vernon Roberts, of Germantown, Philadelphia, Pa., assisted by Warren S. Ely, of Doylestown, Pa., is a wonderful volume of Quaker genealogy⁵. The first five sections refer to the Manor and Township of Richland, Pa. (the greater portion of the township being formerly known as "The Great Swamp"), The Friends' Meeting, Quakertown and Early Settlers, and Richland Library. Then follow detailed genealogical data respecting forty-four principal families, others appearing incidentally. There are brief biographies of notable persons, such as Hugh Foulke (pronounced Foke) (1685-1760); Aaron Lancaster (1744-1786), a travelling Minister; Morris and Susanna Morris; Benjamin G. Foulke (1813-1888), clerk of Philadelphia Y.M. for twelve years; Samuel J. Levick (1819-1885); Isaac H. Clothier (1837-1921); Howard M. Jenkins (1842-1902). Only a few of the many families set out could be considered large—Thomas McCarty (1741-1804) and his wife Elizabeth Lancaster had eighteen children, all of whom save two married (p. 369). It is fortunate for the length of the book that of the nineteen children of John Strawn (1744-*post* 1804) and Kesia Dennis, the compiler had "no record of names or descendants" (p. 535). Phebe Wardell married Thomas Lancaster⁶ in 1725, Samuel Thomas in 1752, John Titus in 1757 and John Way in 1759, living many years after the death of her fourth husband (pp. 330, 555). Phebe Wardell-Lancaster-Thomas-Titus-Way was a Minister from an early age. The book is produced with greater care than is sometimes given to books of like nature. The printing is good. There are 200 columns of Index, the Heacock Family occupying six, Foulke seven and Roberts ten. There are occasional slips in the names of places in the old country whence came the immigrant ancestors.

In a *Brief Sketch of the Gloucester County Historical Society* [New Jersey], compiled from its Records 1903-1925, prepared by President Frank H. Stewart, 37 North Seventh Street, Philadelphia, we find the following notes:

1904-5. A paper read on "The Real Ann Whitall," and several on the Battle of Red Bank. [See xiv. 29.]

1908. A paper read on "The Early Quaker Settlements in West New Jersey." "Samuel N. Rhoads extolled the virtues of Elizabeth Haddon, Ann Whitall, Mary Redman, and Hannah Ladd, who have made old Gloucester County famous in history, poetry and romance." A paper read on "the life of James B. Cooper, a fighting Quaker, who was buried with military honors in the Friends' graveyard, much to the consternation of some Quakers."

1914. "The desk of Elizabeth Haddon, willed to the Society. It is known far and wide among furniture antiquarians."

⁵ Printed for the compiler by the Wm. F. Fell Co., of Philadelphia, 1925, pp. x. + 680, and sixty-five illustrations.

⁶ For Thomas Lancaster (d. 1750) see *Friends in Tortola*, by a descendant, Charles F. Jenkins, 1923.

Charlotte Fell Smith has written a biography: *James Nicholson Richardson, of Bessbrook, Ireland* (London: Longmans, 8½ by 5½, pp. 243, illustrated, 12s. 6d. net). James N. Richardson (1846-1921) was a son of John Grubb Richardson (1813-1890), the founder of the great linen spinning and weaving mills in the model village of Bessbrook, Co. Armagh. The story of his life introduces us to the works at Bessbrook, to the House of Commons, to Palestine, to New Zealand, to his private life and to his interesting writings.

The Autumn Number of the *Bulletin of Friends' Historical Association*, 142 North Sixteenth Street, Philadelphia, Pa. (vol. 14, no. 2) is a very good issue. The concluding portion of Ezra K. Maxwell's article on "Friendly Testimony Regarding Stage-Plays" comes first. Of the present time he writes: "The Quaker Mind, both by inheritance and by spiritual tradition, is instinctively antagonistic to the art and the atmosphere of the theatre," and of the future: "Eventually we may find Friends in council recognising the fact that some good plays, acted by performers of an upright life, may be instruments for good to serve where the voice of the preacher could never be heard." We were sorry to come so soon to the end of the introduction by Watson W. Dewees to "The Free Trade Produce Association of Friends of Philadelphia," 1845 to 1852. There are considerable book-notices of "The Short Journal and Itinerary Journals of George Fox," T. Mardy Rees's "Quakers in Wales," and F. R. Taylor's "Life of William Savery."

David Salmon, M.A., of Narberth, S. Wales, has an article on David Holt (c. 1767-1846),⁷ as a friend of Joseph Lancaster, in *The Educational Record of the British and Foreign School Society*, December, 1925. He writes: "Having accidentally discovered that Holt was a Quaker, I applied to that perennial source of information and kindness, Devonshire House." Holt tells one story about Lancaster which was new to Mr. Salmon:

"In one of those interesting conversations which I had the privilege of occasionally enjoying he related an anecdote which is worthy of being recorded and preserved. Being at Windsor and observing a number of children running about the streets, apparently uncared for, he called upon one of the deans [*sic*] and in a feeling and friendly manner represented this to him, proposing at the same time, with the dean's consent, to call a meeting of the inhabitants, to whom, he had no doubt, that he could deliver such an address as would induce them to open a school for the education of these poor neglected children. The dean, in place of receiving this friendly overture in the Christian spirit in which it was made, replied,

" ' Pray, Mr. Lancaster, mind your own business. We are quite as well qualified to educate our own poor as you are.' "

"Lancaster replied, ' I know you are, but you don't do it.' "

"The dean then, in a very angry tone, said, ' Sir, the countenance you have received from the King and other exalted characters has given

⁷ For David Holt see xxi. 27.

you a confidence which you do not know how discreetly to use. My friends, the archbishops and bishops, assure me that you will not much longer be favoured with his Majesty's support.'

"Lancaster replied, 'If I do lose the King's countenance I have no doubt that it will be occasioned by the interference of thy friends, the archbishops and bishops; but, as the King is here, I will, before I leave Windsor, ascertain whether he is with me or not.'

"This threw the dean into a state of alarm, and led him, in severe terms, to deprecate such a proceeding. However, Lancaster went to the Castle, and, through one of the pages, announced his wish to see the King . . . which was immediately granted, when he communicated what had passed between him and the dean. To this the King replied,

"'No, Lancaster, you have not lost my countenance. You are a good man and have done much to benefit my poor subjects; you may therefore count upon my support, but you must not tease these men; let them alone—never mind them—never mind them.'"

The issue of the *Pennsylvania Magazine of History and Biography*, dated October, 1925, contains, as first article, a "Memoir of Thomas Gilpin, found among the Papers of Thomas Gilpin, Jr." There is a note on Thomas Gilpin, the first (1622-1702), of Warborough, Oxon, in Camb. "Jnl.," Tercent. Supp., also mention of him in vols. vi. xiii. Joseph, son of Thomas, 1st, emigrated, with his cousin, John West. He had a numerous family and lived to see fifteen children married. The Thomas of the "Memoir" was his second son (1727-1778). He was one of the Friends sent, under military escort, to Winchester, Virginia, as supposed enemies of their country. He and another died while in exile and their remains were laid side by side in the graveyard of Hopewell Meeting House. The manuscript appears to have been carefully followed, but the substitution of the letter *f* for the long *s* is not to be commended or recommended.

The *Pa. Mag.* for April, 1926, contains an article by A. R. Justice, of Philadelphia, on the Gilpin family.

In "Extracts from State Papers Relating to Friends, 1654-1672," London, 1913, p. 177, there are portions of a letter from Sir Daniel Fleming to Sir Joseph Williamson, dated "Kendall, Nov. 14. 63." Further extracts from this letter have appeared in the *Transactions of the Cumberland & Westmorland Antiquarian & Archæological Society*, 1925, p. 70:

"Mr. Bellingham and I then secured about twenty persons who had been Captains or other officers at his Majesty, ejected Ministers, leading Quakers, or other disaffected and suspicious persons; all of whom were dismissed upon good Bond except . . ." (*Cal. S. P. Dom.* 1663-4, p. 340.) This was the time of the Kaber Rigg Plot.

Whittier at Close Range, by Frances Campbell Sparhawk (Boston, Mass.; Riverdale Press, Brookline, 7½ × 4½ pp. 181, illustrated 9s. \$2⁰⁰ net), is valuable for insight into the poet's character and the elucidation of many of his poems.

In Preparation or Awaiting Publication

A monograph on *John Bellers, with some Extracts from his Writings*, is being written by Mr. Philip S. Belasco.

George P. Hayes, of Harvard University, Cambridge, Mass., is engaged in a study of the sources and influence of Robert Barclay's "Apology," especially its relation to Calvinism and to the thought of its time, and its position in the history of Quaker thought.

On October 22 will be published by Doubleday, Page and Company, of New York, an illustrated work by Charles F. Jenkins, of Philadelphia, *Button Gwinnett, Signer of the Declaration of Independence*. Gwinnett (1734-1777) was President of Georgia and one of the largest landholders of the South. He was killed in a duel. The book will be issued in an *edition de luxe*, price \$10.00.

Dr. William I. Hull, of Swarthmore College, Pa., is completing his *History of Friends in Holland*, on which he has been engaged for numerous years. It is likely to be comprised in four volumes of 500 pages each. Publication is under consideration.

John Somervell, of Broom Close, Kendal, author of "Isaac & Rachel Wilson, Quakers of Kendal, 1714-85," 1924,¹ has been working for many months on an old Will Book, containing about sixty wills, within Kendal Monthly Meeting, dating from 1686 to 1738. Early publication is expected.

A. Neave Brayshaw has revised his book—*The Quakers, their Story and Message*. It will be practically a new work, price 3s. 6d. and 5s.

We read in the "Bulletin of Friends' Historical Association" (Philadelphia), Spring, 1926 :

"Our friend Norman Penney is beginning the long task of preparing a definite edition of *The Journal of George Fox* for general use, to take the place of the Bicentenary Edition. It will be based largely on the Cambridge edition and the Tercentenary Supplement, with spelling, etc., modernised. It will thus be meant for a general reading rather than for scholarly research, but will be much fuller than any popular edition printed heretofore."

Mr. F. V. Morley has written a charming little appreciation of John Woolman, entitled *The Tailor of Mount Holly*, which Friends' Book Centre, Euston Road, London, N.W.1, will publish shortly.

¹ For review of this book see vol. xxi.

Miss Mabel R. Brailsford, author of "Quaker Women," a book not so well known as it should be, has ready for publication a life of *James Nayler* (c. 1618-1660), written from many original sources, and dealing fully with the events of his remarkable life. Miss Brailsford has in view works on others among "Cromwell's Quaker Soldiers"—Edmondson, Lurting, and Stubbs. Such monographs would find a useful place among Quaker literature and it is to be hoped that they may see the light in print.

We hope to hear shortly that the publication is assured of the F.H.S. presidential address given by L. Violet Holdsworth—*Loveday Hambly and her Guests at Tregangeeves* (see p. 40).

The work which Stephen Hobhouse has in hand is referred to among "Notes and Queries."

Joseph Beale Howie, of Melbourne, Victoria, has written a striking work of fiction entitled *One Touch of Nature*. It records the experience of a duchess and an operative, shipwrecked on a desert island, and how each learned to appreciate the other. The manuscript is still in the hands of Alfred H. Brown, Friends' Hall, Barnet Grove, London, E.2.

Quakers in Ireland, 1654-1900, is the title of a book written by Isabel Grubb, M.A., of Woodbrooke, Selly Oak, Birmingham. It has chapters on Friends' Work in War-time, Daily Life, Philanthropy, Education, etc. Publication is under consideration.

Friends' Historical Association (Philadelphia) has decided to publish in place of its Autumn "Bulletin," a series of letters which passed between James Logan in America and Thomas Story in England, between the years 1729 and 1741, copied from the originals in London—*The Logan-Story Correspondence*. It will be printed in Pennsylvania, under the care of Norman Penney, who has supplied a considerable number of notes.

During his residence as a Fellow at Woodbrooke, Frederick J. Gillman has been engaged upon a book on the history of English Hymnody. It will contain a chapter on Quakerism and singing in worship.

MORPETH REGISTER—BAPTISMS

30 March, 1684.

"Lidea Trother, then 12 years old, she being the daughter of Quaker Parents they being both dead and she being servant to Mr. Wm. Ward, baptised in the parish Church."

Extracted by G. Aynsley Smith, Durham.

"The Short Journal and Itinerary Journals of George Fox," commonly known as the Cambridge "Journal of George Fox" Tercentenary Supplement

AS in the case of the two previous volumes of the *Cambridge Journal* (ix. 66), so in regard to the Supplement, we propose to insert notes from time to time, in the form of addenda or corrigenda, which may help those who consult this book.

Continued from vol. xxii, p. 57

11.—Pages 218, 301, 352.—The desire expressed on the last of these pages (note 218.1) for more information of the "Coffy house where friends used to be Joyning to Westminster Hall" seems likely to be satisfied. In reply to a request for information which appeared in *Notes and Queries*, London, we are referred to a recent publication, *The Cream of Curiosity*, written by Reginald L. Hine, a lawyer, of Hitchin (copy in D presented by author), which reads, on page 209, in the chapter, "A Seventeenth Century Pacifist":

"A more peaceful honour came to him in the friendship of Samuel Pepys. They met at Westminster Hall and dined together at Heaven's coffee-house," with a note: "A place of entertainment in Old Palace Yard . . . It is called in *Hudibras*, 'False Heaven at the end of the Hall.'" Turning to Pepys's *Diary*, 28 Jan. 1659/60, we are told that Pepys "went to Heaven and dined," and in the Wheatley edition there is a note: "A place of entertainment within or adjoining Westminster Hall." The identification is supported by the fact that Pepys went "to the Hall where, by appointment, I met with three or four Parliament men and dined at Heaven" (12 Nov. 1660). The *Itinerary Journal* states that George Fox met some Parliament men at a coffee-house (p. 218).

12.—Page 276, note 7.1.—We have corresponded with Miss Joan D. Parkes, author of *Travel in England in the Seventeenth Century*, 1925, respecting the custom of interviewing a constable before entering an inn (*Cambridge Journal*, i. 17, 33; Tercentenary Supp., p. 7.). Miss Parkes thinks it was a local custom, both instances occurring in East Yorkshire about 1651. "Many of my other travellers visited South Yorkshire, but not one speaks of having to call the constable before he could obtain shelter for the night. John Taylor, the water-poet, at Megavissey, during the Interregnum (*Wanderings to see the Wonders of the World*), visited two taverns and six alehouses without gaining admittance, nor could he find a constable. In the *Hertford County Records* appear inditelements of innkeepers who would not entertain travellers when required by the

constables. For the law on the subject see Sheppard's *Office and Duties of Constables*, 1641, and page 127 of my book."

13.—Page 275, note 1.2.—There are notices of George Fox's practice of leaving a meeting to go to a church in vol. i. pp. 23, 36.

14.—Page 363.—George Weatherley (1624-1686), of Colchester, was a son of Richard Weatherley (born c. 1595), of Ruislip, Middlesex, and Colchester, Essex. His first wife was Ann . . . , who had issue George (1654-1706), Ann (1656-1725), who married, in 1674, Daniel Vandewall, and others. George Weatherley married, secondly, Mary Reed (c. 1637-1697).

15.—Page 360.—There are several references to William Gosnell in the *Life of Mr. John Pennyman*, 1696. See pages 10, 12, 20, 22, and on p. 286 it is stated that Gosnell "turn'd preacher, went beyond Sea and also failed."

16.—Page 317.—John Osgood appears in Pickworth's *Charge* against Friends, 1716, in a somewhat favourable light, as if there were an absence of close association with Fox, Whitehead and others (pp. 222, 223, 226). John Pennyman has frequent mention of him in his *Life* (pp. 10, 12, 13, 20, 22, 24, 48, 86, 105, 165, 185, 187), and he states on p. 286 that Osgood "afterwards heaped up and left behind him at his Death above 30000 l."

17. According to John Pennyman (*Life*, 69, 149), Thomas Rudyard was "discovered to be guilty of Whoredom"; hence, probably, the blotting out of his name, mentioned in note 232.5.

18.—Page 324.—There is a notice of the Russell family in the recently published *Life of Peter Collinson* (1693/4-1768), a Michael Russell having a daughter, Mary, who married Collinson in 1724. The family had property in North Middlesex and Suffolk, and was possessed of ample means. There has recently been added to the Friends' Reference Library, London, the wedding certificate of "Michael Russell, of White Hart Court, Gracechurch Street, London, Merchant, son of Michael Russell, of the same place, Merchant, and Elizabeth Metcalfe, Daughter of Lascelles Metcalfe, Citizen and Merchant Taylor, of London." The certificate is in print, with particulars inserted by Benjamin Bealing, recording clerk. The wedding took place in "their Meeting-house near Devonshire Square," 15 v. 1731, and the names of many witnesses are added, including those of the two fathers, of Peter and Mary Collinson, Thomas Penn, Isaac Vaux, and members of the families of Gouldney, Harman, Gurney, Gurnell, Cox, the total signatures numbering 102. Another parchment accompanied the above, being the admission of "Michael Russell, of London, Merchant," as "Burgess freeman and Guild Brother of the burgh of Inverness," 29 July, 1728.

A Private View of Beaconite Troubles

Extract from a letter from Edmund Sturge, of Birmingham, to James Clark, of Street, dated 5th month 3rd, 1836:

" This morning Joseph [Sturge] set off on horseback to join some teetotal lectures on the railway, they are going two days journey up the line.

" Charles Gilpin was here last week and I understand addressed one of the meetings in which I suppose thou and he would not disagree. In reference to Society matters, however, Sophia [Sturge] remarked that she observed that at almost every visit one of you was moved farther one way and the other the other. Thou art perhaps aware that he has appeared as an author and is much caressed as a ' defender of the Faith.'

" Our quarterly meeting was held here last week. George and Ann Jones and Richard Burlingham were here and the result has been I regret to say such as one would have spared no pains to avert, I mean in the '*patrician circle*.' I think I told thee that we were accounted in a ' dark state ' by both parties, we thus stand a chance of being torn in pieces of both.

" In a letter I lately received from R. M. Beverley he says: ' There is every appearance of an increase of strife in your society ; I am sorry for it and sincerely hope that the spirit of Love and union may prevent a serious rupture. You want some amendments in my opinion, but they are such as might be effected without the necessity of a new rent in Christ's garment, which the evil passions of men have almost rent into tatters already. If you could only get rid of your hereditary membership and alter one or two mysticalities you would I believe be as near the truth as any Society of Christians existing.' This from a man of war I take to be sound counsel. I wish some of our new *soi disant* men of peace were more imbued with the like."

Who formed the " Patrician Circle " ? Was it the Birmingham to Bristol railway which was in building ?

J. EDMUND CLARK.

At Hardshaw West M.M., 27 xii. 1838 : (Liverpool)

" A letter rec^d from Rich^d Rathbone, wife & 3 oldest children, tendering their resignation, a very kind letter, & he has behaved so nicely, as greatly to endear himself to friends. Finding a collection was making for the Poor after his letter was sent in, he sent a note to my Father, enclosing £5, requesting he might be allow'd to contribute for the last time towards the maintenance of his poorer friends." Resignation accepted next month.

From notes of M.M. sent by Henry Robson, of Liverpool, to his uncle, Thomas Robson, " Care of Bengⁿ H. Warder, merchant, Philadelphia."

Friends Historical Society

Statement of Accounts in connection with Volume xxii of the Journal

RECEIPTS.	£	s.	d.	PAYMENTS.	£	s.	d.
Balance in hand, Dec.				Cost of printing Journal,			
31, 1924	6	16	0	vol. xxii	77	16	6
Subscriptions, 1925 ..	102	2	10	Stationery	2	13	6
Sundry Sales	6	1	9	Photograph		8	0
				Postage and packing ..	4	11	3
				Insurance		5	2
				Balance in hand, Dec.			
				31, 1925	29	6	2
	£115	0	7		£115	0	7

Examined with Cash Book and Vouchers, and found correct,
AUGUSTUS DIAMOND,

29 i. 1926.

COST OF ATLANTIC CROSSING.—In vol. xx. p. 50, we recorded the passage of sundry Friends from America to Great Britain—in the Diary of Elizabeth Drinker, of Philadelphia, under date of May 14, 1796 (quoted in F. R. Taylor's *Life of William Savery*, p. 48), we read :

“ Philip Atkins, master of the ship ‘Sussex,’ for Liverpool, was here this evening. H.D. [Henry Drinker] paid him 210 pounds, equal to 120 guineas, for the passage of Saml. Emlen, William Savery, Deb. Darby, Reb. Young, Phoebe Speakman and Sarah Talbot, H.D. being treasurer of the Yearly Meeting.”

DEATH OF JOHN R. WILLIS.—Henry Robson to his sister, Elizabeth Green, dated Huddersfield, 1 month 1st, 1845 :

“ The *sudden* decease of our dear friend J. R. Willis, I might have said untimely. Some kind friend has sent Isaac Hadwen a New York paper, containing an account of the sudden death of our valued friend, John R. Willis, of that city. It would appear that during an alarm of fire, he went onto the roof of his house, and passed on to the adjoining house to obtain a better view : on returning it is supposed he stumbled in the dark and fell through the glass sky-light, lighting on the second floor, and, striking on his head, instantaneous death ensued. The funeral was attended by the mayor, city officers and many of the managers of the public charities of New York. Richard Mott appears to have had the chief service at the meeting.”

Two American Ministers

LONDON Y.M. 1857.—“ The two American men friends have spoken well to us—Daniel Williams is a plain, homely-looking, simple-hearted man. He spoke but briefly, but with manifest and deep piety.

“ The other, Dr. Thomas, is a much more polished man and altho' as soon as he speaks we can at once perceive he comes from the ' far west,' it is most agreeable to listen to him, for his mode of elucidating his subject-matter is perfectly connected, bold and yet subdued and somewhat original.”

From an account of Y.M. written by Robert Ransome.

Richard Henry Thomas, M.D. (1805-1860) was from Baltimore, Maryland (not from the “ far west,” unless the whole of America was included in that term). He married Phebe Clapp. They were parents of our late dear friend, Allen C. Thomas and his brother, Richard H. Thomas (*Bulletin F.H.S.* iii. 116, 119, x. 42). Dr. Thomas married, secondly, in 1859, Deborah Collins Hinsdale (1817-1889), who became a true helper to her husband during the remainder of his life spent in much suffering, and a mother to his children as long as they needed her care. She visited Europe as a Minister in 1874-5 and in 1883-4. See *Annual Monitor*, 1861 and 1890.

Daniel Williams (1792-1873) was of Wayne County, Indiana. He was in Europe in 1857-8. He was one of the Friends visited by Priscilla Green, when in U.S.A. in 1856-8. She writes to her brother and sister :

“ Philadelphia, 7th day, 3 mo. 28. 1857 :

“ At the Mo. Meeting in 12th street the week before last, we had the company of Daniel Williams. . . . His manner of speaking is not agreeable, perhaps from his breathing being not very free. He is pale and thin, and the proposed visit to England is thought a great undertaking for him. We find that he and Dr. Thomas, and Cha^s & Susan Wilson, intend going by the ' Persia ' on the 29th of next month.”

(Extracted from letters of P. Green in D.) See *The American Friend*, 1907, p. 600 ; *The Friend* (Phila.), 1908, p. 21.

“ D. Williams was at meeting this morning. He speaks very loud, but when you get used to it and to his Americanisms, I think, in general, he preaches Christ Jesus, & that plainly.”

THOMAS WHITE FISHER to John Hodgkin, Dublin, 30. 10. 57.

Henry Fry, of Quebec, Shipowner

Extract from *Wooden Ships and Iron Men, The Story of the Square-rigged Merchant Marine of British North America*. By Frederick William Wallace, illustrated by photographs and drawings. 8vo. Hodder and Stoughton, 1924, p. 97 :

“ In 1868 McKay and Warner built the ship ‘ Rock City,’ 825 tons, for Henry Fry, of Quebec. This Ship had double diagonal ceiling, which greatly increased the Strength of the hull. That She was a stout ship is Evidenced by the fact that she was afloat as a Russian barque in 1905.

“ One of the best known shipping men in Quebec was Henry Fry. He was of well known Quaker ancestry, and hailed from Bristol, England, and became President of the Dominion Board of Trade, as well as Lloyd’s Agent for Quebec. He owned a number of Ships, between 1861 and 1880, and operated them himself in various foreign trades, and did a great deal to improve the quality of Quebec-built vessels, not only building superior Ships for his own fleet, but urging others to do so. When wooden ship-building declined, Fry tried hard to stimulate the building of iron or Steel vessels in Quebec, but his Efforts in this direction were devoid of results. In 1895, he published ‘ The History of North Atlantic Steam Navigation,’ a carefully compiled volume, but it is to be regretted that he did not write a record of Quebec Shipping and Ship-building. No man had a better knowledge of the Subject.”

Ship-building in Nova Scotia, p. 12. “ The ‘ Harriet ’ was of 600 tons burden and pierced for 24 guns, and was supposed to be the finest Ship built up to that time in the Province.

“ The ‘ Harriet ’ carried 4 real guns and 20 ‘ quakers ’ or wooden imitations. In those days, it must be remembered, the British were involved in war with France, and the guns on the ‘ Harriet ’ were for the purpose of intimidating roving privateers and letters-of-marque.”

Extracted by Thomas R. Dyne, of Grays, Essex.

We have been at some pains to identify this Henry Fry. He was not of the Fry family of London, or that of the cocoa-firm in Bristol, or that of Ashgrove, Wilts. Mr. George S. Fry, of the Ashgrove family, sends particulars of a Capt. Henry Fry (1795-1864), who retired from the army to Canada, and had a son, Henry, who was born in 1826, perhaps the Henry Fry of *Wooden Ships*. We discovered a copy of *The History of North Atlantic Steam Navigation*, on a bookstall at Bournemouth, and purchased it.

EDITOR.

Descendants of John Crook

Information respecting the private life of John Crook (1617-1699), of Bedfordshire, is forthcoming from a manuscript lent by Judith Elizabeth Dillwyn Sims, of London, grand-daughter of William Dillwyn Sims, of Ipswich—"Memorials of the Dillwyn Family," compiled in 1809, by William Dillwyn.

This manuscript states that John Crook was born in the North of England; and on Tuesday, 27th April, 1647, he was married at Tottenham High Cross to Margaret Mounsell (1619-1685),¹ daughter of John Mounsell (born at Weymouth in 1586), and Mary Mercer, his wife. John Crook was a magistrate for Bedfordshire, and was, with Nathaniel Taylor, returned as a representative in Parliament for that county.

The children of John and Margaret Crook were :

John, born Cheapside, London, 1647/8.

Peter, born Cheapside, London, 1649.

Elizabeth, born Beckerings Park, Beds., 1651—married to Counsellor Raby.

Joseph, born Beckerings Park, Beds., 1653, died 1656.

Joseph, born Beckerings Park, Beds., 1657, died (?) 1688.²

Mary, born Beckerings Park, Beds., 1661, married to —— Fairman, of Hertford.

Peter Crook married at Devonshire House, in 1674, Elizabeth Watts, spinster, daughter of Judith Watts, of Spitalfields, and had, with other issue, Judith Crook, born at Luton in 1682, who married John Nicholls, son of Thomas Nicholls, of Queenhithe, and had a daughter, Judith Nicholls (1715-1800), who married Lewis Weston, in 1742, *a quo* Dillwyn and Sims, including Judith Nicholls Dillwyn (1781-1868), eldest daughter of William and Sarah (Weston) Dillwyn, of Walthamstow, Essex, who added some further information to her father's "Memorials," and who married Paul Bevan (1783-1868), of Tottenham, in 1831.

¹ The death of Margaret Crook appears in the Burial Registers of Bedfordshire, implying that she was a Friend.

² The Registers give the death of a Joseph Crook at this date without description.

UMBRELLA (xi. 140, xii. 32, xiv. 85).—"It is noted in local chronology that 'in 1784 umbrellas were first seen in Kendal, made of oil-cloth. They had long sticks to walk withal.'" (Somervell, *Isaac and Rachel Wilson*, 1924, p. 142.)

Fed by Pigeons

In the *Journal of Hannah Chapman Backhouse* (1787-1850), we read, under date 3 ii. 1834, while the author was on a religious visit to Canada :

“ Took tea at John Hill’s and heard his wife relate an interesting story of the preservation of herself and her father’s family in the midst of a very severe famine in winter time. When their stock of provisions was almost exhausted, and a poor little half-starved pig, which was their only remaining means of support, had been killed, all hope of relief seemed to be lost. Then occurred a most remarkable circumstance :

“ Every morning a pigeon came and settled upon the paling in front of the house ; this they shot, and it formed their only provision for the whole day. For fourteen days their wants were supplied in the same manner by the daily arrival of another pigeon, always perching on the same spot. She touchingly described her father’s visits as he went round every night after they were in bed, and kissed each of his children, expecting nothing but death.”

Quakers and Knickerbockers

Extract from B. Seebohm Rowntree’s *Travel Journal*, relating to Madeira : “ Knickerbockers in the island are called ‘ Quecas.’ Apparently some worthy Quakers in olden times, clothed in these garments, visited the island and, on enquiry ‘ What are these ? ’ the reply given— ‘ They are Quakers ’—was thought to apply to their apparel, and not to their persons, and the name has lasted through the centuries.”

1757. “ Lately died at Huntwell, Mr. Joshua Watson, one of the people called Quakers, who lived to see children, grandchildren and great-grandchildren, to the number of ninety-seven, many of whom attended his funeral. And though he had arrived at a good old age, being that of 85 years, his death is greatly regretted. . . . He was from his youth a great lover and encourager of planting, the fruits of which accompanied even to his grave, for his corpse was buried in a coffin made out of a tree of his own raising.”—*Newcastle Journal*, 2nd July, 1757, quoted in a pamphlet *Pedigree of the Family of Watson, of the Parish of Allendale and of Newcastle-on-tyne*. See life of Robert Spence Watson by Percy Corder, 1914.

Notes and Queries

KEY TO ABBREVIATIONS

- D**—Friends Reference Library, Friends House, Euston Road, London, N.W.1.
- Camb. Jnl.**—*The Journal of George Fox*, published by the Cambridge University Press, 2 vols., 1911.
- Camb. Jnl. Tercent. Supp.**—*The Short Journal and Itinerary Journals of George Fox*, published by the Cambridge University Press, 1925.
- D.N.B.**—*The Dictionary of National Biography*.
- F.P.T.**—“*The First Publishers of Truth*,” original documents relating the establishment of Quakerism in England and Wales, 1907.
- F.Q.E.**—*Friends' Quarterly Examiner*.
- Rancocas John Woolman**—The Rancocas edition of *The Journal of John Woolman*, edited by Amelia M. Gummere, Phila. and London, 1922.
- Smith, Cata.**—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.

INDEX TO VOL. XXII.—Please strike out the first reference under the name of Henry J. Cadbury. The editor had no intention to associate our Friend with the French Prophets.

CORRECTION.—Vol. XXI, p. 52, for *Joseph Foster* read *Thomas Foster*. The following respecting Thomas Foster (c. 1759-1834) is quoted in Joseph Smith's Supplementary Catalogue from the *Memoir of the Life, Works and Correspondence of the Rev. Robert Aspland, of Hackney, 1850* :

“Mr. Thomas Foster was for more than 50 years a respected member of the Society of Friends, in which he was born and educated. He was led, early in life, by reading William Penn's Works, to embrace Unitarianism. Through the medium of Mr. William Rathbone,

also a member of the Society of Friends, he became a subscriber to the London Unitarian Book Society. In the autumn of 1810, he printed in the *Monthly Repository* some remarks on the Yearly Meeting Epistle, which were afterwards distributed amongst the Friends. This circumstance led to proceedings being taken against him by the Society and eventually he was disowned. He defended himself in *A Narrative of the Proceedings of the Society called Quakers, within the Quarterly Meeting of London and Middlesex, against Thomas Foster, for openly professing their Primitive Doctrines concerning the Unity of God, 1813*. He was a man possessed with a simple and earnest love of truth, with a sound head and a truly warm heart. He continued to reside at Bromley Hall, where his friends were ever welcome, and

where the most agreeable society, both in and out of the circle of the Friends, was constantly found. He then removed to Evesham, where he resided about 10 years. He died at Rushwick, near Worcester, July 9, 1834, in the 75th year of his age."

For account of the trial, see *Memoirs of J. J. Gurney*, i. 98.

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EMLÉN OF PHILADELPHIA.—By the kindness of Thomas E. Shipley, of Morris Building, Philadelphia, Pa., the Reference Library has become possessed of a fine genealogical chart (in ms.) of the descendants of George Emlén (d. 1710) and his second wife, Hannah Garrett, including Emlén, Cresson, Logan, Howell, Fisher, Wister, Shipley and other families.

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Extracts from John Grubb's Diary, 1793, appear in *F.Q.E.*, 1925, and narrate his journeyings with his "Aunt Dudley" in the West of England and through Wales into the Midlands. At Bristol they met James Brandwood, of Lancashire, and Sarah Thornbeck, of Yorkshire, travelling Ministers. At tea at James Harford's, at Chew Magna, "there was a large company and a very grand equipage, a vast deal of silver." Friends mentioned in the Diary include Thomas Rutter, John Helton, Arnee Frank, Robert and Anne Fry, Priscilla H. Gurney, Anne Summerland, Abiah Darby, Lindley Murray.

=====

LOLLARDISM AND QUAKERISM (i. 52).—"During our searches we noticed a query by the Rev. T. G. Crippen, librarian at the Memorial Hall, London: 'Whether Quakerism succeeded more in those

districts in Wales where Lollardism had been preached.' After some investigation we are able to answer in the affirmative." Quoted from T. Mardy Rees's *Quakers in Wales*, 1925, p. 13, where reasons for the statement are given.

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CHEW, OF MARYLAND (ii. 131, vi. 68).—Ann Ayres, of Nansemond, Virginia, married Samuel Chew, about 1658.

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BENJAMIN LAY (xxii. 73).—C. Brightwen Rowntree, of Saffron Walden, sends some corrections of the article on this anti-slavery agitator. He has made a considerable study of the life of Lay and he read a paper on it before Essex and Suffolk Quarterly Meeting in 1922, which we have had on loan:

(1) He was born 1682—according to the Colchester records (Friends') of Births.

(2) When he married and left the sea (c. 1710) he settled in London—not Colchester. He went to Colchester about 1720 or 1721.

(3) He was disowned by Devonshire House M. Mtg., not in 1717, but 4 xi. 1720.

In Colchester are preserved letters written by him or about him, covering the years 1721-1731, including letters to and from Philadelphia M.M.

(4) He went to Barbados in 1731, not 1718.

(5) I think it would be rather later than 1731 that he went to Philadelphia. Probably 1732.

(6) I think some of his biographers are confused between the house which he built near Philadelphia in 1732, and the grotto

where he kept his library in the garden (containing a hundred feet of bee hives) of the house to which he was persuaded to move on account of his wife's health. This house was the farm of a Friend living at Abington.

Whittier, in his Introduction to *The Journal of John Woolman*, calls Lay "the irrepressible prophet who troubled the Israel of slave-holding Quakerism."

JOHN FARMER (xxii. 75).—By the kindness of C. Brightwen Rowntree, of Saffron Walden, we have been placed in possession of further information respecting John Farmer. In a safe in Walden meeting-house there is a manuscript written by Farmer, detailing his life down to the year 1714, a copy of which we have had before us.

John Farmer was born in 1667, of parents living near Taunton, in Somersetshire. His father, Isaac Farmer, was a preacher among the Particular Baptists. In his seventeenth year John was baptized, but was disappointed of benefit expected from this ceremonial rite. He became dissatisfied with the Baptists owing to their unwillingness to risk the consequences of meeting publicly for worship. In 1685 he attended a meeting of Friends and heard Jasper Batt preach. He joined Friends, as also did his mother later.

[In his narrative he gives an account of the sufferings of Baptists who supported the Duke of Monmouth.]

His trade was that of a woolcomber, which he followed in various places, and, finally, at

Saffron Walden, when he married Mary Fulbig, née Wyatt, whose brother was an ancestor of George Stacey Gibson, and who was a Minister among Friends before and after marriage. She had one daughter, Mary Fulbig, born 1690, and another daughter was born of the second marriage, Ann Farmer, 1701.

He travelled in the ministry with the approval of his Friends and was occasionally accompanied by his wife. He writes fully of his second visit to Ireland in 1711, for which apparently he was unprovided with either certificate or companion (x. 176), though this is not referred to in his own narrative. Contrary to the advice of Irish Friends he travelled into Kerry and the south-west and held meetings in inns, the open air, and wherever people could be gathered together, often despite clerical opposition. He was twice imprisoned.

Another manuscript, preserved in Walden meeting-house, written by Farmer, describes his visit to America, with credentials from his home-meetings, 1711 to 1714. He visited most of the Meetings in the Colonies—Virginia, "three Monthly Meetings and eighteen Meetings"; North Carolina, "4 meeting house yet but 2 meetings"; New England, "about 15 meetings"; Rhode Island, "about 9 meetings" and reference to John Wanton; Long Island, "about 9 meetings"; East Jersey, "3 meetings and friends Increase"; West Jersey, "about 11 meetings and also an Increase of friends"; Pennsylvania, "about 31 friends meetings and also an Increase"; Maryland, "16 meetings of friends; and reference to Thomas Everden,

formerly of Kent, England, and to Richard Johns; and others. Many visits were paid to the Indians and the narrative contains numerous stories of their contact with white settlers.

Accompanied by John Oxley, in a vessel owned by Samuel Harrison, of London, Farmer passed to Barbados, ix. 1713, "here is a lerned Rich & honist yong man named Edward Harrison latly com amongst us . . . 3 friends have Testimonys." The next landing was on Nevis—"13 meetings held. here is 4 that goe under y^e name of Quakers . . . but some in Charlestown were not very civell." Christopher's Island—"7 meetings there, where I found 2 or 3 that were called Quakers who lately came from Anguilla theither." Anguilla—"kindly Received by George Leonard who had been Governor. 3 or 4 Quakers. a friends meeting kept awhile, untill hee y^e preached amongst them fell away into drunkness & other sins." Antigua—"meetings in friends meeting house in Johns Toune & som at Henery Hodges house in y^e country. . . . I began to saile from Antigue y^e 24 3 mo. 1714 for London, for I had freedom by y^e Lord given mee in Barbados to go home before I againe went to north america."

Writing from London, "y^e 6 of 10th mō. 1714," as a preface to his autobiography, which he intended should be printed "for the good of souls in this & future Ageses," but remains in manuscript, John Farmer states:

"I have at several times spent above 6 years & 6 months time preaching his Everlasting Gosple, & have traveled above 29,200 mils

by land & sea in England Wales scotland Irland North America & the west Indies."

Of Farmer's second visit to America reference has been made in the last volume of *THE JOURNAL*. The place and date of his death does not appear. In 1724 the daughter, Ann Farmer (b. 1701), received a certificate of removal to Pennsylvania, perhaps to be near her father; Mary Farmer was a widow in 1725.

For one of the religious journeys of Mary Farmer to "West-ward," she received the following curious certificate, copied from the minute of her Monthly Meeting:

". . . We have Good Unity with her, & her Testimony is well Recd in ouer parts. Ouer Arnest Desire is that her Labiour of Love may have the Good Effects; That Like the Skillful warriar he that is higher then y^e highest Amongst us may fill her Quiver full of Arrows that She may be Inabled to wound the Hairis Scolpe of the wicked and that She may Allso be made like Awaiting Cloud by the hand of the Great Minister y^e Sendith the Gospil Rain & Showers to the Comforting of the weary Travelours and bowed Down Sons and Daughters of Sion. . . ."

Of the mission to Holland of Mary Wyatt-Fulbig-Farmer in 1725, there is also a manuscript extant and a copy made by C. B. Rowntree is before us. She was accompanied by her sister-in-law Mary Wyatt, of Chelmsford (See v. 49). On the certificate, when returned, she is named "Mary ffarmer Widow." She died in 1740.

AUTHOR WANTED (xxii. 95).—George A. Clarke, of Harlesden, London, N.W.10, writes: "I

have not heard the sentence before, but the words: "Joyful in the house of prayer" occur in Montgomery's hymn:

"Glad was my heart to hear
 . My old companions say,
 Come, in the house of God appear,
 For 'tis a holy day.

Thither the tribes repair,
 Where all are wont to meet,
And joyful in the house of prayer
 Bend at the mercy-seat."

FLY-LEAF INSCRIPTIONS AND FAMILY REGISTERS.—"SAMUEL ARNOLD of Crowne Court, Grace Church Street, London, Upholder, son of James Arnold of Portsmouth, in Hampshire, Upholder, and RUTH MARKES,¹ Relict of Ezekiel Markes, late of Blow-Bladder street, Grocer, daughter of William Crouch, of Crowne Court aforesaid, Upholder." The parties were married on the "eighth day of the Eleventh Month, called January," 1701. The certificate is signed by the contracting parties and fifty-five witnesses, including William and Ruth Crouch, John Crouch, Michael Lovell, George and Ann Whitehead, Theodor and Anne Eccleston John Butcher, Edward Mann, Joseph Wyeth, Richard Partridge, Thomas Dry.

On the back of the certificate is a record of the family of S. & R. Arnold. Of their thirteen children nine appear to have died young. There were two Williams, two Ruths, two Johns, & three Samuels. The survivors were James, John,

¹ The marriage of Ezekiel Markes, son of William Markes, of Gayton, Co. Northampton, Grazier, and Ruth Crouch, took place in 1696.

Joan and Ruth, the first, tenth, eleventh and thirteenth child.

Taken from a manuscript in the J. J. Green Collection in D.

DANIEL WHEELER AND HIS SHIP'S CARPENTER.—I should be glad to know where, in the writings of Daniel Wheeler, he mentions that the carpenter on board the *Henry Freeling* was one Joe Fogerty and that he was the only one of the crew that would not attend the meetings on ship board got up by D. Wheeler. The Fogertys are a Limerick family.

ERNEST H. BENNIS.
Limerick, Ireland.

INFANT MORTALITY.—Richard Crafton (c. 1664-1741), Citizen and Feltmaker, of Southwark, married Elizabeth — (c. 1666-1739), and had issue:

	born	age at death
Elizabeth	1689	3 months.
Mary	1690	3 months.
Elizabeth?	twin	
Sarah	1691	2 weeks.
Richard	{ 1692	
Mary	{ 1692	3 years.
Thomas	1694	6 weeks.
Thomas	1695	13 weeks.
Frances	1697	
Martha	1698	6 months.
William	1699	16 months.
John	1701	9 months.
Samuel	1702	9 weeks.
Hannah	1704	10 days.
Rachel	1705	7 years.
Benjamin	1707	7 months.

Anthony Sharp (1642-1706), of Dublin, had twenty children, of whom twelve died in infancy and four only outlived their father. (See *Quakers in Ireland*, by Isabel Grubb, in ms.)

PENNY POST OFFICE (xxii. 54).—In *Notes and Queries*, London, November 21, 1925, under the heading of "London Postmarks," we read:

"In London two separate postal systems were in operation from 1681 to 1840. . . . One, known as the Penny Post, had its origin in the private post established by Docwra in 1680 and taken over by the Government in 1683. . . . This post continued until 1801, when the charge was increased to twopence for each letter and the post then became The London Twopenny Post, being merged into the General Post in 1840."

=====
DODSHON DEATH.—In a manuscript in D, recently examined by Stephen Hobhouse, there is a notice of Mary Dodshon, of Bishop Auckland, who was a Minister and who visited much in Durham and elsewhere from 1738 onwards. She died 7 mo. 1782, aged 76. This accounts for the puzzling notice in the *Gentleman's Magazine* for July, 1782, printed in our volume for 1924, page 67, where *Frances* should read *Mary* and *May* should read *July*.

=====
WILLIAM LAW AND FRIENDS.—Stephen Hobhouse, while working in connection with a Woodbrooke Research Fellowship, has been fortunate in discovering some original manuscript letters and drafts of the great devotional and mystical writer, William Law, which bring him into touch with contemporary Quakerism. He

is hoping to edit these with an appropriate commentary, etc.

The most important papers are certain letters written in 1736 by William Law, at the instigation of the poet John Byrom, to a young Anglican, Frances Henshaw, of Leek (1714-1793), who was afterwards, for fifty years, an active Minister of the Society of Friends. She was twice married—in 1745 to William Paxton, and in 1755 to William Dodshon, both Friends resident in Durham. She had four sons by her first marriage, of whom at least one, William Paxton, survived her. He was her executor and was in 1794 living at Macclesfield.

Stephen Hobhouse (at Failand, Stanford le Hope, Essex) would be most grateful to receive any further papers or information relating to Frances Henshaw—Paxton—Dodshon, or to any descendants of hers (other than what he has already found in the Library at Friends House).

He would also be glad of any information in regard to Roger Shackleton, of York (died 1766), and Joseph Clutton, of London, a "famous chemist" (c. 1680-1750). These Friends were (in the years 1738-1739) in friendly touch with William Law and John Byrom.

=====
MINUTE BOOK LOST.—Information respecting an early minute book belonging to Wellingborough Monthly Meeting is sought. It disappeared between the early nineties of last century and 1908.

G. Harlock, Finedon, Wellingborough, Northants.

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