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## CONTENTS OF NUMBERS THREE AND FOUR

	Page
Our Quotation—XVI. ... ..	65, 106
To the Reader ... ..	65
Friends' Meeting House in Bristol, about 1850 (illustrated) ...	67
To Pennsylvania ... ..	71
Bridewell Hospital and James Nayler (concluded) ... ..	72
A Fine Distinction ... ..	76
Dorothy Ripley Unaccredited Missionary (concluded) ... ..	77
The Reed Family, with Special Reference to Rachel Reed, her Visitors, and her Friendship with Stephen Grellet (illustrated)	80
Wigs and Powder ... ..	93
Friends and Current Literature ... ..	94
Recent Accessions to D ... ..	102
Quaker Waistcoats ... ..	104
Sir Daniel Fleming ... ..	104
Quaker Courtesy ... ..	105
A Tale of the Morecombe Sands ... ..	105
Strangers at Meeting ! ... ..	106
Aid to Emigration ... ..	106
To Meeting in Pattens ... ..	106
Index ... ..	107

# THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

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For Table of Contents see page two of cover

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## Our Quotation—16

*"The Proclamation was read last Seventh day at the High Cross against Papists Nonconformists, and we are preparing our minds for prisons in these parts, for the justices are in consultation about it, and though the Papists are named yet we are like to bear the greatest part of the suffering, if it do any execution, for we are resolved to meet, preach, and pray, in public and private, in season and out of season, in city, town, and country, as if it had never been, well knowing that the same power by which we have been preserved and delivered out of the den is with us and will be with us to the end, if we abide faithful."*

THOMAS SALTHOUSE to Margaret Fell, from Somersetshire, 21 i. 1668.  
Printed in Barclay's *Letters, &c. of Early Friends*, p. 245.

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## To the Reader

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IT is satisfactory to notice that writers on the history and principles of Friends are able to use freely the information provided by the volumes of THE JOURNAL. It has been and is the aim of the Editor, not to print finished articles such as suitably occupy the pages of

the *Friends' Quarterly Examiner*, but to supply data on a variety of subjects connected with Friends, likely to be of use to students and others interested in the centuries of Quaker history.

The Friends Historical Society is grateful for the pecuniary help which has enabled the Editor to further the purpose of its publication, and expresses the hope that this may be continued and increased, for there remains yet much land to be possessed.

#### FOR VOLUME XXIV

The readers of THE JOURNAL and subscribers to the Society will be interested to have a forecast of titles of the articles which will appear in the next or following volumes:

A Link with the Past, by Emily Manners, of Mansfield.

Another Literary Venture—Anthony Purver's Translation of the Old and New Testaments, 1764.

A Darlington Schoolboy's Diary, 1827, illustrated.

The Brother of a Noted Man—Joseph de Grellet.

An Outbreak of Quakerism in an Earl's Household, *circa* 1702.

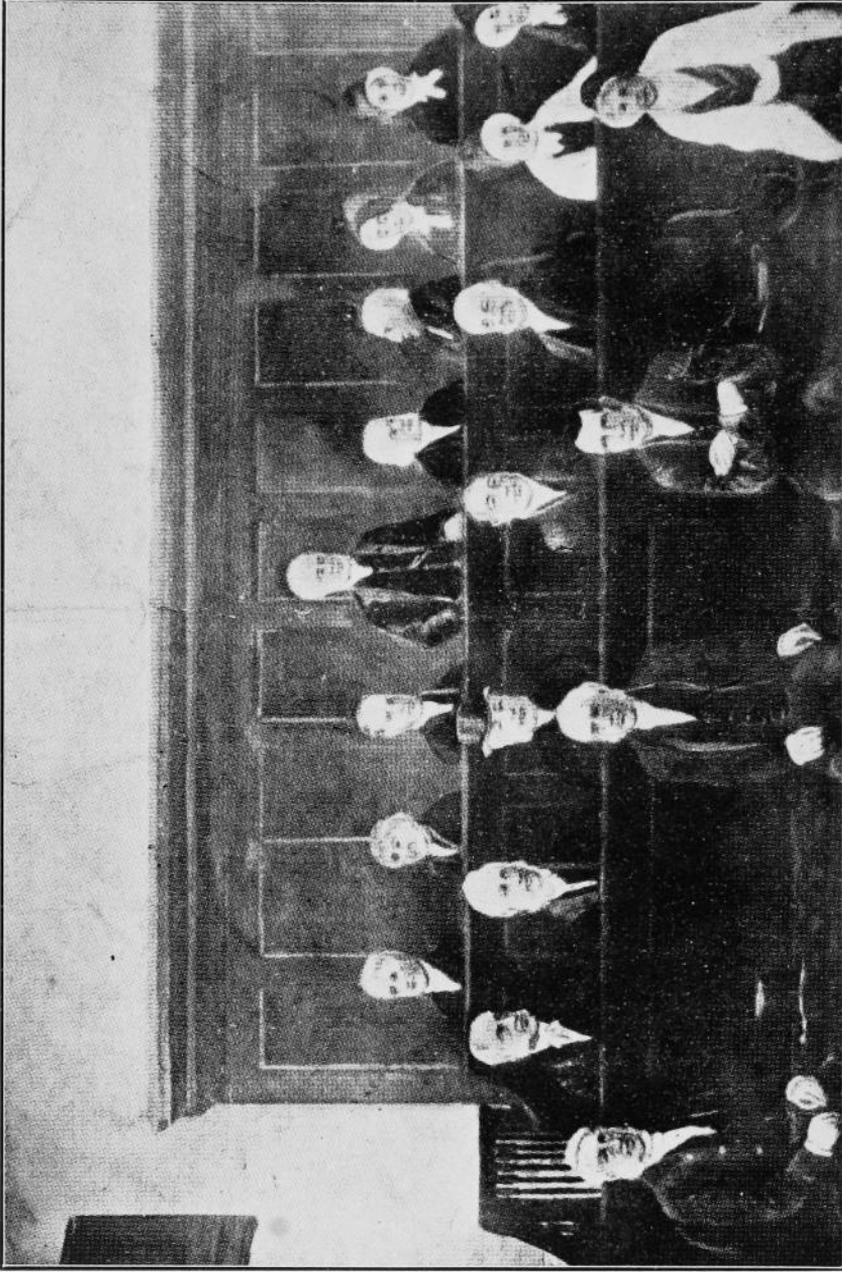
Two Lincoln Worthies—Robert Craven and Abraham Morrice.

London Y.M., 1779.

And the usual features of each issue.

William Savery wrote in the journal of his visit to Ireland in 1797-8: "Friends of Ireland seem to live like princes of the earth." This statement receives abundant proof in extracts from "The Journal of Margaret Harvey," Cork, 1809, which have been placed at our disposal for THE JOURNAL by the Dublin Yearly Meeting Historical Committee, which we hope to print in part at least.





THE FRIENDS' MEETING HOUSE IN BRISTOL ABOUT THE YEAR 1850.

Joseph Eaton. Henry Hunt. William Tanner. Dr. Ash. Samuel Capper. Arnee Frank. Elizabeth H. Hunt. Sarah Atkinson.  
 Edward Thomas. Richard Fry. Isaac Lloyd. Jacob Player Sturge. George Thomas. Eliza Thomas. Sarah Sturge.  
 Francis Fry. Josiah Grace. James Grace. Mary Ann Fry.

## Friends' Meeting House in Bristol about 1850

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**B**Y kind permission of Charles White, of Bristol, we are able to reproduce a photograph of his picture representing Friends in the Friars Meeting House about the year 1850. The picture was painted from photographs and drawings, and great care was taken to make it as correct as possible. Since the picture was first photographed some alteration has taken place. Our reproduction represents the picture as now in the possession of James Edward Grace, of Bristol.

We append notes on the Friends appearing, prepared with the kind help of Charles F. Pearce, Theodore Hunt and other Friends.

[Since above was written we find by *The Friend* that Theodore Hunt passed away on the 26th October. The notes, occupying three and a half pages of large foolscap paper, must have been among the last of his writings. The importance of the commitment to paper of information of the past while still possible is again strongly emphasised.]

JOSEPH EATON (1792-1858) was a wealthy bachelor and an Elder of the Bristol Meeting. He was greatly interested in Society work and was fond of having young men Friends to dine with him on Sunday. His father, George Eaton, was a wholesale ironmonger, but in 1835 his sons relinquished the pursuit of commerce. In 1836 Joseph Eaton began the publication of the *Bristol Temperance Herald* and he wrote on temperance subjects. He was companion to Arnee Frank on many ministerial journeys.

iii. xvi. ; *Biographical Catalogue of Friends' Institute, London, 1888.*

HENRY HUNT (c. 1780-1862) was an Elder of Bristol Meeting and took a seat next to the Ministers. He was very much respected ; he took considerable part in the discipline of the Society.

WILLIAM TANNER (1815-1866), after travelling abroad for the benefit of his health, became a papermaker, and, later, resided at Ashley Farm. In 1849, he married Sarah, daughter of Daniel Wheeler, who survived him only a few months. He was the author of lectures on

## 68 FRIENDS' MEETING HOUSE IN BRISTOL

Friends in Bristol and Somerset, published in 1858. Some autobiographical memoranda were edited by John Ford and published in 1868, with portrait and view of Ashley Farm. Theodore Hunt writes of him, in 1926: "Perhaps, taking it all round, he was the most popular, respected and beloved Minister that I remember. His sermons were always good, well delivered and profitable. One day the young Friends were invited to meet him at the Friars—the body of the house was well filled. We were anxiously waiting, when a message came that he was taken ill. We were much grieved and sorrowfully departed without knowing why he had asked us to meet."

*Annual Monitor*, 1868; *Biog. Cata. Fds'. Inst.*

EDWARD ASH, M.D. (1797-1873), was born at Bristol and went to school at an early age at Melksham, in Wiltshire, where he came under the religious influence of Rachel Fowler. At twenty-four he entered on a course of medical study in London and Edinburgh. For a time he resided in York, of which period he wrote: "I went to York a treader in the broad way; I returned from York a treader in the narrow way." In 1826, he removed to Norwich, commenced practice and married Caroline Fry (c. 1802-1882), daughter of William Fry, of London. In 1837 he retired from practice and returned to Bristol. About this time, owing, it is said, to his views on the Sacraments, he retired from the Society but, later, he regained his membership. He was treasurer of the Bristol Royal Infirmary, being one of a Quaker succession. He wrote a series of *Explanatory Notes and Comments on the New Testament* and other Biblical works; also on other subjects.

xv. xvi.; *Annual Monitor*, 1875; *Biog. Cata. Fds'. Inst.*; *Diaries of Edward Pease*, edited by Sir Alfred E. Pease, Bart., 1907.

SAMUEL CAPPER (1782-1852) was the son of Jasper and Anne Capper, of Gracechurch Street, London. He was converted at about the thirteenth year of his age, and became an active preacher, mostly around Bristol and with the aid of a tent with moveable forms and gallery and with the help of some young Friends. (This tent lay unused for many years at Devonshire House, but in 1864 its use was revived, and it was set up in the closed burialground, Whitechapel. The first services of William Booth, later General of the Salvation Army, were held in "Samuel Capper's tent.") S. Capper was apprenticed to Joseph Naish, of Congresbury, married his daughter, Elizabeth (with issue), and set up at Bristol as a linen-draper. For awhile he farmed at Potterne, in Wiltshire, but again settled in Bristol. He died suddenly in a meeting at Weston-super-Mare. A full-length silhouette by Samuel Metford is reproduced in *The Diaries of Edward Pease*.

xiv.-xvii. xix.; *Biog. Cata. Fds'. Inst.*

ARNEE FRANK (1766-1858) was a son of Thomas Frank, of Bristol, and Elizabeth, daughter of Zephaniah Fry. He was educated at Jonah Thompson's school at Compton, Dorset, and apprenticed at 14, for 7 years, to Thomas Young of Milverton. He was engaged in the woollen and woolstapling business in Bristol and afterwards in a cutlery and

hardware business. In 1793 he married Edith Lovell (d. 1799), daughter of Robert Lovell, pin manufacturer. Edith, daughter of A. and E. Frank became in 1822 the wife of Henry Dymond, superintendent of Sidcot School, 1854-1865. A. Frank took over the pin factory on the death of his father-in-law. He married, in 1805, Hannah Benwell (d. 1856) and had five children. He was clerk of London Y.M. in 1806. He was appointed an Elder and later was recorded a Minister. He paid many religious visits. His addresses often lasted an hour.

There is a silhouette of Arnee Frank, by Thomas Pole, 3rd mo. 1812, reproduced in *Thomas Pole, M.D.*, supplement No. 7 to *The Journal of the Friends Historical Society*.

In 1908, A. Frank's grandson, (Arnee) Frank Dymond, presented to D a manuscript—"A Narrative of the Principal Occurrences of my Life, including some Events and Remarks of a more general Nature, as regards the Society."

*Annual Monitor*, 1859.

ELIZABETH HUNT (c. 1791-1874) was the third wife of Henry Hunt. She was a Minister and a frequent speaker in Bristol Meeting.

SARAH ATKINSON (1801-1879) was a daughter of Thomas Waring, of Kimbolton, Herefordshire. In 1821 she married, at Chester, Joseph Atkinson of Manchester, silk and cotton manufacturer, who died in 1832, leaving four sons, Joseph, educated at Grove House, Tottenham; George, at William Lean's school at Camp Hill, Birmingham; William and Thomas, at Lovell Squire's school at Falmouth. By 1839 Sarah Atkinson had removed to Bristol. She was an Overseer and Elder, and rendered very valuable service for twenty-five years as a member of the Committee, and for thirteen years as Treasurer of the Bristol Female Mission. At times, during the winter months, she held Bible reading meetings for young Friends. She died at Rosehill, Cotham Road, situate opposite Cotham Lawn, the residence of Richard Fry and Tower House, the residence of Francis Fry. (Notes by Harold W. Atkinson, of Northwood, Middlesex, a grandson.)

EDWARD THOMAS (c. 1794-1853) was a brother of George Thomas. Although he occupied a seat in the Elders' Gallery, there is no evidence that he was an Elder. Edward Pease records a meeting of young men, which he attended in 1849, at Edward Thomas's house, where also were Samuel Capper, Joseph Eaton and William Tanner (*Diaries*, edited by A. E. Pease, 1907, p. 252).

RICHARD FRY (1807-1878), an Elder, was a son of Joseph Storrs and Ann Fry and brother of Francis Fry. His first wife was Rachel Pease (1800-1853), married in 1838, and his second wife was Margaret Dymond, of Exeter. He was deeply interested in the Bible Society and also in Sidcot School. There is frequent reference to R. and R. Fry in the *Diaries of Edward Pease*, their father.

xvii.; *Biog. Cata. Fds'. Inst.*

## 70 FRIENDS' MEETING HOUSE IN BRISTOL

ISAAC LLOYD (1801-1883) settled in Bristol, with three sons and one daughter. He had married, in 1828, Mary Rigge (1801-1867), of Kendal. He was the fifth son of Sampson Lloyd of Birmingham. His sons Edward and Howard (mentioned by Theodore Hunt) married daughters of John Eliot Howard. "Isaac Lloyd was a very orthodox Friend and appeared to be a very wealthy man." He is the only Friend represented with his hat on his head. The family returned to Birmingham.

Smith, *Smith of Cantley*, 1878; Foster, *Wilson of High Wray*, 1890.

JACOB PLAYER STURGE (1793-1857) was a son of Jacob Sturge (d. 1811), of Red House Farm, near Bristol, and Frances Player, his wife, one of a numerous family. Jacob Player settled as a farmer at Red House, married Sarah Stephens in 1819, and had issue. Frances (Player) Sturge was early left a widow. Her brother, John Player, began a land-surveying business and associated his nephew, Jacob, with him in it. On the death of Jacob Sturge, his two sons, Young and Jacob Player, succeeded him; the business was transferred to Bristol and is still continued, under the name of J. P. Sturge and Sons, by descendants. It is recorded of J. P. Sturge that he was a man with a great talent for mathematics. He evidently improved his opportunities, as his journal records that as a young man of nineteen he read a paper at an Improvement Society on Hydrostatics, although he had received no school education after the age of thirteen. He was employed at the time of the construction of the Great Western Railway in acquiring the necessary land in this part of the country, and the confidence in his judgment and probity was such that there were few appeals from his valuations. He died of a lingering and painful illness at the age of sixty-four. (From notes prepared by Elizabeth Sturge, of Bristol, grand-daughter of J. P. Sturge.)

GEORGE THOMAS (1791-1869) was a successful business man and a liberal supporter of good causes. He was one of the founders of the Bristol General Hospital, and for many years he filled the important office of Chairman to the Bristol Charity Trustees. He was warmly interested in the temperance cause. He was a diligent attender of meetings for worship and Church affairs, and occupied the posts of Overseer and Elder. In 1831 he married, *s.p.*, Elizabeth Greer. For a long series of years George Thomas was treasurer of Sidcot School.

xvii.; *Biog. Cata. Fds'. Inst.*

ELIZA (ELIZABETH) THOMAS ( -1874) was wife of George Thomas, whom she married in 1831. Her maiden name was Greer, of Co. Tyrone, Ireland.

SARAH STURGE (1789-1867) was the eldest of the seventeen children of William Stephens, of Bridport, Dorset. She married Jacob Player Sturge in 1819 and had a family of eight children. Before his marriage, William Stephens was a painter of Bristol china (now of great value). When the factory closed, he entered into business as a linen draper at

Bridport, the business now carried on by Edward S. Reynolds. Two great-grandsons occupy important positions among Friends—Roger Clark is clerk of London Yearly Meeting and Edward S. Reynolds is clerk of its Meeting for Sufferings. (From notes prepared by Elizabeth Sturge, of Bristol.)

FRANCIS FRY (1803-1886), F.S.A., second son of Joseph Storrs Fry, married Matilda Penrose in 1833. He was active in various important public undertakings; was chairman of the Bristol and Exeter Railway, and also of the Bristol Water Company in succession to George Thomas. His private interests were in the collection and study of early editions of the English Bible.

*Biog. Cata. Fds'. Inst.*; *Brief Memoir*, by his son, Theodore Fry, 1887.

JOSIAH GRACE (c. 1785-1861) laid the foundation of the flour-milling business of Grace Brothers, on the Welsh Back, a business which was greatly developed under his son, Alexander Grace (who filled the office of teacher and superintendent of the Friars First-day School for over fifty years). Josiah Grace was among the first to use steam in his mills.

JAMES GRACE (c. 1796-1858). "For the greater part of his life James Grace was a grocer and tea dealer. Towards the close of his life he joined another Friend in a business, which under his sons and grandsons developed into the well-known firm of 'James and Henry Grace,' Chartered Accountants (now known as 'Grace, Darbyshire and Todd'").

James Grace's younger daughter, Sarah Mercy Capper, is still living. She was the last woman Friend of Bristol and Frenchay Monthly Meeting who had to gain consent of both the men's and women's meetings prior to marriage; she and the late William Smallwood Capper were married at the Friars Meeting House, Sept. 9, 1851." (Note prepared by J. Edward Grace.)

MARY ANN FRY (c. 1796-1886) was a daughter of Edward and Susanna Swaine, of Henley. She married Joseph Fry (d. 1879) in 1826. Her son, Joseph Storrs Fry, lived with her in the old home till her death. She and Eliza (G.) Thomas were close friends.

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## To Pennsylvania

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Minute of Men's Meeting of Cork, Ireland, 23 vi. 1708 :

[Friends desiring to go to Pennsylvania—Thomas Jacob, Christopher Thompson, Caleb Jacob, John Camm—certificates prepared.]

13 vii. 1708. "Sam<sup>l</sup> Combs & his 3 children take the opp<sup>y</sup> to go on same ship if Fr<sup>ds</sup> will assist him with part of passage. Fr<sup>ds</sup> then & there advanced 10<sup>li</sup> & others gave provisions to the am<sup>t</sup> of 7.18.1. Meeting will pay, partly out of a legacy."

# Bridewell Hospital and James Naylor

*Concluded from page 31*

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COURT HELD ON FRIDAY, 15TH MAY, 1657.

**J**T is ordered by this court that James Naylor be presently removed by the steward and porter of this hospital out of the room wherein he now is, and put into the room now in the occupation of the widow Pollard over the chapel, and that the steward and porter and hempman of this hospital do observe and perform every matter, clause, and thing concerning the said James Naylor, mentioned in the former orders concerning him, as if he were kept and abode in the room wherein he now is, and that they be careful that he have all such accommodations and necessaries as are mentioned in the former orders, and such other as the committee for buildings and reparations shall further direct for and concerning him, who are hereupon entreated to give their directions from time to time in anything to be done for him of present necessity, being not contrary to the orders of Parliament, and that the doctor and chirurgeon shall have access to him according to the former orders, and that a door be made upon the stairs near unto the door of John Lea, Arts Master here, and that the locks of the door where he now is be taken thence, and set on the door of the chamber where the said James Naylor is to be kept, and the keys thereof to be kept according to the former orders.

COURT HELD THURSDAY, 28TH OF MAY, 1657.

This day the order of Parliament made the 26th May instant concerning James Naylor now in Bridewell was here openly read and seriously considered of by the president and governors here present, and then one William Rayment of All Hallows, Bread Street, London, barber-surgeon, came and desired that one William Tomlinson might be assigned a keeper to the said James Naylor, but the

said president and governors, conceiving that a woman would be more necessary about the said James Naylor in the time of his sickness than a man, did here resolve to assign a woman to be his keeper to provide necessaries for him befitting a sick man, and thereupon do assign Joane Pollard, an ancient widow in this hospital, to be his keeper to provide necessaries for him befitting a sick man such as he shall desire, and the matron of this hospital is to assist her therein, or if he shall not desire anything to be provided for him, yet that the said Joane Pollard do provide and tender unto him sugar supps, water gruel, or other fitting necessities for a sick man, and that Edward Winne do deliver the key of the chamber door where the said James Naylor lodges and of the door of the stairs [where] now is his custody, to Robert Lloyd, the steward of this hospital, which he here presently did, and that the said Robert Lloyd shall keep the door of the chamber, where the said James Naylor is lodged, locked but with one key, and the door upon the stairs locked with another key, until the court shall give further order therein, and shall permit and suffer the said Joane Pollard to have access to the said James Naylor to bring him necessaries, and to be and abide by him at all times as well in the night as in the day, as the said James Naylor shall desire or permit her so to do, and also the said Robert Lloyd do permit Mr. William Sedgewicke, a minister,<sup>2</sup> to have recourse to the said James Naylor, to confer with him according to the said order of Parliament, and also that the said Robert Lloyd do duly observe all other orders made concerning the keeping of the said James Naylor in Bridewell with the clauses above mentioned, and that, when he shall have extraordinary occasions to be absent, he do deliver his two keys aforesaid to the said Edward Winne to observe all things aforementioned concerning the said James Naylor, as he should have done till his return, and, if any extraordinary occasion not now known concerning the said James Naylor shall happen before the president and governors meet here again, the committee for buildings and reparations in this hospital, or any four of

<sup>2</sup> Perhaps the person referred to in a letter from Richard Farnsworth, 18 vii. 1657: "They brought a high priest to him (as his letter expresseth) and many went with him, and saw the priest's folly, which silenced many of the people but enraged the priest" (*Letters, &c., of Early Friends*, p. 53).

## 74 BRIDEWELL HOSPITAL AND JAMES NAYLER

them, are entreated to give further directions concerning him, still observing the orders of Parliament.

COURT HELD 20TH NOVEMBER, 1657.

It is ordered that the treasurer do give unto the widow Pollard 20s. for her pains and service in looking to and attending on James Naylor, and it is ordered that she suffer no person to come unto him, contrary to the orders of Parliament and this court.

COURT HELD THURSDAY, 14TH JANUARY, 1657 [1658].

The committee for buildings and reparations are entreated to meet here on Tuesday next in the morning, and to consider how and where James Naylor, a prisoner in this hospital, may be set to and kept at work during the time of his health and abode here.

COURT HELD FRIDAY, 29TH JANUARY, 1657 [1658].

At this court the committee for buildings and reparations are entreated to meet as soon as they can and to consider of some other fit place in this hospital to set and keep James Naylor, a prisoner here, at work during the time of his health and abode here other than the room wherein he was last kept at work.

COURT HELD FRIDAY, 25TH DAY OF APRIL, 1659.

The court being given to understand that the widow Pollard, who was lately ordered to be a nurse to James Naylor, a prisoner here, in the time of his sickness hath oftentimes let several persons into his room to see and speak with him there,<sup>3</sup> and the order of the three and twentieth of May, 1657, concerning him being here read, the steward of this hospital was reproved for permitting of

<sup>3</sup> The slackness of Joane Pollard enabled Friends to visit Nayler. Richard Hubberthorne writes, under date 5 xi. 1657/8: "I have been with J. N. three times since I came; he is loving and his love doth increase and he feels refreshment from those that be in the life and power of Truth" (*Letters, &c., of Early Friends*, pp. 54, 57)—a different estimate of his mental condition from that given by William Malyn to Oliver Cromwell (see note *re* Lord Packe). Alexander Parker also visited Nayler.

Despite the restriction as to "pen, ink and paper," Nayler managed to write letters and Friends to receive them.

the said widow Pollard to have the keys of the door where he is kept, and was charged to see the said order more duly observed in all things hereafter.

And the said James Naylor, being brought here into the court, and appearing to the governors to be in good health, and he acknowledging that he is now in good health, it is thought fit and ordered by this court that from henceforth, so long as he shall be in health and able to labour, he shall be set and kept at work and labour by Thomas Carpenter according to his orders in the turret over his lodging room, where he may have good air and that he shall have allowed him such diet as he shall desire, so much as he shall daily earn by his labour, or, if any friend shall send or bring him any necessaries, the steward shall permit them to go with him to the chamber door of the said James Naylor to deliver the same unto him but shall not suffer them to have any conference or talk with him, and the steward shall likewise permit the widow Pollard to come into his chamber to make his bed and to do any other necessary business for him, as often as he shall desire the same, and the committee for buildings and reparations are entreated that a working place in the said turret be made fit and convenient for him to work there, which the brick layer and carpenter had now here direction to do without delay.

[James Naylor was released from prison 8th September, 1659.]

By courtesy of the chaplain of the Bethlem Hospital we have received copies of *Under the Dome*, the Quarterly Magazine of Bethlem Royal Hospital, for June, containing a memoir of Sir Christopher Packe (see p. 29), and for September with a sketch of the life of Sir Richard Browne. Christopher Packe, "Our Republican President," was the son of Thomas Packe, of Kettering. He enters the court books in 1644 as plain "Mr. Packe" and soon becomes "Mr. Deputy Packe"; and later "Sir Christopher Packe" and "Lord Packe," but at the Restoration was brought down again to "Sir Christopher." He sat in the House of Commons as one of the members for London and was Lord Mayor. In 1682 he died, aged about eighty-seven.

In Nichol's *State Papers*, p. 143 (quoted in *Letters, &c., of Early Friends*, edited by John Barclay, 1841, p. 55), embodied in a letter from William Malyn to Cromwell, August, 1658, we read: "After sermon I spake with my Lord Packe and gave him an account of what I had done, and my Lord Packe told me he did intend to-morrow to wait on your highness to give a particular account of James Naylor. Truly, my Lord,

I look upon him to be under a resolved sullenness, and I doubt in the height of pride."

Of Richard Browne we must learn more seeing he saw fit to become a persecutor of Quakers. The article is headed "Our Restoration President." Browne was of Jewish origin and a member of the Woodmongers' Company. He was a fervent Presbyterian. His was a prominent position in the Parliamentary forces. He was elected an Alderman of Langbourne Ward in the city of London, in 1648, and was chosen Sheriff in the same year. It was 12th December, 1648, when he drove his coach to call upon Alderman Vyner, and he was about to alight, when Cornet Joyce arrested him, informing him that he had received orders to conduct him to Whitehall, where Fairfax and his staff had some questions to put to him. He suffered imprisonment for five years at Ludlow, Windsor, Wallingford and Warwick, from which he was released 28th June, 1654. From Presbyterian he became Royalist. He was elected Lord Mayor at Michaelmas, 1660, and became a member of the Merchant Taylors' Company. Sir Richard succeeded Sir C. Packe as president of the Hospital in 1660. His house was destroyed in the Fire of London. His death took place 24th September, 1669.

For Browne's interest in Quakers see *Thomas Ellwood*; *Besse's Suff.*; *F.P.T.*; *Sewel's Hist.*; etc.

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## A Fine Distinction

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Henry Crabb Robinson (1775-1867) wrote in his Diary, *anno* 1820 :

"I left London on the 1st Aug. and reached Lyons on the 9th. On the journey I had an agreeable companion in a young Quaker, Walduck, then in the employ of the great Quaker chemist, Bell, in Oxford Street. It was his first journey out of England. He had a pleasing physiognomy and was staunch to his principles but discriminating.

"Walking together in one of the principal streets of Lyons, we met the Host, with an accompanying crowd. 'You must pull off your hat, Walduck.' 'I will die first,' he exclaimed. As I saw some low fellows scowling and did not wish to behold an act of martyrdom, I pulled off his hat.

"Afterwards, passing by the cathedral, I said to him: 'I must leave you here, for I won't go in to be insulted.' He followed me with his hat off. 'I thought you would die first!' 'Oh, no; here I have no business or right to be. If the owners of this building choose to make a foolish rule that no one shall enter with his hat, they do what they have a legal right to do, and I must submit to their terms. Not so in the broad highway.' The reasoning was not good, but one is not critical when the conclusion is the right one practically."

# Dorothy Ripley

## Unaccredited Missionary

Concluded from p. 21

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THE space of time between the date of the last entry in *The Bank of Faith*, iii.1806 and the date of the death of Dorothy Ripley, xii.1831, about a quarter of a century, has little to occupy it, in the present state of our knowledge of her life-history. She returned from her second American visit in the beginning of 1807, and, writing from Chester, 7 x. 1807, a Preface to a series of *Letters from Africans and Indians*, she states: "I have travelled thirty thousand miles." The third American visit began in 1809—her subscription to *Religious Experience* runs: "On board the ship Herald, coming from Hull in England, to Philadelphia in America, 6th 9th month, 1809." We have not been able to obtain a single glimpse of her movements in this third visit. She was in London in Seventh Month, 1817, and presumably during her fourth visit she arranged for the first printing of her *Bank of Faith and Works United*, by Cunningham, of Philadelphia, in 1819. She had returned to England when she wrote *An Address to all in Difficulties*, from "Mythe, nr. Tewkesbury," 20 xi. 1821, and stated, in the Preface to the English edition of her *Bank of Faith*, written at Whitby, ix. 1822, that she had crossed the Atlantic eight times and was expecting shortly to re-visit the Southern States. In 1827, presumably during the fifth visit, D. Ripley caused to be published in Philadelphia her *Memoirs of William Ripley*.

Finally we read in the *Whitby Repository* for May, 1832: "On Friday, Dec. 23rd, 1831, at Mecklenburgh, Virginia, America, Miss Dorothy Ripley, of Whitby, who, after an arduous life spent not only in endeavouring but actually in doing good, died in great peace after an illness of five days, aged 64 years." In the *Elfreth Necrology*, a record of

deaths kept by Jacob R. Elfreth, of Pa. (1789-1870), published in the *Proceedings of the Genealogical Society of Pennsylvania*, vol. 2 (1900), p. 205, we find : " Dorothy Ripley, in Virginia, 12.23.1831. 64."

We regret that we cannot, at present, shed more than a few brief sidelights upon the life and character of Dorothy Ripley from other sources than her own writings. We had hoped to gather information from the published diaries of Friends mentioned by her, but in this we have failed.

In a paper written by the late Joseph T. Sewell, of Whitby, we read :

D. R. was a singular mixture of pride and humility, of self-denial and self-assertion. She puts up with any discomfort, but complains if a perfect stranger, on whom she intrudes, does not give her a royal reception. The late Mr. J. Buchanan tells how she constantly invited herself out to tea on Sundays to a farmhouse in the neighbourhood. At first, pleased to see her, they treated her in the most hospitable Yorkshire fashion. She approved, and came regularly. The farmer and his wife at length decided to treat her as one of the family, but she was disappointed and did not fail to show it. The farmer reminded her that she had the same as they did. " Oh, but," said she, " it may be my Heavenly Father desires to feed me with the finest of the wheat." " Whether that be so or no," the farmer said, " this I know very well, that if your Heavenly Father desires to feed you upon the finest of the wheat, He never means to do it at my expense."

A somewhat similar exhibition of character appears in her first volume :

Unice Painter requested me to make her a short gown and muslin skirt for a shroud, as a preparation for her approaching dissolution, being aged. It was a solemn time with me all the day while occupied with my needle, feeling this friend to be unchanged or unadorned with the meek and lowly mind of Jesus Christ, which occasioned me to endure great travail of spirit ; and perhaps it was for this purpose that she was suffered to make this request; for I have enough to do in spirit, without making garments for the dead.

Reading between the lines of her self-written narrative, we can realise something of the hesitation Friends had to admit her into membership. The nature of her "concern"—her "travail in spirit for the African race and mourning for the recovery of the Jews and the restoration of the ten tribes who were led away captives of Shalmaneser, King of Assyria," would not appeal to Friends generally—Friends living at a period prior to that when world needs began to make an appeal.

The public disclaimer issued by Friends of Philadelphia (p. 15) seemed to be necessary, seeing that D. R. dressed as a Friend—indeed Mary Pancoast, of Philadelphia, asked Dorothy for a pattern of her bonnet!—, used the plain language and Quaker expressions, preached extempore, "did not choose or use singing in worship." On one occasion she said :

Could I, consistent with my duty to God, put off the appearance of a Quaker, I would do it, and not reproach you as a people : but the language, dress, and principles I adopted for conscience sake, and for conscience sake I must continue them.

Yet, with all allowance, we cannot obscure from sight the un-Christian and un-Quakerly attitude towards this well-meaning woman, taken by many Friends in England and America.

#### NOTE

There is a portrait of our late friend, Joseph Taylor Sewell, J.P., of Whitby (1857-1925), in the 102nd and 103rd Reports of the *Whitby Literary and Philosophical Society*, printed 1926, and also a paper on "The Quakers of Whitby," by T. H. Woodwark, J.P. The paper is compiled mainly from original records—Monthly Meeting minutes, etc.—and contains the names of many Friends resident in the district in the early days of Quakerism. The Linskill family receive notice—they "lived in Baxtergate, the present Linskill Square being the garden of their family house." Also of the Sanders family—"The first Jonathan Sanders, who came from Guisbrough, was a linen and sailcloth manufacturer, whose son, Jonathan, in 1750 married Mary Ward, a daughter of the well-known Linskill family and the widow of a linen and sailcloth manufacturer and grocer, which business he carried on. His son [George], who succeeded him, added to them the business of a banker, in the year 1779. Their place of business was in Church Street, opposite the Town Hall."

## The Reed Family, with Special Reference to Rachel Reed, her Visitors, and her Friendship with Stephen Grellet

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**T**HE earliest members of the family known to us are JOHN and Mary REED, who had a son, THOMAS REED (1667-1718), married in 1689 to Ann Kitching (1666-1751), daughter of George and Ann Kitching. Thomas and Ann Reed had a family of four sons and four daughters, the youngest being GEORGE REED, who married Elizabeth Dove in 1729. This couple had three sons in succession named Thomas; the last, THOMAS REED (1742-1818), married Elizabeth Messer (1742-1826), daughter of Benjamin and Mary Messer, in 1763, and had two sons and six daughters. The eldest daughter, Elizabeth (1769-1847), married John Batger (c. 1754-1825), the confectioner of Bishopsgate and Houndsditch, London; the youngest was RACHEL REED, born 4 ii. 1786, died 23 iv. 1845.

The authorities for the life of Rachel Reed are (1) her Diary copied by herself into a book, comprising the years 1805 to 1820, and (2) a little volume into which she copied letters from Stephen Grellet to John Kitching and herself, dated 1814 to 1823. These two books were deposited in **D** by Thomas Reed Dyne, of Grays, Essex (xv. 156). Other letters are in the possession of the executors of Lester Reed, of Croydon, recently deceased.

When about the age of nineteen, Rachel Reed had an accident, from which she suffered for forty years—a weakness in the spine which confined her almost entirely to her bed.

The Diary is, for the most part, a record of family visits, which were then frequent among Friends and especially so in the case of Rachel Reed because of her suffering illness. She recorded the names and times of calling, and often





RACHEL REED, 1786-1845

*Block lent by T. R. Dyne*

*To face page 81*

something of what was communicated. The first entry runs thus :

The last time previous to my confinement that I was enabled to get out was in a coach to Dr Framptons, 10<sup>th</sup> mo. 26<sup>th</sup> 1805. On the 26<sup>th</sup> of 4<sup>th</sup> mo. 1806, a consultation took place between Astley Cooper and Dr. Frampton, when A. C. immediately ordered me to bed. Sat up on 27<sup>th</sup>, received a family sitting from my dear fr<sup>ds</sup> Deborah Darby<sup>1</sup> and Rebecca Byrd,<sup>2</sup> and wholly took to bed on the 28<sup>th</sup>.

On the first of August, 1811, our suffering Friend was removed from her home in London (she was born at 21, Booth Street, Spitalfields) to Stamford Hill, to a bungalow which her father had built, then quite in the country north of London. Her brother had provided a bedstead, so constructed that she could pull herself on to her feet, but it is doubtful whether she could walk ; she certainly could not sit, and the large amount of writing must have been done in a recumbent position.

In March, 1812, she had a visit from William Forster,<sup>3</sup> accompanied by Rachel Smith,<sup>4</sup> and Lydia Forster.<sup>5</sup> In May took place the first visit from Stephen Grellet (1773-1855), who was on his second visit to Europe, 1810-1814.

This was the first time I was favoured to see dear S. G. I think I never felt equally attached to any individual upon first meeting before.

On New Year's day, 1813, S. Grellet was again a visitor, accompanied by Joseph and Rachel Smith, and on the 22<sup>nd</sup> came a parting occasion prior to the visitor's journey into the North.

3<sup>rd</sup> mo 9<sup>th</sup> 1813. E. Fry<sup>6</sup> and Anna Buxton<sup>3</sup> attended our monthly meeting, and dined at Brother Batger's, after which, in Sister B's chamber, they had a Sitting with the family, my dear mother being also present.

4<sup>th</sup> mo 11<sup>th</sup>. Joseph Messer,<sup>7</sup> for the first time, supplicated at an afternoon meeting, I think mostly on his own behalf. 13<sup>th</sup>. S. Grellet, accompanied by R. Smith and D. Braithwaite,<sup>8</sup> spent a short time with us very pleasantly. He read some extracts from his wife's letter and was engaged in testimony.

Later in the year came "my endeared friend John Kitching"<sup>9</sup>; also Samuel Alexander<sup>10</sup> who spoke "in a marvellous soothing manner."

S. Grellet returned from France, 4 mo. 6, 1814, and on the 10th was again at the bedside of his friend, in company with Mary Stacey.<sup>11</sup> Following these Friends, visits were paid by R. Byrd, Sarah Grubb,<sup>12</sup> and, again, on 6 mo. 11, came S. Grellet, with Judith Dillwyn.<sup>13</sup> He

spent a short time with us this morning, was much enlarged in testimony, and was favoured to administer the balm of gospel consolation at a time of deep inward suffering, beautifully Expressing that the *choicest plants* were found in deep waters, and that although the flood-gates might be for the further purifcation set open, yet assuredly, as formerly, when the bow was set in the clouds as a token that the earth should be no more distroyed, neither would the waters of affliction now be permitted to overflow.

The diary records visits from numerous Friends during the next two or three years—Anne Capper,<sup>14</sup> Isabel Kitching,<sup>9</sup> Richard Phillips,<sup>15</sup> Elizabeth Robson,<sup>16</sup> Elizabeth Beck,<sup>17</sup> John Shipley,<sup>18</sup> Mary Sterry,<sup>19</sup> John Kirkham,<sup>20</sup> Rachel Fowler.<sup>21</sup> On 3 mo. 1, 1814, Anne Capper, Rachel Forster,<sup>22</sup> and Mary Sanderson,<sup>23</sup> "took tea with us." Next month R. Reed was visited by Mary Alexander,<sup>24</sup> "who was much enlarged in testimony, opening with these words: 'Oh! for access to the inexhaustable source of all consolation'." In 8 mo., S. Grellet stepped in again, accompanied by a bevy of female companions—Elizabeth Coggeshall,<sup>25</sup> Mary Jefferys,<sup>26</sup> Susanna Horne,<sup>27</sup> and her sister Martha Horne.<sup>27</sup> One would have thought it a too weighty visitation for an invalid, though apparently her mind was generally clear.

Stephen Grellet writes from Dartmouth, 25 x. 1814:

My very dear Friend,

I intended to have seen thee once more before my leaving Tottenham, and had expected to make it suit this day week (3rd day), but I could not effect it. Thou hast my most tender, Brotherly sympathy and affection; amidst some of my close trials, and particularly lately, whilst on the continent, the sweet remembrance of thee,

thy cheerful patience and resignation in suffering, has several times tended to animate me to trust in that power that has thus far so eminently supported thee. Many precious moments I have passed with thee. My regrets are they have not been more multiplied.

Then follows a recital of events, while, in the company of George and Mary Stacey, he waited for the vessel to set sail for the West.

In his farewell letter, 29 x. 1814, S. Grellet writes :

Thou, my precious sister, tho' confined to a sick bed, has not been wanting in thy spirit to afford all the help thou couldst to a poor brother. Farewell, my very dear sister ; receive this hasty farewell of one whose mind is often turned towards thee, and of whom directly through thee or some of my friends I shall be grateful to hear. The nice specimen of thy industry [caps and slippers] upon a sick bed is often a memento of thee.

[R. R. also made a rug for the carriage of Sir Astley Cooper.]

Numerous visits to the sick-room followed—Mary Dudley,<sup>28</sup> Rebecca Christy,<sup>29</sup> Sarah Hustler ;<sup>30</sup> and, on 4 mo. 15, 1815, called Mary Dudley and daughter,<sup>28</sup> John Hull,<sup>31</sup> and Ann Crowley.<sup>32</sup> Later Sarah Charman,<sup>33</sup> Frederick Smith,<sup>34</sup> Special West,<sup>35</sup> Martha Routh,<sup>36</sup> Ann Grace,<sup>37</sup> T. Bevan,<sup>38</sup> Priscilla Manley,<sup>39</sup> (“dropt a few expressions”), Anne Capper and daughter Katharine,<sup>40</sup> 1 mo. 11, 1816, Isaac Stephenson,<sup>41</sup> E. J. Fry and Katharine Capper were the visitors.

In a letter, dated New York, 29 iii. 1816, addressed to John Kitching, Stephen Grellet refers to the death of Sarah, wife of George Dillwyn, and also of George Stacey, of whose family he writes:

I have received many kind offices from that family and its branches, and my heart is so interwoven with their comforts and griefs that I can but deeply feel with them on this solemn occasion.

Towards the end of the year the visitors included Edward Simpkins,<sup>42</sup> Elizabeth Hoyland,<sup>43</sup> Margaret Robson,<sup>44</sup> Hannah Kitching,<sup>45</sup> Christiana Whiting,<sup>46</sup> and Sarah Hack.<sup>47</sup>

In another letter to John Kitching, dated 21 xi. 1816, Grellet writes :

How is dear Rachel? Give my very dear love to the dear fatherless girls, M. Sanderson and sister with their brothers. It is but lately that I have heard of the release of their valued father [John Sanderson], from this mutable state. He was much beloved by me.

Early in 1817 came Elizabeth Robson, John Shipley with Edmund Janson,<sup>48</sup> Dykes Alexander,<sup>49</sup> M. Bleckley,<sup>50</sup> Sarah Abbot,<sup>51</sup> George and Ann Jones.<sup>52</sup> There is a long account of the remarks of Mary Alexander (how could the invalid bear them in mind in order to commit them to paper?); "the same day we were favoured with Hannah Field,<sup>53</sup> Elizabeth Barker,<sup>54</sup> and S. Horne to tea"; and the next morning appeared again G. and A. Jones. Others followed in rapid succession, among them being Priscilla H. Gurney,<sup>55</sup> Susannah Naish,<sup>56</sup> Edward Carroll,<sup>57</sup> and Sarah Tuckett.<sup>58</sup> Mary Naftel<sup>59</sup> and Abigail Pim<sup>60</sup> called and had tea first with the family, and then went into the invalid's room, despite the condition she was in—"under increased bodily suffering from a violent bilious attack"—"a solemn opportunity succeeded." John Wilkinson<sup>61</sup> also called.

Stephen Grellet was frequently at the bedside of Rachel Reed during his third visit to Europe, 1817-1820. On one occasion

he entered into interesting and instructive particulars of travel, also, in great freedom, gave his opinion in points connected with the Society.

Of the last of his visits mentioned in the Diary, R. R. writes :

It is with incommunicable regret that I acknowledge entire inability to note down any particulars of the last visit received from my justly beloved honoured friend and father in the Church, S. Grellet.

In a letter to Mary Allen, written "at sea, ship *James Monroe*, 5 vii. 1820," S. Grellet gives a long and lively description of his west-bound voyage, which ended on the 9th of Eighth Month. He begins his letter :

Last Seventh day I was summoned to be at Cropper & Benson's office at eleven o'clock, so as to join the

captain and go to the ship, which, in the night, had gone down below the Black Rock. Whilst waiting in an upper room at the office, many of my dear friends gathered about me to take their last farewell. The Lord's presence and power were nigh, so that my mind was much contrited at the sense of that goodness and mercy that has accompanied me from the first of my landing at Liverpool 12 years since.

Before closing, the writer gives news of various Friends :

Jesse Kersey<sup>62</sup> does not propose now to go [to Europe] before next Spring. Poor Benjamin White<sup>63</sup> continues in the Asylum. I have seen a friend from Nantucket—Elizabeth Barker was well. She has bought a house in the town where she has removed from the country. Our dear friend W<sup>m</sup> Forster has been a great sufferer. After this (N. Y.) Yearly Meeting his knee became so very bad that the physician entirely prohibited his using it. Inflammation was appearing under the cap of the knee. He has been enabled to proceed on his service. He is at the house of William and Hannah Field. . . . There is a woman friend here from Virginia Yearly Meeting, Huldah Sears<sup>64</sup> by name, embarking for Europe.

It is probable that other visits were paid to R. Reed when her friend was in Europe on his last visit, 1831-1833, after the close of the Diary.

A letter from Rebecca Grellet,<sup>65</sup> dated early in 1821, tells us that

My Rachel<sup>65</sup> goes to school this winter for the first time. Such are the features of her mind that we had desired to instruct her at home, but found it impracticable under present circumstances. We think her health is improved by the change and also her application to study is increased. Her dear father continues feeble, bearing many evidences of the exposures he has witnessed in his late travels.

Some other letters to Rachel Reed, referring to Joseph Grellet, will appear in a sketch of his life. The last letter from S. G. to R. R. known to us is dated 22 viii. 1840.

Family visits were of great frequency in this and in earlier periods. They were very solemn occasions and much personal advice was tendered. Mercy Ransom, with the help of Hannah Stephenson, Deborah Darby, and Rebecca Young, held 190 sittings in Bristol, with 691 persons, between 10 October and 22 November, 1792 (omitting one week) (xii. 13). Gharret Hassen had a concern to visit every family of Friends in Ireland (x. 246). Susanna Hatton "visited some families, in some of which she had hard work speaking home to the states of several under profession of truth who did not walk answerable thereto, tho' she said she had no outward information" (x. 254). William Crotch paid some remarkable family visits in Philadelphia (xv. 11). Deborah Darby's prophetic message to Elizabeth Fry became remarkably fulfilled. J. J. Gurney had an extraordinary vision of the future of a family he visited in America, as recorded in *The Annual Monitor*, 1891. R. M. Jones records, in his book *Finding the Trail of Life*: "While a company of neighbors were gathered in our sitting-room where a Friend had been sitting in silence, he quietly rose and asked a man in the room to stand up. He then asked a woman who was present to stand by the side of the man. With deep reverence and solemnity, he said: 'I think that will do, and I believe it has the divine approval.' Not long after, this couple, thus encouraged, were joined in marriage and entered upon a union which was much blessed" (p. 78). At times young Friends attempted to avoid these sittings through fear of personal mention (xxi. 84).

This kind of religious service has almost entirely ceased.

#### NOTES

<sup>1</sup> DEBORAH DARBY (1754-1810), noted Quaker Minister.  
iii. v. x. xii. xiii. xv. xviii. xx.-xxii.

<sup>2</sup> REBECCA BYRD (1758-1834), formerly Young, wife of William Byrd (1757-1835), of Marnhull, Som., and companion of Deborah Darby in missionary travels.  
xxi.

<sup>3</sup> WILLIAM FORSTER (1784-1854), of Co. Dorset, was a son of William Forster, schoolmaster, of Tottenham. He married ANNA BUXTON (c. 1785-1855), also among the visitors of Rachel Reed. They had one son, William Edward (1818-1886), the famed politician and educationist. Rufus M. Jones presents W. F. as "one of the most tender lovers of men, one of the most devoted humanitarian spirits the Society of Friends has

ever produced and nurtured." (*Later Periods of Quakerism*, pp. 367, 416.) In letters to R. Reed, Stephen Grellet reports on the service and suffering of W. Forster during his visit to the United States.

<sup>4</sup> RACHEL SMITH (1746-1814) was the wife of JOSEPH SMITH, banker, of London (d. 1813), and daughter of Isaac and Rachel Wilson, of Kendal. Deborah Braithwaite, Mary Stacey and Sarah Abbott, her sisters, were among the visitors to Rachel Reed. The journals of Elizabeth Fry indicate that Rachel Smith was an active Elder.

xxi. xxii. ; *Isaac and Rachel Wilson*, by John Somervell, 1924.

<sup>5</sup> LYDIA FORSTER (c. 1762-1852), of Uxbridge, was the youngest daughter of Josiah and Deborah (Marshall) Forster, of London. She was a worthy Elder of her Meeting.

Incorrectly entered in *Annual Monitor Index* under Foster.

<sup>6</sup> ELIZABETH FRY (1780-1845), *née* Gurney, the noted prison-philanthropist, known to her contemporaries as Elizabeth J. Fry to distinguish her from her sister-in-law, Elizabeth Fry, spinster, who often accompanied her on her religious missions.

<sup>7</sup> JOSEPH MESSER (c. 1748-1830) is described by Theodore Compton in his book on John Gray as having "a building concern" and "a large family," in Spitalfields.

<sup>8</sup> DEBORAH BRAITHWAITE (1743-1821) was the wife of George Braithwaite, of Kendal and daughter of Isaac and Rachel Wilson, one of seven daughters. She married in 1767 and had seven children. Rachel Smith, Mary Stacey and Sarah Abbott were her sisters.

*Wilson Family*, 1912, p. 115 ; *Isaac and Rachel Wilson*, 1924.

<sup>9</sup> JOHN KITCHING (1771-1864), of Stamford Hill, London, was an Elder of Devonshire House M. M. He was first a draper and later he engaged in underwriting with William Janson. He married, *s. p.*, ISABEL Stears (1770-1862), who was also among the sick-visitors.

xv. xvi. ; *Biographical Catalogue of Friends' Institute, London*, 1888 ; *My Ancestors*, by Norman Penney, 1920.

<sup>10</sup> SAMUEL ALEXANDER (1749-1824), of Needham, Suffolk. He married Elizabeth, daughter of John and Lucy Gurney, of Norwich. He early retired from business and engaged widely in religious work (*Piety Promoted*).

<sup>11</sup> MARY STACEY (1755-1836) was the fifth daughter of Isaac and Rachel Wilson. She married George Stacey (d. 1816), of Tottenham, in 1781, and had six children. She was a Minister for many years. She is mentioned in the journals of Elizabeth Fry. Deborah Braithwaite, Rachel Smith and Sarah Abbott were her sisters.

xv. xvi. xxi ; *Wilson Family*, 1912, pp. 2, 527, 528 ; *Isaac and Rachel Wilson*, 1924.

<sup>12</sup> SARAH (Lynes) GRUBB (1773-1842), indomitable preacher, wife of John Grubb, of Ireland, and later of England (counties of Suffolk, Essex and Middlesex). Elizabeth Fry wrote, 4 ii. 1801 : "In the first of the meeting for discipline, Sarah Lines mention'd to the meeting the manner in which she had pass'd her late journey. . . . It struck me very much. Her influence was on me at least pleasant." On another occasion : "S. Lines dined here. She addressed my brother William and my husband very particularly. It inspired me with a longing for their good."

ii. xiii.-xviii. xx.

<sup>13</sup> JUDITH NICHOLLS DILLWYN (1781-1868) was eldest daughter of William and Sarah (Weston) Dillwyn, of Walthamstow. In 1831 she married Paul Bevan (1783-1868), of Tottenham.

*Annual Monitor*, 1869; *Memorials of the Dillwyn Family*, by William Dillwyn, 1809, in ms., in possession of Judith Elizabeth Dillwyn Sims, 1926.

<sup>14</sup> ANNE CAPPER (1756-1821) was a daughter of John and Mary Fry, of Whitechapel, and wife of Jasper Capper (1751-1819), of Stoke Newington and Gracechurch Street, draper, and mother of Samuel Capper (1782-1852), the well-known Minister, of Bristol. There is a fancy sketch of "Cappers, the Draper's" in J. J. Wilson's *Yearly Meeting*, 1860.

*Piety Promoted*.

<sup>15</sup> RICHARD PHILLIPS (1756-1836), of London (not to be confused with Richard Phillips, F. R. S., chemist, of London), son of John and Mary Phillips, of Swansea. He married Sarah Corbyn. He was associated with Elizabeth Fry in several religious visits; they visited R. Reed several times in company.

xiv. xv. xx.

<sup>16</sup> ELIZABETH ROBSON (1771-1843), the eminent Minister and Gospel itinerant. S. Grellet reports her movements in America in his letters to Rachel Reed.

xxi.

<sup>17</sup> This was probably ELIZABETH BECK, formerly Lister, wife of Thomas Barton Beck, of Dover and Hitchin. She died at Stoke Newington, London, in 1857, in her ninetieth year.

v. xiv. Beck, *Family Fragments*, 1897.

<sup>18</sup> Of the ministry of JOHN SHIPLEY we have glimpses here and there. He came out as a Minister in 1813. In 1818 he was at London Y. M.—"a young minister who delivered a discourse on the divinity of Christ" (xiv. 98). He was in Ireland in 1825-6 (xv. xx.). He was a draper in Shaftesbury; in 1803 he married Sarah Humphreys, the record of the marriage giving his parents—Thomas and Jane Shipley, of Zeals, Wilts. Sarah Shipley died in 1821, aged 39 years.

A letter from Anna Buxton, aft. Forster, 16 xii. 1814, states that she was staying at Shaftesbury "a short time with my dear friend, Sarah Shipley, whose valuable husband is set out on a religious visit to the North" (Reed MSS.).

<sup>19</sup> MARY STERRY, (c. 1744-1816) was the widow of Henry Sterry, of London. She travelled extensively as a Minister, but was refused a certificate to go to America by her Quarterly Meeting in 1802. E. Fry writes in her journal: "The meeting was so flat about it. Men Friends mentioned [to the Women] their unity with her, but they appeared to think this not the time for her."

<sup>20</sup> JOHN KIRKHAM (1766-1827) was a "greatly gifted minister" (xx. 15), of Earl's Colne, Essex. He exercised his gift for thirty-three years. Kirkham is mentioned by Elizabeth Fry in her journals. They were co-workers in the ministry.

xv.; *Irish Friend*, i. 44; Testimony.

<sup>21</sup> ROBERT FOWLER (1755-1825) and his wife, RACHEL FOWLER, formerly Barnard (1767-1833), were eminent Ministers, living near Melksham, in Wiltshire. Their daughter, Mary, became the wife of J. J. Gurney in 1827.

x. xiv. xv. xvii. xx.

<sup>22</sup> RACHEL FORSTER (1783-1873) was a daughter of John and Sarah Wilson, and wife of Josiah Forster, of Tottenham (1782-1870), whom she married in 1808. They had one child, Sarah Wilson Forster, who died in infancy, 1814. It is said that the order for a crib for the tiny girl had to be changed into one for a coffin.

<sup>23</sup> For MARY SANDERSON, afterwards Fox (1788-1846), of Wellington, Somerset, see xx. 94. She appears with Elizabeth Fry in Mrs. Ward's picture of "Mrs. Fry visiting Newgate, 1818" (viii. 37). "Mary Fox" was clerk of the London Women's Y. M. in 1825. "She seemed to live in an atmosphere of divine contemplation—in the world but not of it" (par. respecting S. and M. Fox in *Recollections*, by William Sturge, 1893, p. 53).

<sup>24</sup> MARY ALEXANDER (1758-1833), of Tottenham, and, later, of Essex. Travelled in the ministry with Rebecca Byrd and Mary Proud.

<sup>25</sup> ELIZABETH COGGESHALL (1770-1851) was a child of Giles and Elizabeth Hosier, of Newport, R. I. In 1793 she married Caleb Coggeshall, a navigator. She was in Europe on a Gospel mission, 1798-1801, 1813-1815. On the first occasion she left a child thirteen months old. Her home was the city of New York.

*Memoir*, by her grand-daughter, 1908. Her name appears in the memoirs of Mildred Ratcliffe, Jesse and Hannah Williams, Abby Hopper Gibbons, Robert Sutcliffe, Rebecca Hubbs, Anna Willis, Hannah C. Backhouse, Mary Waring, Rebecca Jones, and others. See v. xix. xx. xxii.

<sup>26</sup> MARY JEFFERYS, of Meiksham, was a companion of several ministering Friends in their travels—Deborah Darby, Sarah Stephenson. xiii.-xv.

<sup>27</sup> SUSANNA HORNE (1767-1852) was a daughter of Thomas and Mary (Hill) Horne, of London. She travelled in the ministry and was in America in 1810-13. She married Thomas Bigg, of Swansea, in 1819, and became foster mother to his six children. She had a sister, MARTHA HORNE. She is frequently mentioned in the *Memoirs of Thomas Scattergood*, 1845.

xv. xx.; *My Ancestors*, by Norman Penney, 1920.

<sup>28</sup> MARY DUDLEY (1750-1823) was the wife of Robert Dudley, of Peckham, London, and daughter of Joseph and Mary Stokes, of Bristol. Her daughter ELIZABETH DUDLEY and she were prominent Ministers. i. xii.-xvi. xx. xxi.

<sup>29</sup> REBECCA CHRISTY (1774-1837) was a Minister living at Chelmsford, Essex, wife of Thomas Christy.

<sup>30</sup> SARAH HUSTLER (1765-1817) was a daughter of John and Christiana Hustler, of Undercliff, Bradford, Yorkshire. She was the Clerk of the Women's Yearly Meeting, 1795-1800. She is frequently mentioned in the *Memorials of Rebecca Jones*; she drew a "shadow portrait" of her friend in 1787 (iv. 78). She died at Maryport, whilst visiting with a Y. M. deputation. She introduced Benjamin Seebohm to English Friends. See his memoirs; also *The Society of Friends in Bradford*, by H. R. Hodgson, 1926, p. 42.

v. xix.

<sup>31</sup> JOHN HULL ( -1816), of Uxbridge, Middlesex, a mealman, and philanthropist; assisted in the foundation of a Lancastrian school in 1809 and an Auxiliary Bible Society in 1810. Newscutting in D.

<sup>32</sup> ANNE CROWLEY (c. 1766-1826) was a Minister living at Uxbridge, Middlesex.

<sup>33</sup> SARAH CHARMAN (1756-1836), *née* Elgar, of Kent, was the wife of William Charman, of Reigate, whom she married in 1802. "She travelled all over England, Scotland and Wales, her husband often driving her in their own chaise" (*F. Q. E.*, 1926, p. 207). See art. by Maude Robinson in *F. Q. E.*, 1916; *My Ancestors*, by Norman Penney, 1920, pp. 92, 93, 100.

<sup>34</sup> FREDERICK SMITH (1757-1823), of London and Croydon, chemist and writer of short religious essays.

xiv. xv. xix.

<sup>35</sup> SPECIAL WEST (1740-1817) was a son of Friends resident in Southwark, Surrey. In early life he ran away from home, enlisted as a soldier and went abroad. Remarkable preservation steadied him, and on the conclusion of the war he returned to England. In 1773 he married Hannah Haggard and moved from Barking, Essex, to Hertford, and occupied a farm at Northaw. He had very few advantages of education but became an able Minister. He died at his house at Bengoe.

Hannah West died in 1820. James Jenkins writes: "It used to be said of her that (by letter) she made the first advances towards a matrimonial union. . . . I see no blame . . ." (*Records and Recollections*). In D is a copy of a letter sent by S. West to three young women, one of whom he afterwards married, dated "Ilford, 25. 12 mo. 1769."

<sup>36</sup> MARTHA ROUTH (1743-1817) was the wife of Richard Routh, of Manchester, and a prominent Minister. Travelled in America.

xxi.

<sup>37</sup> ANN GRACE (1758-1840) was the wife of John Grace of Bristol, and a Minister.

*Annual Monitor*, 1841; Testimony.

<sup>38</sup> There was a THOMAS BEVAN, M.D., of London, who married Hannah Bennett in 1827 and died in 1847. See xxii. 17.

<sup>39</sup> PRISCILLA MANLEY, *née* James (c. 1772-1850), was the wife of William Manley (c. 1772-1851), Recording Clerk of London Y. M. 1811 to 1844. She was a Minister. On her husband's retirement, they lived at Leighton Buzzard.

i. xii. xxi.; *Annual Monitor*, 1852.

<sup>40</sup> KATHARINE CAPPER (1792-1882) became the second wife of John Backhouse, of Darlington (1784-1847), in 1823. There is a reference to the occasion of this marriage in the *Life of William Allen*, 1846, ii. 358. K. Backhouse was several times clerk of the Women's Y. M.

<sup>41</sup> ISAAC STEPHENSON (1765-1830), of Stockton, Co. Durham, and of Manchester, was a cornfactor. He was a son of Isaac Stephenson (1694-1783) and his third wife, Elizabeth Mair.

v. xiv. xv. xviii. xix.

<sup>42</sup> The *Annual Monitor* for 1827 records the death of EDWARD SIMPKIN, of New Dale, Shropshire, in 1826, aged 76, a Minister. There was an Edward Simpkin, of Braybrook, Northants, a Minister, 1697-1748.

<sup>43</sup> ELIZABETH HOYLAND (1757-1839) is mentioned with particulars of her life in vol. xxii.

<sup>44</sup> MARGARET ROBSON (1775-1858) was a daughter of Thomas and Margaret (Pease) Robson. She married William Richardson (1771-1842), of Shields (xvii. 75).

<sup>45</sup> HANNAH KITCHING (1778-1819) was a daughter of William Kitching (1752-1819) and his first wife, Ann Ianson (1735-1791), and sister of John Kitching, of Stamford Hill. See *My Ancestors*, by Norman Penney, 1920.

<sup>46</sup> CHRISTIANA WHITING (1762-1847) was a Minister of Tottenham Meeting. Testimony in D.

<sup>47</sup> SARAH HACK (1762-1818), of Chichester, was a daughter of William and Mary Fairbank, of Sheffield. In 1788 she taught a boarding school at Tottenham and in 1799 she married James Hack of Chichester and became foster-mother to his children.

*Piety Promoted.*

<sup>48</sup> Perhaps EDMUND JANSON (1797-1826), of London, son of William Janson and Mary Hill. He married, in 1820, Elizabeth, daughter of Richard Lowe, of Worcester. His daughter, Elizabeth (1826-1869), married James Hack Tuke in 1848.

Bryan I'Anson. *The History of the I'Anson Family*, 1915, p. 32.

<sup>49</sup> DYKES ALEXANDER (1763-1849), of Needham and Ipswich, Suffolk. He was travelling in Ireland as a Minister in 1810. John Wilbur, of N. E., visited him at Ipswich in 1832—"he is a widower and has one daughter who keeps his house, he likewise has two sons who are married." (xv. 125.)

<sup>50</sup> Perhaps, MARIA BLECKLEY (1777-1848), daughter of William and Sarah (Springall) Bleckley, of Norwich, mentioned in *Family Chronicles*, by Lilian Clarke, 1910, who writes: "Maria has left no mark on the pages of history. She was very fair and very small" (p. 22). Rachel Reed writes: "M. Bleckley sweetly said that a short sentence of Scripture had arrested her mind, which she believed would tend to her own peace to drop amongst us—'In returning and rest shall ye be saved, in quietness and confidence shall be your strength.'"

<sup>51</sup> SARAH ABBOTT (1759-1843) was the sixth daughter of Isaac and Rachel Wilson. She married John Abbott, of Plymouth, in 1806. She was a valuable albeit eccentric friend. Mary Stacey, Deborah Braithwaite and Rachel Smith were her sisters.

xv. xix. xxi.; *Wilson Family*, 1912, p. 2; *Isaac and Rachel Wilson*.

<sup>52</sup> GEORGE and ANN (Burgess) JONES lived at Stockport and were Ministers. They represented rigid conservatism in the Society.

xiv.-xvii. xix. xx.

<sup>53</sup> HANNAH FIELD (1763-1828) was a daughter of John and Anne Cromwell, of Harrison Town, W. Chester Co., New York. She married William Field, of Nine Partners, N. Y. She paid a visit as a Minister to Nantucket in 1809, and was in Europe 1816-1818, with Elizabeth Barker as companion. Hannah and her husband are mentioned in a letter from S. Grellet, 30 vii. 1821—"It was very grateful to us both to be banded together in Gospel service."

Comly, *Miscellany*, iv. 145, ix. 364, 374, x. 310; *Piety Promoted*, v.; *Leadbeater Papers*, i. 370; vols. xiv. xv. xix.

<sup>54</sup> ELIZABETH BARKER, from the island of Nantucket, was companion to Hannah Field on her religious visits. In a letter from Stephen Grellet there is a mention of E. Barker: "She appears to live comfortably, her daughter appears a promising young woman: the dear creature appears cheerful, yet she has evidently passed through close baptisms since her return."

xiv. xv.; Comly, *Miscellany*, xii. 377; mss. in D.

55 PRISCILLA HANNAH GURNEY (1757-1828) was a powerful Minister. There is a considerable notice of this Friend in vol. xx. She lived for twenty years at or near Coalbrookdale, Co. Salop, in the home of Richard Reynolds. Though often known as Priscilla Gurney she must be distinguished from her relative, Priscilla Gurney of Earlham (died 1821, aged 36 years). Elizabeth Gurney, her relation, writes of her: "Prissy Gurney, I feel my constant little friend, dearly do I love her indeed," anno 1798.

56 SUSANNAH NAISH (1756-1822), of Bath, was a daughter of William Evill, silversmith, of Bath, a Baptist. She became a Friend, greatly to the distress of her family. "My chief recollection is the story of her father's passing her in his carriage and taking no notice of her when she was walking to meeting with her children" (note by a descendant). Her husband was Francis Naish (1752-1785), married 1775, with issue. He also was a silversmith, of Bath. "It was believed this dear friend suffered loss by the strong repugnance of her nature to an exposure of herself among her friends in the awful engagement of the ministry, and that the full development of that excellent gift with which she was entrusted was prevented thereby" (Testimony of her M. M.). She travelled in the ministry with Priscilla H. Gurney and also with W. and R. Byrd.

Naish Family Records, in ms. in possession of C. E. Naish (1926).

57 For a sketch of EDWARD CARROLL (1784-1865) and his wife, Anna Lowe (1787-1850), see vols. xiv.-xvi. xxi.

58 Presumably, SARAH TUCKETT (1759-1840), a Minister of East Cornwall M. M.

59 MARY NAFTEL (1756-1820), *née* Higman, was the wife of Nicholas Naftel, of Guernsey, and later of England. She was a Minister and visited America in 1816-18. S. Grellet, in letters to R. Reed, reports on the service in U. S. A. of this Friend.

xiii. xiv. xv. xviii. ; *John Wigham*, p. 87 ; *Comly, Miscellany*, ix, 121, xi. 128, 208, xii. 381.

60 Probably ABIGAIL PIM (1767-1821). She was a daughter of John and Sarah Pim, of Dublin, and removed, with her parents, in early life, to the neighbourhood of London. She was a Minister of Peel Meeting, and travelled with Mary Jesup and others.

*Piety Promoted.*

61 JOHN WILKINSON ( -1846), of High Wycombe, Bucks., was the son of a clergyman, whose wife became a Friend, and educated her son in the principles of Quakerism. (It is probable that she was the Martha Wilkinson, of High Wycombe, who died in 1821, aged 80 and was buried at York.) In 1806 he married Esther Wilson (1781-1856), daughter of John and Sarah Wilson, of Kendal. He was clerk of London Y. M. 1808-14 and was a powerful preacher. His wife and he left Friends at the Beaconite period. They had one daughter, Sarah Wilson Wilkinson (1816-1829).

xiv.-xvii. ; *Pedigree of Wilson Family*, 1912 ; *Isaac and Rachel Wilson*, 1924.

62 JESSE KERSEY (1768-1845) was a Pennsylvanian. He was in Europe in 1804 and 1805. There is no record of a later visit to Europe ; his moral character has been called in question. See Testimony in *Narrative*.

iv. xv. xxii.

63 BENJAMIN WHITE ( - ) was in Ireland in 1810 and 1819.  
xv. xx.

<sup>64</sup> HULDA SEARS (c. 1765- ) visited England in 1820-21. She was in Scotland and Ireland also, accompanied by Ann Ecroyd. "She is 55 years of age, looks rather worn down, is very simple in her deportment, and in conversation evinces a diffident sweetness of disposition." So writes Richard Cockin in 1820 (xx. 67). S. Grellet writes of her, 30 vii. 1821: "She is gone to Philadelphia on her way home. Her husband is recovering from an illness and one daughter is in a decline. Thus have servants after their return from their Master's errands to see repeatedly fulfilled the truth of the saying that 'on every glory there is a defense.'"

<sup>65</sup> REBECCA GRELLET ( -1861) was the daughter of "Isaac Collins, the well-known printer to the King, the 'Collins Bible' being now a valuable work, remarkably free from errors. His three daughters did the proof-reading" (*Bulletin*, x. 58). She married Stephen Grellet in 1804.

RACHEL GRELLET (1816-1901) was their only child.  
xii. xix. ; *Bulletin*, vi. x.

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## Wigs and Powder

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Minutes of the Men's Meeting of Cork, Ireland, 28 xii. 1703 :

"It being observed y<sup>t</sup> many young people have of late gott wiggs, and some to powder their haire w<sup>ch</sup> is a grief, to friends its desired y<sup>e</sup> Needfull therein may be spoaken to at next meeting, severall friends being absent at this."

20 i. 1703. "This m<sup>ts</sup> hav<sup>e</sup> had further discourse about those fr<sup>ds</sup> or their Children y<sup>t</sup> weares wiggs, severall in y<sup>e</sup> m<sup>ts</sup> whose Wiggs seemed too large or curled were advised to have y<sup>m</sup> more plaine &c. w<sup>ch</sup> they have consented to; others whose sones or servants have had wiggs either after sickness or to strengthen their owne haire being also spoaken to, they gives friends assurance of takeing their advice by removing the agrievance. Tho<sup>s</sup> Powell also having cut off his haire w<sup>th</sup>out any of y<sup>e</sup> former p<sup>t</sup>ences but for the sake of a wigg, and wears it more fashionable and larger then is usuall among friends, w<sup>ch</sup> being of Ill Example severall friends dealt w<sup>th</sup> him for it, and finding him very obstinate, his father is now advised and cautioned to take care y<sup>t</sup> he discharges his duty towards his sone both in y<sup>t</sup> case as well as other cases wherin its very doubtfull his sone (if he neglect it) may breake off from due obedience to his parents, if not in y<sup>e</sup> end from y<sup>e</sup> profession of truth, and friends being doubtfull of too much indulgence and remisness in the parents to be some cause of their sons stubbornness . . ."

1708. "Henry Lucas being observed to have cut off his hair & got a Wigg he is to blame that he had not advised with some Fr<sup>ds</sup> first according to y<sup>e</sup> order of y<sup>e</sup> meeting. 2 Fr<sup>ds</sup> to informe that Fr<sup>ds</sup> are disatisfied with him & advise him as soone as his hair is growne forth to leave off the Wigg . . ."

## Friends and Current Literature

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*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.*

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Many have taken in hand to draw up a narrative concerning the early Friends, but none has produced a record of their lives on the lines, or with the freedom of description and the wealth of language as has Mary Agnes Best, in her *Rebel Saints* (New York: Harcourt, Brace & Co., 8½ by 5½, pp. xii. + 333, with eight illustrations). The first chapter deals with "The World as the Quakers Found It" and the fourteenth with "The World as the Quakers Changed It." On p. 16 we read: "Into this choppy sea of messy morals, class arrogance, and mass misery, Quakerism was launched by George Fox;" on p. 314: "They rolled in on Society with the stealth and force of a tidal wave, and receded carrying away much rotten lumber of existing institutions;" and on p. 320: "Their end was to enfranchise the consciences of men and this end they held up against prelate and Puritan. Liberty or death was their cry; death they often got, but before their fight was finished we got liberty."

Naturally George Fox comes first into view through Miss Best's pen, "whatever view may be taken of Fox's powers, of his mental and educational limitations, whether he was prophet or moron, the fact remains that he succeeded in hurling thousands of the canniest of his hard-headed countrymen against the prevailing violence of his age" (p. 26).

"Margaret Fell was the angel of the Quaker band of fighters; she was the Red Cross, the commissary department, and the emergency corps" (p. 51). So begins the second sketch and it closes with a fact to be remembered: "The insistency on uniformity in color and dress got no support from Fox or his wife. The more austere sisters endeavored to bring Margaret into line, but she put her foot down firmly . . . and she frankly refused to be browbeaten into uniformity . . ." (p. 71).

The 25-page story of "Thomas Lurting—an Able-Minded Seaman" is very interesting reading, as also the story of Mary Fisher, in Cambridge, in New England and in Turkey—"the girl with a lingering memory of the Christian courtesies of Massachusetts, and whose body

was still scarred from the wounds inflicted by the students in the Battle of Cambridge, must have been overcome with astonishment at the kindness and respect shown her by the infidels " (p. 112).

Sketch five—" Katherine Evans and Sarah Chevers, a pair of respectable wives and mothers, contribute a twin biography to the Quaker Chronicle of Sufferings " (p. 117).

Then we turn to the New World and read of " William Penn—An Undesirable," a vivid portrayal in fifty-nine pages. It abounds in such brevities as the reference to the Penn-Meade Trial: " A fascinating picture this, of the great city of London patrolled by the military, and terrorized by a Quaker prayer meeting " (p. 144) and to the withdrawal of Friends from the official life of his Province: " Eventually the invaders outnumbered the Quakers, and the extra-ordinary spectacle is presented of the political sceptre passing from their hands, not by reason of the failure of their principles, but because of their phenomenal success. Greedy adventurers came for the golden eggs, and roasted the bird that laid them " (p. 159).

The section on " Edward Burrough—The Avenging Quaker " deals principally with " The King's Missive " to New England; then we have " Mary Dyer—The Bloody City of Boston "; " The Martyred Children "; " The Peregrinations of the Callow Family," of the Isle of Man, with record of Friends' sufferings on the sea; and to close, " Elizabeth Haddon—The Girl Who Founded a Town"—" Elizabeth was no Welsher; Providence had given her the desires of her heart and she kept up her end; she was a whole public service commission in herself " (p. 305). We doubt the statement that " Priscilla, the Puritan Maiden, was, in fact, Elizabeth the New Jersey Quaker " (p. 309); see xix. 138.

Miss Best lives at Caldwell, N. J. She developed an interest in Friends through the appeal for funds for relief work in Germany. She is described as " very clever in writing stories and depicting the humorous side of individuals and situations."

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Alfred R. Justice, of Philadelphia, has presented a copy of his latest genealogical publication—*Descendants of Robert Taylor, one of the Colonizers and Early Settlers of Pennsylvania, under William Penn*, etc. (Phila. published by Alfred R. Justice and Joseph W. Taylor, 1925, 9½ by 6, pp. 113, frontispiece and reproductions.) Robert Taylor (bapt. 1633, d. 1695), a Friend, came from Clutterwick, near Northwich, Cheshire, in 1682, with wife Mary (*née* Taylor) and family. The eldest child was Rachel who became Livesey and Gilbert; then followed Isaac (1666-1717), who married Sarah Brodwell in 1689, and was a prominent Friend, whose descendants are traced through many generations; Mary (1673/4—c. 1705), who became Lewis; and others.

The Livesey descendants include Evan Thomas (1690-1746), of Byberry, of whom there is a sketch in " The Friend " (Phila.), and Thomas Livesey (1689-1759), whose first wife was Elizabeth Heath (1688- ), daughter of Robert and Susanna Heath, mentioned in the notes to " Logan-Story Correspondence," Phila., 1926. The Gilbert descendants

include Benjamin Gilbert (1711-1780), who, with his family, was taken captive by Indians, as related in "A Narrative of the Captivity and Sufferings of Benjamin Gilbert and his Family," Phila., 1784, and later edd.

In the line of Isaac Taylor (1666-1717) we find Jacob Taylor (c. 1768-1840), Phila. Y. M. missionary to the Indians of Western N. Y.; and Bayard Taylor (1825-1878), the well-known author, traveller and diplomat.

Mary Taylor (1673/4—c. 1705) married in 1692, Henry Lewis, Junr. (1671-1731/2). They were the ancestors of three valuable men—Enoch, Elijah and Evan Lewis. Enoch Lewis (1776-1856) was a noted mathematician, surveyor, author and teacher, and was editor of the "Friends' Review," (1847-1856). Elijah (1778-1861) was prominent in the working of the Underground R. R. Evan (1782-1834) followed the teaching profession at Wilmington, Delaware, and edited "The Friend or Advocate of Truth," also the "Genius of Universal Emancipation." He was a Minister.

The connection with the Society of Friends appeared to have lessened as time passed.

The compiler of the genealogy, Alfred Rudolph Justice, is a descendant of Robert Taylor through Elizabeth Tomkins, who married Philip Syng Bunting—see xx. 135 and also "Dungan Genealogy," by A. R. Justice. The edition is limited to seventy copies of which No. 5 is in D.

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The Norwegian-American Historical Association was organized at St. Paul, Minnesota, in February last. The first volume of *Studies and Records* has appeared (Minn: St. Paul, Theodore C. Blegen, pp. 175, price to non-members, \$2.00). Henry J. Cadbury's article, "The Norwegian Quakers of 1825," occupies 35 pages. In the article on "Pioneer Health Conditions" we read of Ingebret Larson Narvig, a Quaker, born at Stavanger, January 8th, 1808, became a Friend in 1826, went to America in 1831. His first wife was Lydia E. Smith, of Farmington, N. Y., who died in 1844, and his second wife was Cloe, sister of Lydia, who died in 1876. He died at the home of his son Gilbert, January, 1892. He practised medicine to some extent among the American people of the neighbourhood of his home. "He was a quiet, conscientious and religious man." His picture appears at p. 38.

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In the *Year Book of the New Jersey Society of Philadelphia*, dated 1925 (1420 Pine Street, Phila., Pa.), appear extracts from the diaries of Jacob R. Elfreth (1789-1870), author of the Elfreth Necrology (published in vol. 2 of the "Proceedings of the Pa. Genealogical Society"). The diaries are in the possession of Frank H. Stewart, historian of the N. J. Society. We give a few entries:

1818

"April 26. George Dilwyn and Mary Naftil preached at North Meeting in P. M."

"October 23. I attended Joseph Lancaster's first lecture."

1819

"March 27. This day Benjamin Sweat,<sup>1</sup> a minister of Friends at Haddonfield, departed this life in his 81st year. His late residence was Cooper Hill, about three miles from Haddonfield."

"October 27. This morning I heard a great sermon preached by Elias Hicks in his usual logical way. He certainly is a great preacher and by assuming a few postulates which are generally received, he seems to prove many strange doctrines which are in direct opposition to tenets that we have been bred up in. I dearly love to hear him preach though I cannot believe all he says."

"November 1. This morning I was at our Quarterly Meeting. Elias Hicks spoke to us perhaps for the last time, as some of his remarks tended to impress us with that idea. . . . Whether right or wrong his situation is enviable, provided he is sincere, as I have reason to believe he is."

Samuel R. Gummere is mentioned several times.

"On October 10, 1925, the Society participated in the celebration of the Quarter-Millennial Anniversary of the founding of Salem, N. J., by erecting a tablet on the wall of the Friends' Burial Ground which encloses the famous old Salem oak tree."

Taking advantage of the Sesqui-centennial celebration of the birth of American independence, "The Philadelphia Contributionship for the Insurance of Houses from Loss by Fire," 212 South Fourth Street, Philadelphia, Pa., has issued a tasteful little volume with the title *At the Sign of the Hand-in-Hand*, "wherein is set forth an Account of Divers things chiefly concerning Insurance before and after the War for American Independence," with many illustrations. The Philadelphia Contributionship is the oldest fire insurance company in America. At the first meeting of the subscribers, held April 13, 1752, to organize the Company, John Smith, son-in-law of James Logan, and the hero of "Hannah Logan's Courtship," was elected Treasurer, and James Logan became later a member of the Board of Directors. The first house to be insured was that of John Smith, June 1, 1752,— "his dwelling House on y<sup>e</sup> East side of King Street, between Mulberry and Sassafrass." There is a description of the house, and its value was placed at £1,000 (see illustration). A fire occurred at the house of Edward Shippen,<sup>2</sup> in 1755, upon which house no "fire-mark" had been placed, "the Directors observing that much of the Damage was done thro' Indiscretion, which they think might have been prevented had it appear'd by the Badge being placed up to Notify that the House was so immediately under their Care." There are several cuts of "firemarks." The Directors in early times were fined "one shilling for not meeting precisely at the hour appointed and two shillings for total absence." A list of fines, 9 April, 1753, to 8 April, 1754, is reproduced and includes some well-known Quaker

<sup>1</sup> Benjamin Swett was the husband of Mary Swett, who accompanied Charity Cook on her visit to Europe in 1797-1801.

<sup>2</sup> See "Logan-Story Correspondence," Philadelphia, 1926.

names. James Logan's is the largest fine £1 14s od. which he declined to pay to Joseph Saunders, the clerk, but handed the amount to Hugh Roberts. His absences were probably due to his illness. See "Logan-Story Correspondence."

"One of the Directors of the Contributionship, George Fox, was, as a young man, an intimate friend of William Temple Franklin, grandson of Benjamin Franklin. While in Paris, Fox visited young Franklin, who was acting as Secretary to his grandfather. The two youths were invited to dine with the Sieur de Champlost at his estate a few miles outside of Paris. They made the trip on horseback, and, caught on the road by a sudden storm, arrived at their destination drenched to the skin. Fox declined to remain overnight and insisted upon returning to Paris, where he became desperately ill and in a few days was pronounced dead. A difficulty arose as to his burial. He was a Quaker, and therefore could not be buried in consecrated ground. Franklin interested himself in the matter, and finally persuaded the Monks of the Order of Christian Brothers to inter the body of his friend in their burying ground. While the body of Fox lay in the Common Room of the Monastery, one of the younger Brothers declared that he was not dead. Restoratives were applied and within a few hours, George Fox had been reclaimed from the death-like trance which had deceived his friends. He returned to this country, married, and upon the death of his two brothers, inherited a large estate on the outskirts of the city. He named the place 'Champlost.' He died in 1828."

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Arch Street Friends have revised their Book of Christian Discipline, under the title of *Faith and Practice of the Religious Society of Friends of Philadelphia and Vicinity* (Phila.: Friends' Book Store, 302 Arch Street, pp. 152, 1926). The book is divided into two sections—"Faith and Life," "Practice and Procedure." There is a useful index.

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The *Bulletin of Friends' Historical Association*, 142 N. 16th Street, Philadelphia, Pa., Spring Number, 1926, contains a valuable article by John William Graham,<sup>3</sup> M.A., Professor of Quaker History and Research at Swarthmore College, Pa., "Early Friends and the Historical Imagination." Among reviews is one by Amelia M. Gummere, of the "History of Nantucket," written by Alexander Starbuck, direct descendant of the noted Mary Starbuck, of that island.

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In *Impressions and Memories*, by Baroness Deichmann (London: Murray, 1.8vo. pp. 12+302, illustrations, 15s. net) there is a chapter on the Gurneys of Earham, The Baroness was Hilda de Bunsen and her mother was Elizabeth, daughter of Samuel Gurney, of Ham House, Essex. The "admirable house-keeper" at Earham was Hannah Judd, not Yudd (p. 78). Of the Society of Friends, the autobiographer writes:

<sup>3</sup> John W. Graham, of Manchester, Eng., was the first occupant of the chair of Quaker History and Research at Swarthmore College, founded in memory of Howard M. Jenkins, of Philadelphia.

"The Quakers, or 'The Society of Friends,' as they are properly called, are guided, as to their religious life, by rules drawn up about 1648 by George Fox, who was born in very humble life . . ."

We never heard of any such rules and George Fox was certainly not "born in very humble life." There is much of great interest in the record of "brilliant life and deep shadow." Copy in **D** presented by the author.

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A composite volume has been issued recording the history of Friends' School for boys, in York—*Bootham School, 1823—1923* (London: Dent, 8½ by 5½, pp. xix+207, 7s. 6d. net), edited by Francis E. Pollard, with Introduction by Sir Michael Sadler, and contributions by John W. Harvey, G. Henry Mennell, Henry M. Wallis, William S. Rowntree, J. Edmund Clark, Arthur Rowntree and the editor, and a sketch of the history of the School, 1829—1878, by the late John S. Rowntree. There are portraits of William Tuke, William and Jane Simpson, John and Rachel Ford, Fielden Thorp, John Firth Fryer, Arthur Rowntree and others and several groups, and other illustrations. The headmasters were William Simpson, 1823, John Ford 1829, Fielden Thorp 1865, John Firth Fryer 1875, Arthur Rowntree 1899. The sketch on the title page is the work of a recent scholar, Hugh Collinson, of Ipswich. There is a useful appendix, but, alas! in these enlightened days of book production, no index.

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George Foster Braithwaite (1813-1888) was a son of Isaac and Anna Braithwaite, of Kendal. Of their sons only two remained Friends—Joseph Bevan and Charles Lloyd. A little account states: "He was blest as a child with a genial and sunny disposition; an unfortunate feature of his childhood which he shared with his brothers and sisters was the prolonged absence from home of his parents. When he was between the ages of 9 and 15 years old, his mother crossed the Atlantic six times—1823-1829, as a Minister." In 1846, he married Mary Savory (1823-1909), daughter of Adey Bellamy Savory and his wife Mary Cox. "From very early years she began to dislike the form of worship of the Society of Friends. . . Once a formidable-looking Quaker lady reproved her for some childish fault of inattention or behaviour in meeting and this frightened her and made her dislike the meeting still more." G. F. and M. Braithwaite had nine sons and five daughters, of whom four sons and three daughters survived their mother.

Above is from a pamphlet *Memories of my Father and Mother*, by Herbert M. Braithwaite, of St. Michael's Rectory, Gloucester (Gloucester: Bellows, pp. 36, dated 1925, with portraits).

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In *The Pennsylvania Magazine*, vol. 50, no. 199, July, 1926, there is a further article on the early life and the marriages of John Fenwick, of Salem, New Jersey (1618-1683). See xxii. 64.

There appears also the continuation of an article on "Benjamin West and the Royal Academy."

*A Village on the Thames : Whitchurch, Yesterday and To-day*, is the title of a collection of articles, written by Sir Rickman J. Godlee, Bart., K.C.V.O., M.S., F.R.C.S., during his residence at Coombe End Farm, Whitchurch, Oxon. London : George Allen & Unwin, 1926, 7s. 6d., with illustrations.

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In the *Teologisk Tidsskrift* for April, 1926 (Minneapolis, Minn., Augsburg Publishing House), Henry J. Cadbury has principal place with an article "H. N. Hauge : Contemporary English Appreciation." Hans Neilson Houghe (*als.* Hauge) held views much in common with Friends and was brought to the knowledge of the Friends who visited the Norwegian prisoners of war in 1808-14. Frederick Smith and George Richardson wrote of the Haugeans ; Thomas Shillitoe, William Allen and Stephen Grellet visited them. Hauge died in 1824.

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There was sold at Sotheby's in July, a copy dated 1695 of the Travels of William Penn in Holland and Germany in 1677. It was a presentation copy to his "deare friend Hannah Callowhill, junr.," who became his second wife, and there was also attached a letter from W. P. to his wife, Sept. 27, 1703, expressing anxiety concerning a bill which had been dishonoured. The volume belonged to the Earl of Ranfurly, a descendant of Penn, and sold for £340.

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Two attractive *brochures* have been presented to D—*One Hundred Years' History of Shoes and Sheepskin Rugs at Street, Somerset, C. & J. Clark, Ltd.*, 1925, and *Centenary Notes and Reminiscences, Clark, Son, & Morland, Glastonbury*, 1925. These pamphlets present the history of a remarkable Quaker enterprise. We have first the history, in brief, of the Clark family. John Clark, of Catcott, and later of Greinton, Somerset, became a Friend, and is recorded as "an honest old man, serviceable to the Truth in his days." His son, John II, and he were imprisoned in Ilchester Jail. John Clark, III, was the first to settle at Street. Cyrus Clark, a descendant (1801-1866), entered into partnership with Arthur Clothier, a local Friend, in 1821, as tanners, fellmongers and woolstaplers, the business being divided in 1825. James Clark (1811-1906) joined his brother Cyrus, but devoted himself to the production of warm-lined slippers made from skins unsuited for rugs. James Clark married Eleanor Stephens in 1835 and fourteen children were born of the marriage.

We cannot follow the firm of C. & J. Clark through times of stress and anxiety into the success which followed, but commend our readers to secure copies of these centennial records. The sheepskin-rug business was transferred to premises at Glastonbury in 1870, and the firm of Clark, Son & Morland came into being—James Clark, his son William Stephens Clark (1839-1925) and his son-in-law, John Morland (happily still with us), being the first partners.

Edward Grubb has published a little volume of his "Hymns of Faith and Consolation," entitled: *The Light of Life* (London: Friends' Book Centre, Euston Road, price 1s. net).

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The latest literary production by William King Baker is *In the Heart of Canada* (Routledge, 9½ by 6½, pp. viii. + 197, with Notes, Index and numerous portraits and other illustrations). This is a striking survey of the history of the British Empire's greatest dominion, a description of the country, and biographies of its greatest men. Among the very attractive views of scenery are two showing the ranch of the Prince of Wales.

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Just to hand—*The Society of Friends in Bradford* [Yorkshire], by H. R. Hodgson, Wellington Place, Eccleshill, Bradford, 160 pp. and illustrations, 6s. 6d. post free.

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Our Friend, Ezra Kempton Maxfield, of Washington and Jefferson College, Washington, Pa., has contributed to *American Speech* for September, 1926, a paper, read before the Linguistic Association of America, Chicago, December, 1925, entitled: "Quaker 'Thee' and its History." One queries whether it is correct that probably in the United States at large the majority of Friends speak as everyone does, if private inter-member conversation is included. It is a learned and curious article.

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In an article on "The First Minister in the Middle Colonies," appearing in the *Journal of the Presbyterian Historical Society* (Phila.: Witherspoon Building, October, 1926), we read of the Rev. Johannes Megapolensis, who went to the New World in 1642 from Holland and became pastor at New Amsterdam. The Director General for New Netherland was Peter Stuyvesant.<sup>4</sup> "The darkest spot on the fair name of Megapolensis is his bigotry in regards to the various sects which were appearing in the provinces." "The conduct of the Quakers and of others was doubtless fanatical, and Stuyvesant, who lacked a saving sense of humour at their antics, tried to correct them with a heavy hand. Urged on by his pastor, he attempted a systematic source of suppression. Persecution as usual failed of its object, and Megapolensis was compelled to admit: 'The raving Quakers have not settled down, but continue to disturb the peace of the province by their wanderings and outcries.' At last the Directors in Holland demanded moderation and the persecution ceased.

<sup>4</sup> There is a reproduction of a sculpture of Peter Stuyvesant (1592-1682) in "The Connoisseur" for November; in "Howard Pyle: a Chronicle," New York, 1925, there is an illustration of Stuyvesant arriving at New Amsterdam. See ix. xvi. xviii.; "Quakers in American Colonies," 1911; "Bulletin," ii. 46.

" Swiftly the years of his pastorate passed and suddenly an English fleet, with guns trained on the fort, was demanding the surrender of New Netherland. . . . In a few moments a white flag fluttered over Fort Amsterdam and the Dutch *régime* in America was ended." Megapolensis died in 1670.

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Robert Muschamp of Radcliffe, the historian of Quakerism in Lancashire, addressed a meeting at Chorley recently on " The Society of Friends in Coppull District." A local paper gave several columns to a report (newscutting in D). The Haydock family received principal mention. William Gibson is believed to be the first " Publisher of Truth " in this district, and Heskin Fell and John Haydock were convinced. Blackrod Meeting was established in 1669, probably at the house of Jonathan Rigby. Langtree Meeting and the Pemberton family also appear in this valuable historical sketch.

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The *Friends' Quarterly Examiner*, for Seventh Month, 1926, contains an eighteen-page article by Maude Robinson on " Early History of the Quarterly Meeting of Sussex, Surrey and Hants," as the Q. M. is now known, but the history of the Hants portion has not yet been exploited. Sussex and Surrey Q. M. was united to a portion of the Dorset and Hants Q. M. in 1856. M. C. Cadbury has a brief note on Dean John Gordon (1544-1619), of Salisbury Cathedral, great-grandfather of Robert Barclay, of Urie.

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## Recent Accessions to D

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

A little leather-bound volume of manuscript, measuring 4 ins. by 3½ ins., has been presented by John T. Dickinson, of Westminster, containing " Some Account of the Family of the Darby's, being what Hannah Rose has heard her Parents John and Grace Thomas say concerning them."

John Darby was a farmer at Wrensnest, near Dudley. Abraham Darby (1677-1717), his son, married Mary Sarjeant, who had two uncles, Moses and Josiah Sarjeant, public friends. Abraham and Mary went to live at Bristol, and there set up brass-works at Baptist Mills. They had eight daughters and four sons. John Thomas was Abraham's principal helper. In 1709 or 1710 the Darby's moved to Coalbrookdale, Shropshire and established iron works.

Thomas Gouldney, of Bristol, resided in the Dale for about a year. Richard Ford was son-in-law to A. Darby, having married his daughter, Mary.

The little book closes with a short history of the Dale prior to the removal of the Darby family.

John T. Dickinson has also presented two little volumes containing extracts from the diary of Deborah Darby (1754-1810).

By the courtesy of E. Maxwell Shilstone, of Barbados, a little volume, reproduced by him, has been added to D—*A General Account of the First Settlement and of the Trade and Constitution of the Island of Barbados, by Richard Hall, Member of Assembly for St. Michael, written in the year 1755, with a Foreword by E. M. Shilstone, Barbados, 1924.* "The earliest known progenitor of the family was Hugh Hall, a Quaker, who is stated in the census taken in 1679-80 to be residing in the parish of St. Michael, with two children and eight negroes." He is mentioned in Besse's "Sufferings," being fined 2340 lbs. of sugar for not bearing arms, 580 lbs. for not appearing in arms, and for opening shop on days called Holydays 982 lbs.

Hugh Hall died in 1698 in Barbados, and was buried "according to the planne and manner of the people of God called Quakers, in the place where his late dear wife was buried." The executors of his will were "his beloved friends Thomas Clarke, Thomas Pilgrim, Henry Feake and Joseph Harbin," all Quakers. He had a daughter Mary, who married Edward Lascelles, and four sons, Hugh, Joseph, Jehu and Benjamin. The son Hugh, 2nd (b. in Barbados, 1673, d. at Boston, Mass., 1732), had property in Pennsylvania bought from John Edmonson, of Maryland. He married his first wife at Boston—Lydia, daughter of Benjamin Gibbs; she died in Philadelphia in 1699, aged 29. Their son, Hugh, 3rd, was born 1693 in Barbados and died 1773 in Boston. "In spite of his Quaker birth and early training Hugh [2nd] seems to have gone over to the Church soon after his second marriage," which was with Mary Buckworth in 1705. Their son, Richard (c. 1709-1758), was the author of the *Account*.

Mary (Buckworth) Hall died in 1711, aged 29 years; Hugh, 2nd, married a third time.

We do not find any notice of Friends in the *Account*. Col. Christopher Codrington is in the list of Governors of the Island. (See Camb. "Jnl." and "Supp.")

Referring to pages 49 and 50, we are glad to report that Messrs. Longmans have decided to publish L. Violet Holdsworth's monograph, *Loveday Hambly*; and that Isabel Grubb's *Quakers in Ireland* will appear in February, price 3s. 6d.

The *Logan-Story Correspondence, 1724-1741*, will appear as the Autumn Number of the "Bulletin of Friends' Historical Association," and will also be obtainable as a separate book with Index, from 142 North Sixteenth Street, Philadelphia, Pa., or Friends' Book Centre, Euston Road, London, N.W.1.

## Quaker Waistcoats

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The following ironical verses are attributed, with some hesitation, to John Byrom by Dr. Ward (Byrom's *Poems*, vol. i. pt. i. Chetham Society). They appeared in the *Chester Courant*.

"Verses spoken extempore by a soldier the day after he received a flannel waistcoat through the bounty of the Quakers.

"This friendly waistcoat keeps my body warm ;  
Intrepid now I march and fear no harm.  
Beyond a coat of mail a sure Defender ;  
Proof against Pope, the Devil and Pretender.  
The Highland plaid of no such power can boast ;  
Arm'd thus, I'll plunge the foremost in their host,  
Exert my utmost art, my utmost might,  
And fight for those whose creed forbids to fight."

Stephen Hobhouse writes :

"These are the verses referred to on p. 189 of M. Hirst's *Quakers in Peace and War*, but I think it is clear they were written in irony by a Jacobite, and not by a loyalist, as she assumes."

For the gift of waistcoats to the soldiers in the time of the rebellion of the Young Pretender, 1745, see xii. 48, xviii. 33, xxi. 18.

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## Sir Daniel Fleming

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W. G. Collingwood, M.A., F.S.A., Lanehead, Coniston, Lancs., writes :  
"In connexion with the extract on p. 48, it is just a little remarkable that the people detained by Daniel Fleming were not Quakers. One was a known scamp (see Miss Armitt's *Grasmere*, p. 85). I am preparing for printing as a Tract in our Society's series the memoirs of D. F., with his letter to his son in which he says so much against the profession of arms as a career, and writes so much as a pacifist, that it really throws much light on his personal character—whatever he did in an official capacity."

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"Ebenezer Wing, of Sandwich, Mass., was one night roused from sleep by a noise in an adjoining room. He sprang from his bed, only to have the door closed and held by some one on the other side. Slipping into the adjoining front room, he watched, through the glass over the door, two men possess themselves of his hard-earned money, from his old desk in the kitchen. He made no attempt to confront them, but in the town next day he told the facts withholding the culprits' names. Within two days the money was returned."

Quoted in *The Quaker in the Forum*, by Amelia M. Gummere, 1910, p. 193.

## Quaker Courtesy

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Dr. Henry Yellowlees in his Report of the York Retreat for 1925, narrates the following :

" A patient who has been for many years in the Retreat, and who for most of them has never even gone so far as the front door, was induced to enter a motor-car for the first time in her life, and to go with Dr. Macleod, to a performance of ' St. Joan,' at the York Theatre. In spite of being such a recluse, the lady, who is a Friend, aged 85, is so alert in mind and up-to-date in reading that the chance of seeing this play for herself was a temptation to which she was persuaded to succumb.

" She has a small private room which she spends much of her time in cleaning, girded with newspapers and in a general state of *déshabille*. Any attempt at intrusion causes her great distress. One morning the doctor, in a spirit of mischief, knocked and rattled on the door and expressed his intention of entering. After a short silence there came a gentle voice from within : ' I can think of thee, dear, without seeing thee.' Surely generations of Quaker courtesy lay behind that answer."

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## A Tale of the Morecombe Sands

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A story is passed down that on one of the holidays on Morecombe Bay, William Wilson was driving across the sands, a lot of the youngsters enjoying themselves barefoot.

Suddenly, after looking round, he said to the boys, " Now we're going to have a race," driving rapidly on, while the boys entered into the fun. When across the sands, he turned to his sister-in-law, Mary Wilson, " Look, sister, the tide." He had seen the tide rushing in behind them, but without alarming anyone, had brought them safely through the danger.

William Wilson (1786-1840), of Kendal, married Hannah Jowitt, of Leeds, and his brother Isaac (1784-1844) married her sister, Mary. Their sister, Esther Wilson, married John Wilkinson, of High Wycombe and the other sister, Rachel, married Josiah Forster, of Tottenham.

John Somerville, of Kendal, has much information of the Wilsons in MS., in addition to that printed in his *Isaac and Rachel Wilson*.

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The Chief Justice of Pennsylvania, Thomas Story, a Quaker, was one day surveying a distant corner of the Colony in company with the great Founder, William Penn, when a sudden storm drove them into the storehouse of a tobacco-planter for shelter. The planter, on entering the building, viewed the two gentlemen with suspicion, and, in a rough way, said that as a Justice of the Peace he could commit them as trespassers. " Thou art a Justice of the Peace, art thou ? " inquired Story. " My friend here, the Governor of Pennsylvania, makes such things as thou art."—T. MARDY REES, *Neath, S. Wales*.

## Strangers at Meeting!

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Minutes of the Men's Meeting of Cork, Ireland, 25 xi. 1702 :

" A Stranger of late appearing in o' meetings, understood to be called Samuel Coe, & tho his conversation does noe way bespeake him to be a friend, yet as he sitts sometimes in the meetings, some may think him to be one of us, & may happen to be deceived in him.

" It's desired Rich. Pike, Jno. Dennis, Chris. Devonsher & Tho. Wight may speake w<sup>th</sup> him and informe themselves both what and whence he is, as also to signifie plainly y<sup>r</sup> sence & mind of friends concerning him."

25 iv. 1705.

" A Strainger pretty tall w<sup>th</sup> a long wig—appearing of late in our meetings, and W<sup>m</sup> Allen knowing where he resorts, is desired to spake with him to understand whence he is, & of his circumstances.

" The strainger's sirname is Spiers ; he was convinced in Galway by hearing some friend there when he was a soldier, but W A. cannot give the friends name. Since then Spiers in Holland, a sergent in the army, quitted it & came to Dublin, married & has wife there whose father goes to meetings. Inquiries to be made of his name & abode & write for further particulars from him."

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## Aid to Emigration

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"Evan Thomas putting into this harbour w<sup>th</sup> his wife on their voyage to Pensilvanya, friends feeling his mean circumstances & believing him honest & innocent, supplied him with 3<sup>li</sup>."

Minute of the Men's Meeting of Cork, Ireland, 29 x. 1718.

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## To Meeting in Pattens

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1780. " Our fr<sup>d</sup> Sam<sup>l</sup> Neale recommended to our friends who wear pattens to take them off coming into meeting, as he thinks it disturbs the solemnity or divine feeling that some may be enjoying or partaking off."

Minutes of Men's Meeting of Cork, Ireland.

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QUOTATION 15 (xxiii. 1).—A correspondent writes: " I was at that lecture from which you quote, and the whole tenor of the speaker's argument was the other way. He set up that thesis only to destroy it, and I, who was trained as a man of letters, rejoiced."

# Index

Abbott, John, 91  
 Abbott, Sarah, *form.* Wilson, 84, 87, 91  
 Abbs family, 32  
 Abbs, Jeremiah, 32  
 Abraham, Ellen, *aft.* Cockin, 33  
 Ady, John, 42  
 Akhn-aton, 34  
 Alexander, Ann, *form.* Tuke, 16, 21  
 Alexander, Dykes, 84, 91  
 Alexander, Mary, 82, 84, 89  
 Alexander, Samuel, 82, 87  
 Alexander, William, 21  
 Allen, Mary, 84  
 Allen, William, 100  
 America—War of Independence, 24, 45  
 Anguilla, 62  
 Antigua, 62  
 Armitstead, William, 2  
 Arnold, James, 63  
 Arnold, Ruth, *form.* Crouch and Markes, 63  
 Arnold, Samuel, 3, 5, 63  
 Ash, Edward, M.D., 68  
 Atkinson, of Manchester, 69  
 Atkinson, Sarah, *form.* Waring, 69  
 Atlantic Crossing, 54  
 Awmack, of York, 13, 20  
 Ayres, Ann, *aft.* Chew, 60  
 Backhouse, Hannah C., 33, 34, 58, 89  
 Backhouse, James, 34  
 Backhouse [Jane G.], *aft.* Fox, 33  
 Backhouse, Katharine, *form.* Capper, 33, 90  
 Baker, Samuel, 20  
 Baker, Susannah, 13, 20  
 Baker, W. K., *In Heart of Canada*, 101  
 Ball, Wm. and Ann, 20  
 Baltimore, 18  
 baptisms, 50  
 Baptists, 15, 19, 21, 61, 92  
 Barbados, 60, 62, 103  
 Barclay, J. Gurney, 32  
 Barclay, Robert, 102  
 Barclay, R., *Apology*, 43, 49  
 Barclay, Robert (Cheapside), 7  
 Barker, Elizabeth, 84, 85, 91  
 Barnard, Deborah, *aft.* Darby, 20  
 Barnard, Rachel, *aft.* Fowler, 88  
 Barrett, Richard, 33  
 Bartram, John, 43  
 Baskervil, Thomas, 2, 3  
 Batger, Elizabeth, *form.* Reed, 80

Batger, John, 80, 81  
 Bath, 92  
 Batt, Jasper, 61  
 Beacon Controversy, 53, 92  
 Bealing, Benjamin, 3, 52  
 Beck, Elizabeth, *form.* Lister, 82, 88  
 Beck, Thomas Barton, 88  
 Beckerings Park, 57  
 Bell, John (Gracechurch St.), 3  
 Bell, John (Oxford St.), 76  
 Bellers, John, 49  
 Bennett, Hannah, *aft.* Bevan, 90  
 Benson, Robert, 19, 84  
 Benson, Sarah, *form.* Rathbone, 12, 19  
 Bentley, Sarah, *form.* Besse, 9  
 Bentley, Thomas, 9  
 Benwell, Hannah, *aft.* Frank, 69  
 Bessbrook, 47  
 Besse family, 9-11  
 Besse, Joseph, 2-11  
 Besse, J., *Sufferings*, 1-11  
 Best, M. A., *Rebel Saints*, 94  
 Bethlehem Hospital, *see* Bride-well  
 Bevan, Judith N., *form.* Dillwyn, 57, 88  
 Bevan, Paul, 57, 88  
 Bevan, Thomas, M.D., 83, 90  
 Beverley, R. M., 53  
 Bigg, Susanna, *form.* Home, 89  
 Bigg, Thomas, 89  
 Billericay, 10  
 Bindloss, of Borwick, 22, 23  
 biographies, 41  
 Birmingham, 13, 20, 69  
 Bishop Auckland, 64  
 Bishopwearmouth, 32  
 Blackrod, Lancs., 102  
 Blakes, James, 20  
 Blakes, Phebe, *form.* Marshall, 13, 20  
 Bleckley, Maria, 84, 91  
 Booth, William, 68  
 Bootham School, 99  
 Boreman, Mary, *form.* Heron, *aft.* Pennyman, 23  
 Borwick, 22, 23  
 Boston, Mass., 16, 95  
 botany, 38, 42-44  
 Bourne, Benjamin, 3, 10  
 Bownas, Samuel, 7  
 Bradford, Yorks., 101  
 Brailsford, M. R., *James Nayler*, 50  
 Braithwaite, Charles L., 99  
 Braithwaite, Deborah, *form.* Wilson, 81, 87, 91  
 Braithwaite, George, 87  
 Braithwaite, George F., 99

Braithwaite, H. M., *Memories*, 99  
 Braithwaite, J. and A., 99  
 Braithwaite, J. Bevan, 32, 99  
 Brandwood, James, 60  
 Brayshaw, A. N., *Quakers*, 49  
 Breage, Cornwall, 23  
 Brett-James, N. G., *Peter Collinson*, 42  
 Bridewell Hospital, 25-31, 72-76  
 Bristol, 11, 13, 25, 86, 90, 102  
 Bristol Friends, 67-71  
 Brodwell, Sarah, *aft.* Taylor, 95  
 Bromley Hall, 59  
 Brown, Dorcas, *form.* Hadwen, 16, 21  
 Brown, Henton, 7, 43  
 Brown, Moses, 21  
 Brown, Obadiah, 16, 21  
 Browne, Sir Richard, 29, 31, 75, 76  
 Bunker, Reuben, 14  
 Bunting, Philip Syng, 96  
 Burgess, Ann, *aft.* Jones, 91  
 Burlingham, Richard, 53  
 Burlington, N. J., 45  
 Burrough, Edward, 95  
 Burson, Isaac, 39  
 Butcher, John, 63  
 Buxton, Anna, *aft.* Forster, 81, 86, 88  
 Byrd, Rebecca, *form.* Young, 20, 81, 82, 86, 89, 92  
 Byrd, William, 88, 92  
 Byrom, John, 64, 104  
 Cadbury, H. J., *Hauge*, 100  
 Cadbury, H. J., *Norwegian Quakers*, 41, 96  
 Cadbury, M. C., *Dean John Gordon*, 102  
 Callow, of Isle of Man, 95  
 Callowhill, Hannah, *aft.* Penn, 100  
 Camm, John, 71  
 Canada, 58, 101  
 Cannon, Richard, 22  
 Capper, of London, 68, 88  
 Capper, Anne, *form.* Fry, 82, 88  
 Capper, Katharine, *aft.* Backhouse, 83, 90  
 Capper, Samuel, 68, 69, 88  
 Capper, Sarah Mercy, *form.* Grace, 71  
 Capper, Wm. Smallwood, 71  
 Carey, James, 18  
 Carey, Martha, 18  
 Carroll Anna, *form.* Lowe, 92  
 Carroll, Edward, 84, 92  
 Cash, Thomas, 35, 36  
 Chamber, Grace, *form.* Hall, 23

- Chamber, Robert, 23  
 Chandler, of Phila., 45  
 Charleston, S. C., 19  
 Charman, Sarah, *form.*, Elgar, 83, 90  
 Chelmsford, 89  
 Chevers, Sarah, 95  
 Chew Magna, 13, 60  
 Chew, Samuel, 60  
 Chichester, 91  
 Christy, Rebecca, 83, 89  
 Christy, Thomas, 34, 89  
 Circular Y.M.S., 35, 44  
 Clapp, Phebe, *aft.* Thomas, 55  
 Clark, of Somerset, 100  
 Clark, C. & J., *Ltd.*, 100  
 Clark, James (Street), 53, 100  
 Clark, Roger, 71  
 Clark, Son & Morland, 100  
 Clark, William, 5  
 Clarke, Thomas, 103  
 Clerkenwell School and Workhouse, 9  
 Clinton, George, 21  
 Clothier, Arthur, 100  
 Clothier, Isaac H., 46  
 Coalbrookdale, 92, 102  
 Cockin, Ellen, *form.* Abraham, 33  
 Cockin, Richard, 33, 93  
 Codrington, Col. C., 103  
 coffee-house, 51  
 Coggeshall, Caleb, 89  
 Coggeshall, Elizabeth, *form.* Hosier, 82, 89  
 Colchester, 2, 52  
 Collier, Thomas, 35, 36  
 Collier, Mary, *aft.* Awmack, 20  
 Collins, Isaac, 93  
 Collins, Rebecca, *aft.* Grellet, 93  
 Collinson family, 43  
 Collinson, Peter, 38, 42-44, 52  
*Collinson, Peter*, 42  
 Combs, Samuel, 71  
 Compton, Dorset, 68  
 Congresbury, 68  
 Cooper, Sir Astley, 81, 83  
 Cooper, James B., 46  
 Cooper, John, 9  
 Coppull, 102  
 Corbyn, Sarah, *aft.* Phillips, 88  
 Cork, 71, 106  
 Cox, of N.J., 45  
 Cox family, 52  
 Cox, Mary, *aft.* Savory, 99  
 Cox, Susanna, *aft.* Parrish, 45  
 Crafton, Richard and Elizabeth, 63  
 Cresson family, 60  
 Cromwell, of N.Y., 91  
 Cromwell, Oliver, 74, 75  
 Crook family, 57  
 Crook, John, 57  
 Crook, Margaret, *form.* Mounsell, 57  
 Cropper & Benson, 84  
 Cross, Joseph, 7  
 Crotch, William, 16, 18, 86  
 Crouch, of London, 63  
 Crowley, Anne, 83, 90  
 Cumberland, 2, 23  
 Dale, Ann, *aft.* Ball, 20  
 Dale, Jane, *aft.* Sanders, 20  
 Darby family, 102  
 Darby, Abiah, 60  
 Darby, Deborah, *form.* Barnard, 12, 20, 54, 81, 86, 89  
 Darby, D., *Diaries*, 103  
 Darlington, 33, 90  
 Davis, Francis, 3  
 Davis, John, 2, 3  
 Dehorne, George, 10  
 Dehorne, Hannah, *aft.* Besse, 9, 10  
 Deichmann, Baroness, *form.* de Bunsen, *Impressions*, 98  
 denial, minutes of, 11  
 Dennis, Kesia, *aft.* Strawn, 46  
 Dewees, W. W., *Free Trade Produce*, 47  
 Dickinson, James, 1  
*Dillwyn Family*, 57, 88  
 Dillwyn family, 45  
 Dillwyn, of Walthamstow, 88  
 Dillwyn, George, 45, 83, 96  
 Dillwyn, Judith N., *aft.* Bevan, 57, 82, 88  
 Dillwyn, Sarah, *form.* Hill, 83  
 Dilworth, William, 35  
 Dobson, Margaret, *aft.* Sharpless, 21  
 Dobson, Thomas, 35  
 Dodshon, Mary, 64  
 Dove, Elizabeth, *aft.* Reed, 80  
 Dover, 88  
 dress, 79, 93, 94, 106  
 drink, 39, 70  
 Drinker, Elizabeth, 54  
 Drinker, Henry, 54  
 Dry, Thomas, 63  
 Dublin, 33, 63, 92, 106  
 Duckett, David, 35  
 Dudley, Elizabeth, 83, 89  
 Dudley, Mary, *form.* Stokes, 83, 89  
 Dudley, Robert, 89  
 Dumfries, 36  
 Dyer, Mary, 95  
 Dymond, Frank, 69  
 Dymond, H. and E., 69  
 Dymond, Margaret, *aft.* Fry, 69  
 Dyne, Thomas R., 80  
 Earls Colne, 88  
 Eaton, George, 67  
 Eaton, Joseph, 87, 69  
 Eccleston, Theodor and Anne, 63  
 Ecroyd, Ann, 93  
 Edinburgh, 68  
 Edmonson, John, 103  
 education, 43, 68, 69, 91, 96  
 Edwards, John, 17  
 Elfreth, Jacob R., 77, 78, 96  
 Elgar, Sarah, *aft.* Charman, 90  
 Elgar, William, 90  
 Ellerby, Elizabeth, 12  
 Ellicott, Mary, 18  
 Ellicott, Thomas, 18  
 Ely, W. S., *Upper Bucks.*, 46  
 emigration, 11, 44, 62, 71, 106  
 Emlen, of Phila., 60  
 Emlen, Samuel, 54  
 Episcopalianism, 15  
 Evans, J., *William Savery*, 42  
 Evans, Katherine, 95  
 Everden, Thomas, 61  
 Evesham, 60  
 Evill, of Bath, 92  
 Fairbank, of Sheffield, 91  
 Falmouth, 33, 69  
 families, large, 46, 48, 63  
 family visits, 33, 86  
 Farmer, John, 61  
 Farnsworth, Richard, 73  
 Feake, Henry, 103  
 Fell, Heskin, 102  
 Fenwick, John, 99  
 Field, Hannah, *form.* Cromwell, 84, 85, 91  
 Field, John and Phebe, 14, 21  
 Field, William, 85, 91  
 Fighting Quaker, 46  
 fire insurance, 97  
 Fisher, of Phila., 60  
 Fisher, Mary, 94  
 Fleming, Sir Daniel, 48, 104  
 Flushing, L.I., 15  
 Fogerty, of Limerick, 63  
 Ford, John and Rachel, 32, 99  
 Ford, John, *William Tanner*, 68  
 Ford, Mary, *form.* Darby, 102  
 Ford, Richard, 102  
 Forster, Deborah, *form.* Marshall, 87  
 Forster, Josiah, 87  
 Forster, Josiah, 32, 89, 105  
 Forster, Lydia, 81, 87  
 Forster, Rachel, *form.* Wilson, 82, 89, 105  
 Forster, Wm. (schoolmaster), 86  
 Forster, William, 81, 85, 86  
 Forster, William E., 86  
 Foster, Thomas (of Essex), 59  
 Fothergill, John, 8  
 Fothergill, Samuel, 11  
 Foulke family, 46  
 Foulke, Benjamin G., 46  
 Foulke, Hugh, 46  
 Fowler, Mary, *aft.* Gurney, 88  
 Fowler, Rachel, *form.* Barnard, 68, 82, 88  
 Fowler, Robert, 88  
 Fox, Elizabeth, 34  
 Fox, George, 1, 11, 20, 22, 94, 99  
 Fox, G., *Journal*, 49  
 Fox, G., *Camb. Jnl.*, 22-24  
 Fox, G., *Short Jnl. and Itinerary Jnl.*, 47, 51, 52  
 Fox, George, of Phila., 98  
 Fox (Fell), Margaret, 94  
 Fox, Mary, *form.* Sanderson, 33, 89  
 Fox, Mira [? Maria], 34  
 Fox, Robert B., 33  
 Fox, Sylvanus, 89  
 Frampton, Dr., 81  
 France, 42  
 Frank, Arnee, 60, 67, 68  
 Frank, Edith, *form.*, Lovell, 69  
 Frank, Edith, *aft.* Dymond, 69  
 Frank, Elizabeth, *form.* Fry, 68  
 Frank, Thomas, 68  
 Franklin, Benjamin, 38, 98

- Freeman, John, 32  
 Friends, modern estimate, 34,  
 53, 94, 98  
 Fry, of Bristol, 69  
 Fry, of London, 88  
 Fry, Caroline, *aft.* Ash, 68  
 Fry, Elizabeth, *form.* Gurney,  
 81, 83, 86, 87, 88, 89, 92  
 Fry, Elizabeth (spinster), 87  
 Fry, Francis, 69, 71  
 Fry, Henry (Canada), 58  
 Fry, Joseph, 87  
 Fry, Mary Ann, *form.* Swaine,  
 71  
 Fry, Richard, 89  
 Fry, Robert and Ann, 60  
 Fry, William, 68, 87  
 Fryer, John F., 99  
 Fulbig, Mary, *form.* Wyatt,  
*aft.* Farmer, 61
- Garrett, Hannah, *aft.* Emlen,  
 60  
 Gaylard, Susanna, *aft.* Had-  
 wen, 20  
 George III, 43  
 Georgia, 19  
 Germantown, Pa., 38  
 Germany, 42, 100  
 Gibbons, A. H., 89  
 Gibbs, Benjamin, 103  
 Gibbs, Lydia, *form.* Hall, 103  
 Gibson, George S., 61  
 Gibson, William, 102  
 Gilbert, of Pa., 95  
 Gillman, F. J., *Hymnody*, 50  
 Gilpin family, 48  
 Gilpin, Charles, 53  
 Gilpin, Thomas, Sr. and Jr.,  
 48  
 Glasshouses, 35  
 Gloucester Co. Historical  
 Society, 46  
 Godalming, 19  
 Godfrey, Lawford, 2  
 Godfrey, Thomas, 38  
 Godlee, Sir R. J., *Whitchurch*,  
 100  
 Gopsill, John, 3  
 Gordon, John, dean, 102  
 Gosnell, William, 52  
 Gouldney family, 52  
 Gouldney, Thomas, 102  
 Grace, of Bristol, 71, 90  
 Grace, Ann, 83, 90  
 Grace, James, 71  
 Grace, J. Edward, 67, 71  
 Grace, Josiah, 71  
 Gracechurch Street, 2, 43, 88  
 Graham, James, 35  
 Graham, J. W., *Friends and  
 Hist. Imagination*, 98  
 Green, John, 24  
 Green, Priscilla, 55  
 Green, Sarah, *aft.* Hall, 24  
 Greer, Elizabeth, *aft.* Thomas,  
 70  
 Grellet, Joseph, 66, 85  
 Grellet, Rachel, 85, 93  
 Grellet, Rebecca, *form.*  
 Collins, 81, 85, 98  
 Grellet, Stephen, 80-93, 100  
 Grove House, Tottenham, 69  
 Grubb, E., *Light of Life*, 101  
 Grubb, L., *Quakers in Ireland*,  
 50, 63, 103
- Grubb, John, *Diary*, 60, 87  
 Grubb, Sarah, *form.* Lynes,  
 82, 87  
 Guernsey, 92  
 Gummere, A. M., *Nantucket*,  
 98  
 Gummere, Samuel R., 97  
 Gundry, William, 34  
 Gurnell family, 52  
 Gurney family, 52, 98  
 Gurney, Edmund, 43  
 Gurney, Elizabeth, *aft.*  
 Alexander, 87  
 Gurney, John and Lucy, 87  
 Gurney, J. J., 86  
 Gurney, Priscilla, 92  
 Gurney, Priscilla H., 12, 60,  
 84, 92  
 Gurney, Samuel, 32  
 Gwillim, Philip, 2, 3, 5  
 Gwinnett, *Button* 49
- Hack, James, 91  
 Hack, Sarah, *form.* Fair-  
 banks, 83, 91  
 Haddon, Elizabeth, 46, 95  
 Haddonfield, N. J., 97  
 Hadwen, Dorcas, *aft.* Brown,  
 21  
 Hadwen, Isaac, 3rd, 14, 20  
 Hadwen, Susanna, 14 20  
 Hagen, Jacob, 7  
 Haggart, Hannah, *aft.* West,  
 90  
 Hall, of Barbadoes, 103  
 Hall, of Co. Durham, 23, 24  
 Hall, Elizabeth, *aft.* Collinson,  
 43  
 Hall, John, 35  
*Hambly, Loveday*, 40, 50, 103  
 Harbin, Joseph, 103  
 Harford, of Chew, 20  
 Harford, James, 13, 20, 60  
 Harman family, 52  
 Harris, Hannah, 35  
 Harrison, Edward (of Bar-  
 bados), 62  
 Harrison, Samuel, 62  
 Harrison, Sarah (of U.S.),  
*form.* Roberts, 12, 19  
 Harrison, Thomas, 19  
 Harvey, Margaret, *Journal*, 66  
 Hassen, Gharret van, 86  
 hat-honour, 76  
 Hatton, Susanna, 86  
 Hauge, Hans N., 100  
 Haydock, of Lances., 102  
 Hayes, G. P., *Barclay's  
 Apology*, 49  
 Heacock family, 46  
 Heath, of Pa., 95  
 Helton, John, 60  
*Henry Freeling*, ship, 63  
 Henshaw, Frances, 64  
 Heron, of Bulwell, 23  
 Heversham, 23  
 Hicks, Elias, 97  
 Higginson, Edward, 7  
 Hill, John (Canada), 58  
 Hill, Mary, *aft.* Janson, 91  
 Hill, Sarah, *aft.* Dillwyn, 45  
 Hinsdale, Deborah C., *aft.*  
 Thomas, 55  
 Hitchin, 88  
 Hobart, Tas., 34  
 Hodge Henry, 62
- Hodgkin, John, 34  
 Hodgson, H. R., *Friends in  
 Bradford*, 101  
 Holdsworth, L. V., *Loveday  
 Hambly*, 40, 50, 103  
 Holland, 42, 49, 62, 100, 101  
*Holt, David*, 47  
 Holt, David, 47, 48  
 Hopewell, Va., 48  
 Horne, Martha, 82, 89  
 Horne, Susanna, *aft.* Bigg,  
 82, 84, 89  
 Horne, T. and M., 89  
 Hosier, of R. I., 89  
 Hosier, Elizabeth, *aft.* Sparrow  
 and Johns, 11  
 Hosier, Henry, 11  
 Hotham, Richard, 13, 20  
 Howard, John Eliot, 70  
 Howell family, 60  
 Howell, Arthur, 17, 18, 21  
 Howie, J. B., *One Touch o  
 Nature*, 50  
 Hoyland, Elizabeth, *form.*  
 Barlow, 13, 83, 90  
 Hubberthorne, Richard, 74  
*Hubbs, Rebecca*, 89  
 Hull, John, 83, 89  
 Hull, W. I., *Friends in  
 Holland*, 49  
 Humphreys, Sarah, *aft.*  
 Shipley, 88  
 Hunt, Elizabeth, 69  
 Hunt, Henry, 67, 69  
 Hunt, Theodore, 67, 68, 70  
 Hustler, J. and C., 89  
 Hustler, Sarah, 83, 89  
 Hutton, Richard, 9
- Ianson, Ann, *aft.* Kitching, 91  
 Ilchester, 100  
 Indiana, 55  
 Indians, 15, 16, 42, 45, 62, 96  
 infant mortality, 63  
 inventions, 37-39  
 Inverness, 52  
 Ipswich, 91  
 Ireland, 42, 43, 47, 61, 66, 71,  
 86-88, 92, 93, 106  
 Ireland National Meeting, 42
- Jackson, Thomas, 5  
 Jackson, William (Pa.), 12, 20  
 Jacob, Caleb, 71  
 Jacob, Thomas, 71  
 James, Priscilla, *aft.* Manley,  
 90  
 Janney, Daniel, M.D., 39  
 Janney, Israel, 39  
 Janson, Edmund, 84, 91  
 Janson, Elizabeth, *aft.* Tuke,  
 91  
 Janson, William, 87, 91  
 Jefferson, Thomas, 19, 21  
 Jefferys, Mary, 82, 89  
 Jenkins, C. F., *Button  
 Gwinnett*, 49  
 Jenkins, Howard M., 46, 98  
 Jepson, William, 35, 36  
 Jesup, Mary, 92  
 Johns, Elizabeth, *form.* Hosier  
 and Sparrow, 11  
 Johns, Richard (Md.), 11, 62  
 Jones, Ann, *form.* Burgess,  
 53, 84, 91  
 Jones, George, 53, 84, 91

- Jones, Rebecca, 16, 21, 89  
 Jowitt, Hannah, *aft.* Wilson, 105  
 Joyce, Cornet, 76  
 Judd, Hannah, 98  
 Justice, A. R., *Robert Taylor*, 95
- Kaber Rigg Plot, 48  
 Kelso, 35  
 Kendal, 43, 57, 70, 87, 92, 99  
 Kersey, Jesse, 85, 92  
 Kidd, Benjamin and Ann, 7, 19  
 Kimbolton, 69  
 King, Joseph, 36  
 Kirkham, John, 82, 88  
 Kitching, Ann, *form.* Ianson, 91  
 Kitching, G. and A., 80  
 Kitching, Hannah, 83, 91  
 Kitching, Isabel, *form.* Stears, 82, 87  
 Kitching, John, 80, 82, 84, 87, 91  
 Kitching, William, 91  
 "Knickerbockers," 58  
 Knight, John, 2
- Ladd, Hannah, 46  
 Lamplough, of Lamplough, 23, 24  
 Lancaster, Aaron, 46  
 Lancaster, Elizabeth, *aft.* McCarty, 46  
 Lancaster, Joseph, 47, 48, 89, 96  
 Lancaster, Phebe, *form.* Wardell, *aft.* Thomas, Titus and Way, 46  
 Lancaster, Thomas, 46  
 Langtree, Lincs., 102  
 Lascelles, Edward, 103  
 Lascelles, Mary, *form.* Hall, 103  
 Law, William, 64  
 Lay, Benjamin, 60  
 Lean, William, 69  
 Leeds, 13, 20, 105  
 Levick, Samuel J., 46  
 Lewis, of Pa., 96  
 Lewis, Elijah, 96  
 Lewis, Enoch, 96  
 Lewis, Evan, 96  
 Lewis, Mary, *form.* Taylor, 95, 96  
 Lincoln, 22  
 Linskill, of Whitby, 79  
 literature, 36, 41-50, 94-103  
 Liverpool, 12-14, 19-21, 53  
 Liversedge, 24  
 Livesey, of Pa., 95  
 Lloyd, of Birmingham and Bristol, 70  
 Lloyd, Isaac, 70  
 Lloyd, Thomas, 39  
 Logan, of Stenton, 24, 60  
 Logan, James, 38, 97, 98  
*Logan-Story Correspondence*, 50, 95, 97, 103  
 Lollarism, 60  
 London Plague and Fire, 23  
 London Y.M., 1818, 88  
 London Y.M., 1857, 55  
 London Y.M., 1860, 32, 88  
 Long Island, 15, 61  
 Longtown, Cumb., 35
- Lovell, Edith, *aft.* Frank, 69  
 Lovell, Michael, 63  
 Lovell, Robert, 69  
 Lowe, Anna, *aft.* Carroll, 92  
 Lowe, Elizabeth, *aft.* Janson, 91  
 Lowe, Richard, 91  
 Lucas, Henry, 93  
 Lurting, Thomas, 94
- McCarty, Thomas, 46  
 McKim, John, 18, 21  
 Madeira, 58  
 Mair, Elizabeth, *aft.* Stephenson, 90  
 Malyn, William, 74, 75  
 Man, Isle of, 95  
 Manchester, 69, 90  
 Manley, Priscilla, *form.* James, 83, 90  
 Manley, William, 90  
 Mann, Edward, 63  
 March, Benjamin, 32  
 Markes, Ezekiel, 63  
 Markes, Ruth, *form.* Crouch, *aft.* Arnold, 63  
 Marnhull, 86  
 marriage, 71  
 Marshal of Rawdon, 20  
 Maryland, 11, 19, 45, 61, 103  
 Massey, William, 43  
 Maud, Joseph, 32  
 Maxfield, E. K., *Stage-Plays*, 47  
 Maxfield, E. K., *Quaker Thee*, 101  
 Megapolensis, Rev. J., 101  
 Melksham, 68, 88, 89  
 Messer, Benj. and Mary, 80  
 Messer, Elizabeth, *aft.* Reed, 80  
 Messer, Joseph, 81, 87  
 Metcalfe, Elizabeth, *aft.* Russell, 52  
 Metcalfe, Lascelles, 3, 52  
 Metford, Samuel, 68  
 Methodists, 15  
 Miffin, Mary, 18  
 Milverton, 68  
 Mitchell, of Phila., 45  
 Mitchell, John and Elizabeth, 15  
 Moline, Elizabeth, *form.* Kidd, 12, 19  
 Moline, Robert, 19  
 Monmouth, Duke of, 61  
 Moore, Richard, 39  
 Morland, John, 100  
 Morley, F. V., *Tailor of Mount Holly*, 49  
 Morpeth, 50  
 Morrice, Abraham, 22  
 Morrice, Abraham, Jun., 22  
 Morris, Anthony, 12, 19  
 Morris, Mary, *form.* Pemberton, 19, 20  
 Morris, Morris, 46  
 Morris, Susanna, 46  
 Mott, Richard, 54  
 Mounsell, Margaret, *aft.* Crook, 57  
 Murray, Lindley, 60  
 Muschamp, R., *Friends in Coppull*, 102
- Naftel, Mary, *form.* Higman, 84, 92, 96
- Naftel, Nicholas, 92  
 Naish, Elizabeth, *aft.* Capper, 68  
 Naish, Francis, 92  
 Naish, Joseph, 68  
 Naish, Susanna, *form.* Evill, 84, 92  
 Nantucket, 85, 91, 98  
 Narvig, Ingebrét Larson, 96  
 Nayler [Anne], 29  
 Nayler, James, 25-31 72-79  
 Needham, 87, 91  
 negroes, 21  
 Nevis, 62  
 New England, 61, 94, 95  
 New Jersey, 14, 45, 46, 61, 95  
 N.J. Soc. of Phila., 96  
 New York, 14-17, 54, 85, 89, 91  
 Newark, N.J., 15  
 Newgate, London, 89  
 Newton, Samuel, 22  
 Newton, L. I., 15  
 Nicholls, of London, 57  
 North Carolina, 61  
 Northaw, 90  
 Norway, 41, 96, 100  
 Norwegian-American Hist. Asso., 96  
 Norwich, 68, 87
- Osgood, John, 52  
 Oxley, John, 62
- Packe, Sir Christopher, 29, 74, 75, 76  
 Painter, of Pa., 45, 78  
 Pancoast, Mary, 18, 21, 79  
 Pancoast, Samuel, 18, 21  
 Parker, Alexander, 74  
 Parkes, J. D., *Travel*, 51  
 Parrish family, 37, 38, 45  
*Parrish Family, The*, 45  
 Parrish, Joseph, M.D., 37, 45  
 Partridge, Richard, 7, 63  
 Pearson family, 23  
 Pearson, Anthony, 23  
 Pearson, Grace, *form.* Lamplough, *aft.* Hal., 23, 24  
 Pearson, Jane, 35  
 Pease, Edward, 34  
 Pease, Edward, *Diaries*, 68, 69  
 Pease, Henry, 32  
 Pease, John, 32  
 Pease, Joseph, 32  
 Pease, Rachel, *aft.* Fry, 69  
 Peckham, 43  
 Peckover, Jonathan, 7  
 Pemberton, of Lincs., 102  
 Pemberton, James, 17, 19, 20  
 Pemberton, Mary, *aft.* Morris, 19  
 Pemberton, Phebe, 12, 13, 17, 19  
 Pemberton, Sarah, *form.* Smith, 19  
 Penn, Thomas, 52  
 Penn, William, 22, 44, 59, 95, 100, 105  
 Penn-Meade Trial, 95  
 Penney, N., *Journal of George Fox*, 49  
 Pennsylvania, 61, 71, 95, 103  
 Penny Post Office, 64  
 Pennyman, John, 22, 23, 52

- Pennyman, Mary, *form.*  
Heron and Boreman, 23
- Penrith, 36
- Penrose, Matilda, *aft.* Fry, 71
- Pepys, Samuel, 51
- Perrot, John, 44
- Philadelphia, 8, 17, 19, 21,  
37, 38, 42, 45, 60, 77,  
79, 86, 93
- Phila. Faith and Practice*, 98
- Phillips, John and Mary, 88
- Phillips, Richard, 82, 88
- Phillips, Richard, F.R.S., 88
- Phillips, Sarah, *form.* Corbyn,  
88
- Pickworth, Henry, 22, 52
- Pilgrim, Thomas, 103
- Pim, Abigail, 84, 92
- Pim, John and Sarah, 92
- Pitt, Andrew, 2
- plain language, 79, 101
- Player family, 70
- Plymouth, 33
- Pole, Thomas, 69
- Pollard, Joane, 73-75
- Potterne, Wilts., 68
- Powell, Thomas, 93
- Presbyterians, 15, 101
- Price, Anna, 34
- Proud, Mary, 89
- Providence, R.I., 16, 21
- Pryor, Mary, 19
- Pumphrey, Thomas, Sen., 32
- Purvey, Anthony, 66
- Pusey, of Pa., 45
- Pusey, Caleb, 45
- Quaker Thee*, 101
- "Quakers," or wooden guns,  
56
- Quakertown, Pa., 39, 46
- Radley, William, 32
- Ranfurlly, Earl of, 100
- Ransom, Mercy, 86
- Ratcliff, 11
- Ratcliffe, Mildred*, 89
- Rathbone, Richard, 53
- Rathbone, Sarah, *aft.* Benson,  
19
- Rathbone, William, 19, 35, 36
- Rathbone, William, 59
- Raylton, Tace, 4, 5
- Recording Clerks, 42, 90
- records, 1
- Red Bank, 46
- Redman, Mary, 46
- Reed family, 80-85
- Reed, Mary, *aft.* Weatherley,  
52
- Reed, Rachel, 80-93
- Rees, T. M., *Quakers in*  
*Wales*, 44, 47
- Reigate, 90
- Reynolds, Edward S., 71
- Reynolds, Richard, 92
- Rhode Island, 16, 21, 61, 89
- Richardson, George, 100
- Richardson, James N.*, 32, 47
- Richardson, John Grubb, 47
- Richardson Margaret, *form.*  
Robson, 90
- Richardson, William, 90
- Richland, Pa., 46
- Rigby, Jonathan, 102
- Rigge, Alice, 35, 36
- Rigge, Mary, *aft.* Lloyd, 70
- Ripley, Dorothy, 12-21, 77-79
- Ritson, John, 35
- Roberts, of Wales and Pa.,  
45, 46
- Roberts, C. V., *Upper Bucks.*,  
46
- Roberts, Hugh, 98
- Roberts, Sarah, *aft.* Harrison,  
19
- Robinson, Elihu, 36
- Robinson, H. C., *Diary*, 76
- Robinson, M., *Sussex, etc.*,  
*Q.M.*, 102
- Robson, Elizabeth, 82, 84, 88
- Robson, Margaret, *aft.* Rich-  
ardson, 83, 90
- Robson, T. and M., 90
- Rose, Hannah, *form.* Thomas,  
102
- Routh, Martha, *form.* Winter,  
83, 90
- Routh, Richard, 90
- Rowntree, Arthur, 99
- Royal Society, 39
- Rudyard, Thomas, 52
- Ruislip, 52
- Russell, of London and  
Suffolk, 43, 52
- Russell, Mary, *aft.* Collinson,  
43, 52
- Russell, Michael, 43, 52
- Rutter, Thomas, 60
- S—, S—, 14
- sacraments, 68
- St. Christophers, 62
- Salem, N.J., 97, 99
- Salmon, D., *David Holt*, 47, 48
- Salvation Army, 68
- Sanders, George, 20, 79
- Sanders, Jane, *form.* Dale,  
13, 14, 20
- Sanders, Jonathan, 79
- Sanderson, [Elizabeth, *aft.*  
Hanbury], 84
- Sanderson, John (Old Jewry),  
34, 84
- Sanderson, Mary, *aft.* Fox,  
82, 84, 89
- Sands, David, 12, 16, 19, 20
- Sarjeant, Mary, *aft.* Darby,  
102
- Sarjeant, Josiah, 102
- Sarjeant, Moses, 102
- Saul, Joseph, 35
- Savery, William*, 41, 45
- Savery, William, 54
- Savory, of London, 99
- Scattergood, Thomas, 17, 21
- Scotland, 93
- Scott, Samuel, 2
- Sears, Huldah, 85, 93
- Sedgewicke, William, "priest,"  
73
- Seeböhm, Benjamin, 89
- Sewell, Joseph T., 78, 79
- Shackleton, Roger, 64
- Shaftesbury, 88
- Sharp, Anthony, 63
- Sharpless, of N.Y., 21
- Sharpless, Isaac, 15, 21
- Sharpless, Margaret, 15, 21
- Sheffield, 13, 20, 33
- Shillitoe, Thomas, 100
- Shillstone, E. M., *Barbados*,  
103
- Shipley, of Phila., 60
- Shipley, John, 82, 84, 88
- Shipley, Sarah, *form.* Hum-  
phreys, 88
- Shipley, T. and J., 88
- Shipley, T. E., *Emlen Chart*,  
60
- Shippen, Edward, Junr., 97
- Sidcot School, 69, 70
- Sign of Hand-in-Hand*, 97
- Simpkin, Edward, 83, 90
- Simpson, Wm. and Jane, 99
- Sims family, 57
- Sinnington, Yks., 12
- Sloop Folk, 41
- Smith, of Farmington, N.Y.,  
96
- Smith, C. F., *J. N. Richard-  
son*, 47
- Smith, Frederick, 83, 90, 100
- Smith, John, of Phila., 97
- Smith, Joseph (banker), 81,  
87
- Smith, Rachel, *form.* Wilson,  
81, 87, 91
- Somervell, J., works., 49
- South Carolina, 19
- Sparrow, Elizabeth, *form.*  
Hosier, *aft.* Johns, 11
- Sparrow, Thomas, 11
- Speakman, Phebe, 54
- Spitalfields, 81, 87
- Sprigg, William, 14
- Squire, Lovell, 69
- Squire, Sarah, 33
- Stacey, George, Sr., 83, 87
- Stacey, Mary, *form.* Wilson,  
82, 83, 87, 91
- Standish, of Standish, 23
- Starbuck, A., *Nantucket*, 98
- Starbuck, Mary, 98
- Stenton, Pa., 24, 38
- Stephens, of Bristol and  
Bridport, 70
- Stephens, Eleanor, *aft.* Clark,  
100
- Stephens, Sarah, *aft.* Sturge,  
70
- Stephenson Elizabeth, *form.*  
Mair, 90
- Stephenson, Hannah, 86
- Stephenson, Isaac, 90
- Stephenson, Isaac, 83, 90
- Stephenson, Sarah, 89
- Sterry, Henry, 88
- Sterry, Mary, 82, 88
- Stewart, F. H., *Gloucester Co.*  
*Hist. Soc.*, 46
- Stockport, 91
- Stoke Newington, 88
- Stokes, of Bristol, 89
- Story, Thomas, 43
- Strawn, John, 46
- Street, Som., 100
- Stubbs, John, 22
- Sturge, of Bristol, 70
- Sturge, Edmund, 53
- Sturge, Jacob P., 70
- Sturge, Joseph, 53
- Sturge, Sarah, *form.* Stephens,  
70
- Sturge, Sophia, 53
- Stuyvesant, Peter, 101
- sufferings collected, 2
- Summerland, Ann, 60
- Sussex, etc. Q.M.*, 102
- Sussex*, ship, 54
- Sutcliffe, Robert*, 89

- Swaine, of Henley, 71  
 Swansea, 88, 89  
 Swett, Benjamin, 97  
 Swett, Mary, 97
- Talbot, Sarah, 54  
 Tanner, William, 67, 69  
 Tatham, Richard, "priest," 23  
 Taunton, Som., 61  
 Taylor, Bayard, 96  
 Taylor, F. R., *William Savery*, 41, 45, 47, 54  
 Taylor, Isaac (Pa.), 95, 96  
 Taylor, Jacob, 96  
 Taylor, Mary, *form.* Taylor, 95  
 Taylor, Robert, of Pa., 85  
 Teague, Thomas, 23  
 theatre, 47  
 Thomas, of Bristol, 102  
 Thomas, Allen C., 55  
 Thomas, Deborah C., *form.* Hinsdale, 55  
 Thomas, Edward, 69  
 Thomas, Eliza, *form.* Greer, 70, 71  
 Thomas, Evan, 95  
 Thomas, George, 69, 70, 71  
 Thomas, John, 102  
 Thomas, Phebe, *form.* Wardell and Lancaster, *aft.* Titus and Way, 46  
 Thomas, R. H., M.D., 55  
 Thomas, R. H., M.D., 55  
 Thomas, Samuel, 46  
 Thompson, Christopher, 71  
 Thompson, Jonah, 68  
 Thornbeck, Sarah, 60  
 Thorp, Fielden, 99  
 Thorp, Joseph, 32  
 Titus, John, 46  
 Titus, Phebe, *form.* Wardell, Lancaster and Thomas, *aft.* Way, 46  
 Tomkins, Elizabeth, *aft.* Taylor, 96  
 Tottenham, 57, 82, 86-89, 91  
 Tregangeeves, 40  
 Tregelles, Edwin, 33, 34  
 Trewwhite, of Co. Durham, 24  
 Trother, Lydia, 50  
 Trott, Abiah, 22  
 Tuckett, Sarah, 84, 82  
 Tuke, of York, 21  
 Tuke, Esther, 35, 36  
 Tuke, James Hack, 91  
 Tuke, Samuel, 35
- Tuke, William, 99
- umbrella, 57  
 Unitarians, 59  
 Universalists, 15  
*Upper Bucks.*, 46  
 Uxbridge, 87, 89, 90
- Vandewall, Ann, *form.* Weatherley, 52  
 Vandewall, Daniel, 52  
 Vaux, Isaac, 52  
 Virginia, 60, 61, 77  
*Virginia, Exiles in*, 48
- Wainwright, Dr. 15  
 waistcoats, 104  
 Waldie, Jane (Kelso), 35  
 Walduck, —, 76  
 Wales, 24, 44  
 Walker, of Co. Durham, 24  
 Wandsworth, 43  
 Wanton, John, 61  
 Ward, Mary, *form.* Linskill, *aft.* Sanders, 79  
 Wardell family, 32  
 Wardell, Lancelot, 32  
 Wardell, Phebe, *aft.* Lancaster, Thomas, Titus and Way, 46  
 Waring, of Bristol, 13  
 Waring, Mary, 19, 89  
 Waring, Thomas, 69  
 Warner, Simeon, 3  
 Washington, D.C., 19  
 Watson, Joshua, 58  
 Watts, of Spitalfields, 57  
 Way, John, 46  
 Way, Phebe, *form.* Wardell, Lancaster, Thomas and Titus, 46  
 Weatherley, George, Sen. and Jun., 52  
 Weatherley, Richard, 52  
 Wellingborough M.M., 64  
 Wellington, Som., 33  
 West, Benjamin, 99  
 West, Hannah, *form.* Haggart, 90  
 West Indies 34, 62  
 West, John (Oxon), 48  
 West, Special, 83, 90  
 Weston, Lewis, 57  
 Weston, Sarah, *aft.* Dillwyn, 57  
 Wharton, Susan D., 38  
 Wharton, S. P., *Parrish Family*, 45
- Wheeler, Daniel, 34, 63, 67  
 Wheeler, Sarah, *aft.* Tanner, 67  
 Whitall, Ann, 46  
 Whitby, 12, 23, 77  
 White, Benjamin, 85, 92  
 White, George (Wales), 24  
 White, Hosea, 24  
 White, Sarah, 33  
 Whitechapel, 68  
 Whitehead, George and Ann, 63  
 Whitehead, John, 44  
 Whitehouse, John, 44  
 Whitmarsh, Pa., 19  
 Whiting, Christiana, 83, 91  
 Whittier at Close Range, 48  
 Widdrington, Sir Thomas, 25  
 Wigham, John, 35, 42  
 Wigham, Mabel, 35  
 wigs, 93  
 Wilbur, John, 91  
 Wilkinson, Esther, *form.* Wilson, 92, 105  
 Wilkinson, John, 84, 82, 105  
 Wilkinson, Martha, 92  
 Willett, Joseph, 2  
 Williams, Daniel, 55  
 Williams, J. and H., 89  
 Willis, Anna, 89  
 Willis, John R., 54  
 Wilson, of Kendal, 105  
 Wilson, Charles and Susan, 55  
 Wilson, Esther, *aft.* Wilkinson, 92  
 Wilson, Isaac, 35  
 Wilson, Isaac and Rachel, 87, 91, 92, 105  
 Wing, Ebenezer, 104  
 Wistar, Caspar, M.D., 45  
 Wister family, 60  
 Wood, Joseph, 36  
 Woodwark, T. H., *Quakers of Whiby*, 79  
 Woolman, John, 49  
 Workhouse, Friends', 9  
 Wyatt, Mary, 62  
 Wyatt, Mary, *aft.* Fulbig and Farmer, 61  
 Wyeth, Joseph, 63
- Yeamans, Isabel, *aft.* Morrice, 22  
 Yeardley, J. and M., 33  
 York, 1, 13, 68, 92  
 York Retreat, 105  
 Young, Rebecca, *aft.* Byrd, 20, 54, 86  
 Young, Thomas, 68

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