

THE JOURNAL
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FRIENDS HISTORICAL SOCIETY

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

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Contents

	PAGE
Our Quotation 19	I
To Busy Readers	I
Notices of Publications	2
William Sewel to William Penn, 1696	3
Anecdotes of William Penn	6
An Old-Time Quaker Stenographer— <i>William J. Carlton</i>	7
The Brewin Brothers of Cirencester	24
An Early Marriage Certificate, 1675	27
Gleanings from Some Old Account Books (<i>the late</i>) <i>W. F. Miller</i>	28
Joseph Pease and the House of Commons	31
Presentations in Episcopal Visitations, 1662-1679 (<i>the late</i>) <i>Professor G. Lyon Turner</i>	32
The Life of Joseph Metford, 1776-1863	33
Aldam Manuscripts :	
Priest Bowles and William Dewsbury	51
Richard Farnsworth, Adjudicator	52
The Letter and Life of Scripture	54
Friends and the Emperor Alexander	56
“First Publishers of Truth”—Lancashire	62
A Sudden Call for Help—Dr. Lushington to Peter Bedford	63
The Annual Meeting	64
Statement of Accounts, 1927	64
Thomas Curtis to Mary Fisher, 1655	65

	PAGE
A Pease Celebration	67
Friends and Current Literature	68
In Preparation or Awaiting Publication	81
Recent Accessions to D	82
Extracts from the Parish Register of All SS., Ripley, Yorks.	83
Notes and Queries :	
Please Correct—H. F. Smith and his Darlington School—Thomas Pease, of Leeds—"Sleeping Monuments"—Dumbies—British Visitors to White Oak Swamp Meeting, Va.—"Ruth the Quaker"— John Woolman—Jean de Marsillac—Lovell, a Young Quaker—Fires on Friends' Premises—Burial Grounds—Author Wanted—Who was William Allen?—Family Histories Wanted—Umbrella— Anthony Purver—Frances Dodshon	84
The Value of Private Letters	88
Index	89

Illustrations

Joseph Metford (1776-1863)	<i>frontispiece</i>
Two Playing Cards	<i>to face page 73</i>

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THE JOURNAL
OF THE
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VOLUME TWENTY-FIVE

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TWO IMPORTANT SUPPLEMENTS

TO THIS JOURNAL IN 1928

No. 14 **Record of Sufferings of the Quakers in Cornwall, 1655-1686**

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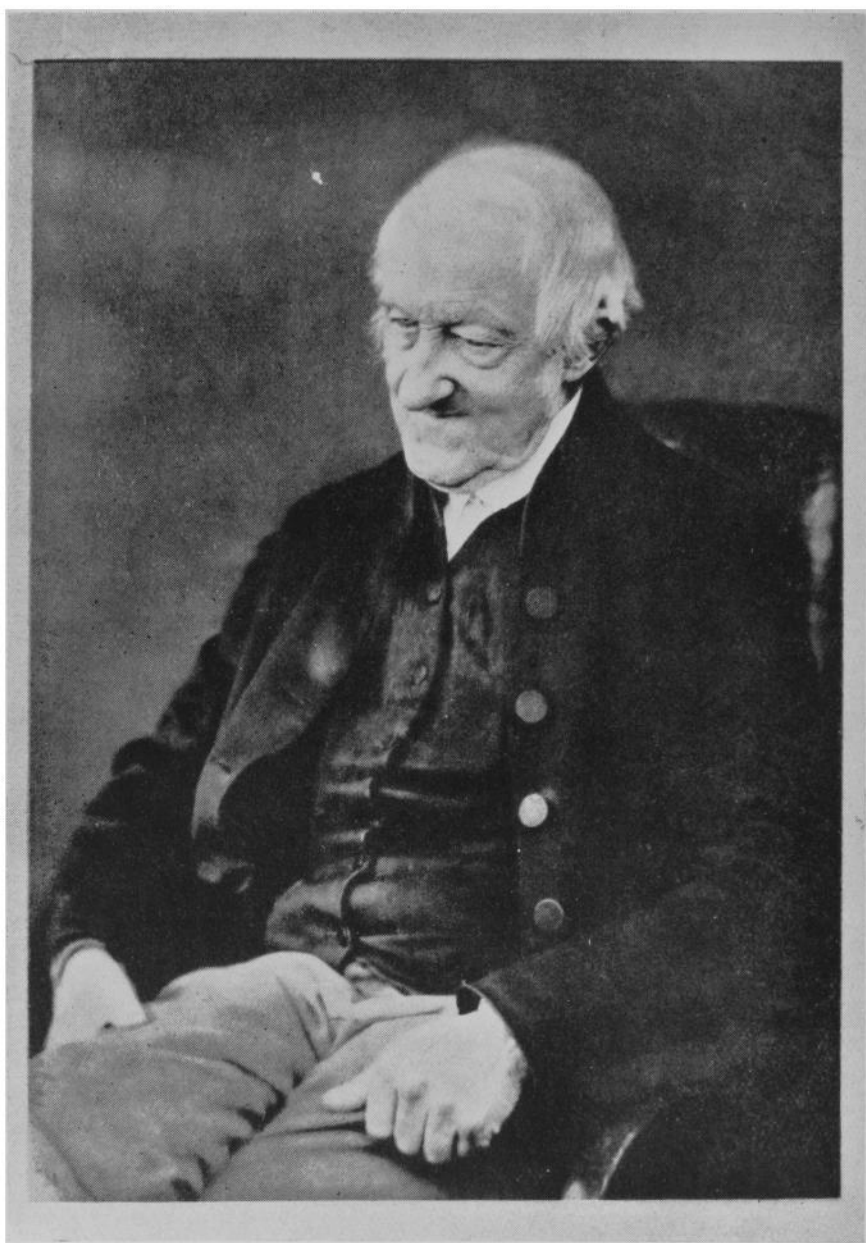
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JOSEPH METFORD (1776-1863)

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THE JOURNAL OF THE FRIENDS HISTORICAL SOCIETY

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Our Quotation—19

"Gather together the Fragments which are over and above, that there may not any Thing be lost."—JOHN vi. 12 (Purver version).

To Busy Readers

TWO biographies stand forward prominently in the pages of "Journal," vol. xxv.—*Laurence Steel* in the seventeenth century, his Quaker and professional life (p. 7), and *Joseph Metford*, a century and a half later, who comments upon persons and things in intimate fashion and with revealing light (pp. 33-50), illustrating that which is presented under the heading: *The Value of Private Letters*—the value of a private view in estimating character (p. 88).

The fortunes of a *Scottish collection-box*, which went out of use "because y^e Box would not Lock," will be followed with interest (p. 28).

The Aldam Manuscripts will appeal to students of early Quakerism (pp. 51-55).

Specimens of the activities of early nineteenth century Friends may be found on pp. 56-63.

Librarians in search for new books for Friends' libraries will do well to look through the pages of *Friends and Current Literature* (pp. 68-83).

The collection of fragments in *Notes and Queries* (pp. 84-88) is in keeping with the recommendation contained in *Our Quotation* (p. 1).

SWARTHMOOR ACCOUNT BOOK.—This volume of 600 pages gives vivid insight into the Fell family in the early Quaker day. Copies (to clear) may be obtained at Friends' Book Centre, Euston Road, London, N.W.1, or of any bookseller, for FIVE SHILLINGS (postage 9d. extra). Published by the Cambridge University Press.

RECORD OF THE SUFFERINGS OF QUAKERS IN CORNWALL.—Readers of L. V. Holdsworth's *Quaker Saint of Cornwall* will have noticed several references to a manuscript "Record of Sufferings." With the financial assistance of the executors of Thomas Hodgkin this Record has been printed, and it forms Supplement 14 to *The Journal of the Friends Historical Society*, with Introduction by L. Violet Holdsworth. The *Record* runs to 168 pages and describes graphically the persecution of Friends in Cornwall from 1655 to 1686. The book is provided with three illustrations (one on the cover) and a comprehensive Index. The price is 7s. 6d. post paid, from the Friends Historical Society, Friends House, Euston Road, London, N.W.1.

The presidential address to the F.H.S., prepared by T. Edmund Harvey, and read at the annual meeting, has now been printed, under the title of QUAKER LANGUAGE. It forms a pamphlet of 32 pages and is issued as Supplement 15 to *The Journal of the Society*. It contains a valuable collection of Quaker words and phrases, many now out of use and almost forgotten. The price is one shilling and sixpence, postage one penny, from the Friends Historical Society, Friends House, Euston Road, London, N.W.1.

Attention is being given to the subject of the SPECIAL PUBLICATION mentioned on page 64, but a decision as to the nature of its contents has not yet been reached.

William Sewel to William Penn 1696

William Sewel (Sayvell) was born in 1654, son of Jacob Williamson Sewel, surgeon, of Amsterdam, and his wife Judith Zinspenning. Sewel's parents were convinced during a visit from William Ames, and Judith Zinspenning became the author of several Quaker pamphlets. She died in 1664.

Comparatively little is available of the life history of William Sewel. He lost his father when young, and was apprenticed to a stuff manufacturer; he taught himself several languages and compiled several dictionaries in English and Dutch. In 1717 appeared his *History of Friends*, in Dutch, which he translated into English and published in 1722, and which passed through numerous editions down to 1844. For the results of other literary work see Smith, *Cata.* ii. 563. Sewel's death took place about the year 1725. "He left a son of the same name, of whom considerable hopes were entertained in his youth, but going to England with a view of attending the Yearly Meeting, in company with another young man, the vessel in which they embarked was wrecked near the Texel. Sewel being an excellent swimmer tried to save his companion by means of a rope fastened round their bodies. But on reaching the shore and drawing the rope, he found his friend was gone. This melancholy event had such an effect upon his brain that a settled gloom clouded his mental faculties during the remainder of his life." (*Friends' Monthly Magazine*, vol. ii (1831). p. 145.)

The original Latin letter is in the possession of Bristol Friends (Bristol MSS. V. 85, 86, see *Jnl.* ix. 193). It has been copied for the printer by Walter Woolley, of Bristol. The translation in *Friends' Library*, London, has been used, as amended by T. Edmund Harvey, M.A., 1928.

GUILJELMO PENN. S.P.

AMICE PLURIMUM COLENDE.

Literas tuas candidi in me affectus plenas, ac benignissimi tui de me iudicii indices accepi; et per mihi gratas fuisse libens agnosco; nam tuum amorem, quem mirum quantum exseris, longum post intervallum regustare, gratissimum esse oportet ei, qui Te inter amicissimos habet, et semper.

Dum memor ipse mei, dum Spiritus hos artus regit, ut spero, habebit. Ut autem ad ea, quorum facis mentionem, referibam propositum illud, quo erudiendae juventutis munus mihi a Bristolienibus Amicis offertur, cum animo volvi et revolvi; sed quid dicam? Obveniret mihi, illuc migrando, conditio fortasse aliquanto opulentior, quam quâ

nunc fruor; at hoc nequaquam potis ad relinquendum patriam me impellere, qui sorte mea, quanquam duriuscula, et variis difficultatibus circumsepta, contentus, non tam splendide quam bene vivere studeo.

Subest fateor et alia ratio, nempe me talentum meum literarium, quaecumque tandem sit, melius ibi exercere posse, quam hic terrarum, quo non solum meae familiae, sed et plurimarum familiarum filiis inserviando prodesse liceret. Atqui nec hoc satis validum ad abducendum me hinc argumentum. *Dulcis amor patriae* adeo plerisque inhaeret, ut etiam in proverbium abierit; verum naturalis iste amor non praecipue me afficit; est aliud nescio quid quod me trahit, nec liberum hinc proficisci sinit: nostrorum, ut scis, exiguus hic est numerus, et si mea migratione de eo etiamnum detraherem, quis me maneret exitus, nisi animo undiqueque essem libero, facilis conjectura est.

Constituit me Deus in hac regione pro suo nomine et veritate testem, ac si inter antesignanos censendus haud sim, non omnino tamen inutilem ei operam in mea statione me navare persuasum habeo: et quis scit quid adhuc mihi restat hic peragendum? Hisce ergo rite perpensis, scrupulum haud leve mihi inde exorire, nemini mirum videre debeat, etiamsi non nego conditionem istam oblatam, et tuam aliorumque Amicorum erga me benevolentiam, magni me facere, quare et gratiam vobis habeo quam maximam pro eo quo prosequi me voluissis favore; nec unquam leviter de hoc existimandum, sed grato animo id mihi semper recolendum erit.

Quod de obitu optimi tui filii Springeti, ac de contracto denuo matrimonio scribis, sicut hoc Tibi ex animo gratulor, ita illud non sine sensibili dolore ante septimanas aliquot intellexaram: permagnum autem tibi in moerore solatium sit necesse est, quod mors ejus, quamquam praematura videri posset, salutari tamen ac praeclaro exitu fuit concomitata; talem tibi mihiue, quando terrenum hoc domicilium relinquendum erit, exopto et precor.

Vale, vir dilectissime, cum tua quam saluto, ut et Amicos Bristolenses fratremque tuum Peningtonum et me tui observantissimum redamare persevera.

GUILJELMUS SEVELIUS.

Amstelodami, 2. Sextilis,

(11)CXCVI

TRANSLATION

TO WILLIAM PENN—VERY MUCH HEALTH

MOST ESTIMABLE FRIEND,

I have received thy Letter full of kind Affection to me & a Proof of thy very kindly Judgement concerning me. And with Pleasure I acknowledge it was very welcome to me. For again to taste thy Love, which thou shewest in so wonderful a degree—after so long an Interval must be very grateful to him who holds Thee among his best Friends.

And, as I hope, while mindful of myself

While Spirit rules these Limbs shall always hold

But that I may answer those things which Thou mentionest. That Proposal in which the Bristol Friends offer me the Post of educating youth, I have turned and turned again in my Mind. But what shall I say? Perhaps by removing there my Condition might become somewhat more opulent than what I now enjoy. But this can in no wise induce me to leave my own Country. For I am content with my lot, though a little hard and hedged round with various difficulties. I desire to live rather well than splendidly. I own there is also another Reason; to wit that I could exercise my literary Talent, such as it is, better there than here, by which I might profitably serve not only my own Family but also the Children of many Families. But yet not even this Argument is strong enough to draw me hence. "The sweet Love of one's Country" so cleaves to most Men that it is even passed into a Proverb. But it is not that natural Love that chiefly affects me. There is a something else—I know not what—that draws me & does not let me go free from here. The number of our people here as Thou knowest is scanty, and if by my Removal I should decrease it ever so little, what end would await me—unless my Mind were free in every respect—may be easily conjectured. God has put me in this Country a Witness for His Name and Truth. And if I be not to be reckoned among the first, I am persuaded that the service I am accomplishing for Him in my station is not altogether in vain. And who knows what yet remains for me to do here? Therefore when these things have been rightly weighed none should wonder that no light scruple rises thence in my mind. Though I do not deny that

I much account of that Offer & Thy Kindness & that of the other Friends toward me. Wherefore I am as much as possible obliged to You for the Favor you would have done me. Nor will it ever be with me a Matter to be lightly esteemed but always recollected with a grateful Mind.

As to what Thou writest of the Death of thy very good Son Springet¹ & of thy second Marriage—As I heartily congratulate Thee on the latter so not without sensible Grief I learned the former some Weeks ago. But it needs must be a very great Comfort to Thee in thy sorrow that though his Death might seem premature it was accompanied with a safe & glorious departure. For such an end I long & pray for thee & me when we have to leave behind this earthly house.

Fare well dearly loved friend, with thy Wife, whom I salute, as also the Bristol Friends & thy Brother Pennington. Continue to love in return thy very respectful

WILLIAM SEWEL.

Amsterdam 2nd 6 mon. 1696

¹ *The Gentleman's Magazine*, 1785, printed a letter from Sewel to Springett Penn, but without date (*Jnl.* xv. 65).

Anecdotes of William Penn

A process-server walked briskly to the door of William Penn, one day, and asked : " Is Mr. Penn at home ? " The janitor, the faithful Obadiah, inquired his business. " Oh ! I have called to see Mr. Penn." " My master hath seen thee and does not like thee," added Obadiah, and the man walked away, surprised.

A humble Friend journeyed with the Governor, and when he found that the small room had only one bed, he was prepared to sleep in a chair before the fire. Penn, who was in bed, invited his humble companion to join him, but he would not share the bed with the Governor of Pennsylvania, saying : " I am a great snorer, and would disturb thee." Penn replied : " Just thee give me ten minutes' start, and no snoring will wake me." He had a start, and the story goes that the other remained awake all night.

An Old-time Quaker Stenographer

TO students of the early literature of shorthand Laurence Steel is known as the compiler of one of those crude little manuals by the aid of which seventeenth century youth—though of the “meanest capacity”—was invited to acquire the art and mystery of stenography, and which have, for the most part, passed with their authors into oblivion.

The author of *An Historical Account of Compendious and Swift Writing* (1736), Philip Gibbs, in the course of a rather lengthy notice of Steel's shorthand treatise, observes: “This Author's Book, tho' but little known, is well worth any one's looking into.” And James Henry Lewis, writing of the same work some eighty years later, in his *Historical Account of the Rise and Progress of Stenography*, goes so far as to call it “the most curious, and perhaps the most valuable Stenographic production of the 17th Century.”

As to Steel himself, Gibbs states: “I am credibly informed that he taught School at Bristol.” To this meagre scrap of information nothing has been added by later historians of stenography; Laurence Steel remained little more than a name until recognised and identified by the writer as one of the early disciples of George Fox—an active preacher and sufferer in the heroic age of Quakerism. An attempt is made in the following pages to set down such particulars as are recoverable concerning this early Quaker “inventor” and teacher of shorthand, whose brief career was one of more than common interest.

During the last three or four centuries the name Steel, or Steele, has been by no means of rare occurrence in England, and the forename Laurence, or Lawrence, is found frequently in conjunction with it. An important branch of the family settled at Sandbach, Cheshire, early in the seventeenth century, of which one member, William Steele, became successively Attorney-General of the Commonwealth, Recorder of London, and Lord Chancellor of Ireland. From the Lord Chancellor's brother Laurence, who was one of the Clerks of the Irish House of Commons from 1662 to 1697, the

Steeles of Rathbride, County Kildare, are believed to have sprung; and the name Laurence was borne by the eldest son of half a dozen generations of his descendants.¹ It is not unlikely that the subject of this monograph was connected with the Steeles of Cheshire, though proof is wanting.

Laurence Steel was born in or about 1644—the birth year of William Penn—when the nation was in the throes of civil war. He speaks of London as his native city. His parents were Independents, apparently in easy circumstances, and they dedicated him to the ministry from his birth, sparing no expense to give him a suitable education. Strong religious convictions early manifested themselves, and at the age of seven, he tells us, he would often leave his playmates for private retirement and prayer. When about twelve years old the boy was sent to school to complete his studies. There his precocious piety gave place to more natural feelings, for he joined in the sports and pastimes of his fellows with such zest that he “came to neglect the gentle motions of the Spirit of Truth within him.” After a period of severe mental distress, extending over many months, Steel took upon himself to reprove those who, as he considered, misspent their time in “worldly vanities,” rebuking relatives and strangers impartially.

Hoping to find a religious body with whom he could unite, he journeyed many miles in all weathers to attend various places of worship. At first he favoured those of the Presbyterian persuasion, but afterwards joined the Independents, among whom he seems to have preached. Becoming dissatisfied with their teachings, however, he expressed his views publicly in London. Hitherto he had scorned the Quakers, but now he sought out one of that community. As the result of a talk with a humble field labourer and his wife, the modest demeanour of the latter particularly impressing him, he decided to throw in his lot with the Friends.

On the following Sunday—or First Day, as he now styled it—he attended an open-air Quaker meeting, where, he

¹ *Notes and Queries*, 2nd ser., xii (July 27th, 1861), p. 71; *Burke's History of the Landed Gentry*, 5th ed. (1871), vol. ii, p. 1312; J. P. Earwaker's *History of . . . Sandbach, co. Chester* (1890), p. 17 *et seq.* A Lawrence Steele was Receiver of First Fruits and Tithes under the Commonwealth, and died about 1659.

declares, "though few, if any words were utter'd, I felt that Presence and Power of God in which I had more Satisfaction than in my own Preaching and Praying." After this experience no time spent among these Friends appeared too long, and no trouble too great to get to the meeting, which was at some distance from his home. "The more I was acquainted with them the more I was united to them." One of the first Quaker preachers he heard is said to have been Henry Macy,² of Freshford, near Bath.

Declining public employment, Steel had some time previously accepted a private post with a Dorsetshire family, where he acted as chaplain and (for a yearly stipend) as tutor to the children. For a fortnight after his "convincement" Steel remained with this family, who treated him with every consideration, despite the odium which the name of Quaker brought upon him. His departure having then become inevitable, he was handed the sum due to him as tutor, but he would accept no reward for his services as chaplain, though "urged and pressed to receive it." Lest his action should be misconstrued, he drew up a "certificate" explaining the circumstances and handed it to the family.

This decisive event in Steel's life took place about September, 1673. His accession to the ranks of Friends was duly noted by their founder, George Fox, who writes in his *Journal*:

In y^e yeere 1673 there is a preist whoe preacht for hire in Wiltshere y^e came to bee convinct of y^e everlastinge Gospell & is become a free preacher of y^e gospell & left his preachinge for hire whose name is Steele.³

Fox is less than just to Steel when he states that he had "preacht for hire," for it is clear that the latter was particularly sensitive on this score, and he distinctly asserts that he would take nothing from the Dorset family for his preaching, "which also I denyed in London."

On leaving this family we learn that Steel

went to his Relations, who receiv'd him (though they were not Friends), and kept to Friends' Meetings, waiting in Silence for about Twelve

² "Henry Macy lived at Freshford in Somersetshire—travelled [as a Minister] in the counties of Somerset, Dorset and Wiltshire—a man of a very meek, lamb-like spirit—was faithful to the last—laid down the body at a Friend's house in Wiltshire, 1680." See *Jnl.* ii. 87.

³ *The Journal of George Fox, edited from the MSS., by Norman Penney* (1911), vol. ii, p. 323.

Months, and then broke forth sometimes in a few Words of Prayer, and sometimes of Exhortation, and so grew and encreased in his Gift, till he had an eminent Testimony, and well accepted: he came afterwards and settled in Bristol, and kept school in the great Meeting House in the Friars, and was very Serviceable in that City and Country adjacent.⁴

The date of his appearance in Bristol is approximately furnished by the following entry in the minute-book of the Bristol Monthly Meeting of 27th April, 1674:

It being proposed to this meeting to Spare the Voyd Roome over our meeting house to Lawrence steele for a schoole Roome: This meeting doth with one accord give their concent that he shall have it to the vse proposed.⁵

The West of England Friends had already shown a practical interest in education by the establishment of schools. As early as 1669 negotiations were in progress with one John Toppin, who was offered £10 a year to teach poor children in Bristol; but it is uncertain whether he actually opened a school in the city. The meeting house in "The Friars" was not opened until 1670, and Laurence Steel appears to have been the first schoolmaster installed therein. In the absence of positive information, it is impossible to say whether instruction in shorthand formed a part of the curriculum; but from Steel's later writings it is evident that he had devoted a good deal of attention to the art, and, in view of his insistence upon its advantage to youth—*inter alia*, in the promotion of piety—it may be assumed that he would avail himself of the opportunities afforded by his position as schoolmaster to initiate young Quakerdom in the mysteries of "short writing." After the lapse of a year the school seems to have grown too large for the "Voyd Roome," and on the 19th July, 1675, accommodation was sought in the meeting room itself.

Lawrance Steele requesting us to lett him oʀ Roome on vacant Daies to use as a schoole Roome friends haue Concentered that he may soe use it, pʋided he take Care the same be left Cleane & Descent for the use of friends on meeting days & such other times as friends shall signify occation.

⁴ John Whiting's *Persecution Expos'd* (1715), p. 118.

⁵ Cf. William Tanner's *Three Lectures on the Early History of the Society of Friends in Bristol and Somersetshire* (1858), p. 123; F. A. Knight's *History of Sidcot School* (1908), p. 4.

Soon after this Steel appears to have made his first venture in authorship. In the minutes of the Morning Meeting of London Friends is the following :

At a Meeting at James Claypooles the 31th 5th mo [*i.e.*, July] 1676.

A book of Lawrence Steeles being part read it was agreed that the book be laid by till he come to Towne and then Friends of this Meeting to speak with him concerning it & to give their reasons why it is laid by at present.

Doubtless this minute refers to a little pamphlet of twenty-eight quarto pages, published in the following year, in which some of Steel's earlier spiritual experiences are narrated, and from which the biographical details in the preceding pages have been largely drawn. It bore a portentously long title, couched in the figurative language characteristic of the primitive Quakers :

Jacob the Plain Man Wrestling with God until the Break of the Day, and prevailing in the Light thereof, for perfect Victory and Dominign over Esau the Rough & Cunning Man, And over all that would hinder him from going up to *Bethel*, the House of God, to sacrifice unto him in the Place where he first appear'd unto him. Whereby all may see, how I was after long Wrestling with, and seeking the Lord, brought off from Profession and Preaching that for Gospel which made not free from sin in this Life, that I might come to know the Light and Life of Jesus manifest in me for the Destroying the Works of the Devil, and giving Power to supplant & overcome all that would hinder from going up to the Mountain of the Lord's House to Worship and Serve him in the Life and Purity of his own Spirit, which is blessed for evermore ; Whose Outward Name is *Laurence Steel*. Printed in the Year 1677.

A second edition of this little piece of introspective autobiography, varying only in the typography, bears the imprint : " London, *Printed and sold* by Andrew Sowle, at the *Crooked Billet* in Holloway Lane, near Shoreditch, 1683."

From this time onward the name of Laurence Steel occurs frequently in the records of the Bristol Meeting, chiefly in connection with the preparation and reading of papers on questions of " discipline." On 25th March, 1678, he and two other Friends were deputed to draw up a paper with a view to preventing the " Inconveniency and Greife " caused by " some young people amongst us in their entangling their affections each to other in relation to marriage before they haue acquainted their relations therewith." On the 6th May following

12 AN OLD-TIME QUAKER STENOGRAPHER

A paper of Advice to the youth of friends in this Citty & others concerned, in relation to marriage, was brought in & being to the Likeing of the meeting is desired that it may be subscribed by Tho: Gouldney Charles Harford Charles Jones W^m fford Lawrence steele & Tho: Callow-hill on the behalfe of this meeting who are also desired to procure the same printed for the more convenient spreading thereof & y^e friends of this meeting will be at charge to take of 500 Copies.

Accordingly, there was issued a large quarto sheet, printed on one side only, which begins :

Unto the Youth of our Friends (called Quakers) in the City of Bristol, and elsewhere, And others who may be concerned herein. *To be Read and Practised in the Fear of God, in which it was given forth.*

The rest of the sheet is occupied with words of counsel for the guidance of Quaker youth in matrimonial adventures, and across the foot is printed :

Given forth at our Mens-Meeting, in the City of <i>Bristol</i> , the sixth day of the third Moneth, 1678. And at their appointment signed	} by {	Laurence Steel, Thomas Callow- hill, Charles Jones,	Thomas Gould- ney, Charles Harford, William Forde.
----------------------------------------------------------------------------------------------------------------------------------------------------	--------	--------------------------------------------------------------	-------------------------------------------------------------

There is a copy of this broadside in the Library of the Society of Friends, Friends House, Euston Road, London ; the original draft, bearing the signatures of forty-two local Friends, being preserved in a volume of MSS. belonging to the Bristol Monthly Meeting. On the 17th of the next month, the papers having been printed and 500 copies duly delivered, "Lawrence steele is desired to Read one in o^r publick meeting on first day," he and others being directed to "dispers as many as they may see meet to their Neighbouring friends and others."

Amid these many activities and the duties devolving upon him in connection with the meeting-house school, Steel had been applying his energies to the problem of simplifying the methods of stenography then in vogue and the preparation of a manual of the art embodying his ideas as to how it should be taught, with the result that in this same year appeared another work bearing the name of the Quaker schoolmaster, the title page of which announces :

Short Writing, Begun by Nature ; Completed by Art. Manifesting the Irregularity of placing the Artificial before the Natural or Symbolical Contractions ; And Proposing a Method more suited to Sense, and more

fully answering y^e Requisites of a Compleat Character, in the shortning both of Words and Sentences. Invented, Taught & Published with Plaine Directions Examples and a Specimen of the Writing By Laurence Steel. Sold in Bristoll by the Author, & also by Charles Allen,⁶ Bookseller in Broad-street of the same City; And in London by Benjamin Clark⁷ Stationer, in George Court, Lumbard Street. And others. Printed in the Yeare 1678.

This title is engraved within a border of elaborate architectural design, at the foot of which is the legend: "Joseph : Browne : Sculpsit "; and the same name appears on the last leaf, under "A brief specimen of the writing," contained in a circle of minute dimensions.⁸ In addition to the title-page and a page of introductory remarks, there are 19 duodecimo leaves, engraved on one side only, forming the text of the work, and each of these is divided into two columns, or "arches." J. H. Lewis described this book, in 1816, as being then extremely rare. "It is handsomely engraved, and presents in the neatness and distinctness of its execution, a striking and pleasing contrast to all preceding systems. This book," he adds, "is in every respect the most curious that can fall to the lot of a collector." The copy which Lewis possessed is in the Bodleian Library, Oxford: others are in the British Museum (with the autograph signature of Alex. Fraser, 1839); the Chetham Library, Manchester (formerly owned by John Harland); the Manchester Free Reference Library (Bailey collection); the Pepysian Library, Cambridge; the Earl of Crawford's

⁶ Charles Allen was the publisher of a little volume of "poems and songs," some of them rather free, printed at London in 1674 under the title *Bristol Drollery*; and a number of sermons by local divines were printed for and sold by him between 1676 and 1681.

⁷ Benjamin Clark—dubbed "thee-and-thou Clark" by John Dunton—was a printer and publisher of Friends' books from 1676 to 1682. A volume published by him in 1681 contains a list of "Books sold by Benjamin Clark, Bookseller in George-Yard in Lombard-street. . . . As likewise, Bibles . . . and School-books, and Stationary-ware, as Paper, Paper-books, several sorts of blanck Bonds, double or single, Letters of Attorney, and Copy-books of several sorts, and very good Ink, liquid or cake. Where you may have Books very well bound, and Money for old Books."

⁸ The only other known work of Joseph Browne's appears to be a portrait of Richard Collins, "Supervisor of the duty of Excise in Bristol, &c." forming the frontispiece to the latter's *Countrey Gaugers Vade Mecum*, London, 1677. This portrait is inscribed "Joseph Browne deli: et Sculp: 1676: in Tetbury." Tetbury is a small Cotswold town twenty miles north-east of Bristol.

Library at Haigh Hall, Wigan; and the writer's own collection. The two last mentioned are incomplete.

A later edition, of which the only known copy is in the Washington Library of Congress, was "printed and sold by T. Sowle, in White-hart court, Gracious Street."

In an "Explanation of the Title and Method" Steel remarks:

The Common Methods teach to write first by the Letters and Vowels Places, This is Irregular for the Reasons premised in the Four first Arches of the Book, and is apparently prejudicial to the Learners progress by disaffecting him at the first Entrance with the longest way of Writing, whereas he should haue that to begin with which might take with his sense, and encourage him with alacrity to proceed. The onely way I Know of to effect this, is, First to instruct the Learner in the ready expressing of Words by their Natural and Proper Emblems, which ought to be ranked Alphabetically, and the Character for each letter prefixed. This is the Method that I have taken to Initiate and fasten Beginners.

In this profession of faith Steel wanders far indeed from the path of stenographic orthodoxy, and in subordinating a regular alphabet of consonants and a method of vowel indication to a more or less arbitrary symbolism he committed an error of judgment fatal to the success of his system in point of practical utility. He furnishes some curious examples of his "emblems" and continues:

By this Method those y^t have learnt other Hands may greatly improve themselves. In short, The Book contains Three Parts, of which the Emblems are the First, The Second shews how words not Expressible by Emblems, may be Regularly and Concisely written. The Third teacheth a new Invention for the more effectual Contracting of Sentences like Words, In all which I have aimed at Brevity, Perspicuity, and relief to the memory by affecting the Sense and Reason. These Three Parts are included in 36 Columns in the Arches and Heads of which are Observations for the Learner first to peruse, and then to get the Characters in the order they are placed till the whole be finished. It may be dispatched in about a weeks time, but must afterwards be improved by daily and constant writing. The Psalmes of the Bible are fit to begin with. And in the writing let the letters be kept fair and distinct, and no long hand mingled with it. If any desire to be instructed in this Art, or to haue further direction in it, they may hear of me at the Widdow Heli's upon the Wair in Bristol.⁹

⁹ "Widdow Heli" is perhaps the Joan Hiley, Haly, Hely or Ely—the name is found with considerable variety of spelling—of Bristol, who was imprisoned in that city in February, 1681/2 (*Whiting's Persecution Expos'd*, p. 60). She was one of the ninety-four Friends who subscribed the wedding certificate of George Fox and Margaret Fell, and there is a

One expressive symbol by which the followers of George Fox were denoted in some popular shorthand treatises of the time—a *q* with a tremulous appendage—finds no place in Steel's list of emblems ; but with ready resourcefulness he has transferred the quivering tail to *d* and made it do duty for "drunkard" !

The worthy Quaker would doubtless have proceeded to develop the system further had not the course of events in the next few years forced him to give all his attention to matters of graver import. His friend John Whiting tells us that "he had many Meetings in my house at Naylsey, after I was a Prisoner [in 1679], and came once to Ivelchester with Samuel Jennings, to visit us, when I was carried thither" [in 1680]. The minutes of the Morning Meeting of London Friends held on the 22nd August, 1681, show that Steel was contemplating another publication about this time :

At a 2^d dayes Morning Meeting y^e 22th of y^e 6th m^o 1681 Lawrence Steel's book Entituled (Esau supplanted) was this Day Read And friends have some strait upon their Spirits at present, as to the Printing of it till L S be writt too about it, to know whether It hath been fully dealt with in the Case he Mentions before a Meeting ; Or in y^e presence of ffriends, as to know before them Whether he would acknowledge his Weaknes as to his sudden leaving the Meeting at frinsaw [*i.e.*, Frenchay ?].

And friends think it best for L: Steele to Enquire yet of J. Story, whether he be yet Convinced & will Acknowledge his Weaknes, in so sudenly departing from the s^d Meeting at frinsaw.

The book here referred to was apparently intended by Steel as a contribution to a bitter intestine controversy which was then agitating the Friends, and which centred round the names of John Story and John Wilkinson. These two Quakers were the leaders of a determined opposition to George Fox and his more prominent colleagues upon certain questions of Church government and discipline, which developed into a schism of some magnitude. They secured a number of adherents in the West of England, separatist congregations being formed in Bristol and other places. William Rogers, a Bristol merchant, used his position as one of the trustees of the meeting house to exclude Fox's followers

record of a letter to her from Fox in 1678. She died in 1687. "The Weir," now greatly modernized, stood on the north bank of the Frome, and it was at this spot that poor women washed their clothes. Later it was divided into "Broad Weir" and "Narrow Weir," of which the former name alone survives.

for five years. As many as a hundred pamphlets were issued from the press in connection with this controversy, but it is probable that Steel's *Esau Supplanted* remained unpublished, for, in a letter addressed to George Fox later in the same year (1681), he asked that the MS. might be returned to him. This letter, the original of which is preserved in the Friends' Library in London, is here printed at length as a characteristic Quaker document of the period :

Dear G.F.

With dear Love to thee, as also the Love of faithfull friends, as Charles Marshal who is here, R.S.¹⁰ R.V.,¹¹ C.J.,¹² C.H.¹³ & their wives. These lines are sent to thee with the inclosed to answer the importunate pressing desire of an honest tender hearted yet weak woman, as to y^e tenderness of whose spirit, & good conversation, we are well satisfied, though we could not close wth y^e paper now sent as it is worded, or feel that thorow open guidance of the truth, so that we were unwilling to have it communicated any further, but rather advised to wait in y^e motion of life, that it might bring forth what it moved for wth more clearnes & [soundnes ?] yet nothing will satisfy but she is in danger of running [into ?] an extremity of confusion & distraction if we did not hasten it away to thee, neither would she admit of that alteration or amendment of y^e words as we could desire so y^t I saw no way but to intimate my intention of sending it, upon w^{ch} she hath had as she saith ease & satisfaction in her mind, so she leaves it to thee having a tender respect for thee that thou maist weigh & feel y^e thing & order it as thou seest meet.

Friends here & in wiltshire are generally well and peacable, but here is so much filth & dirt & an ill savour doth rise up in this city through y^e loosnes & unfaithfulnes of many of Professours of truth that doth load and grieve the hearts of y^e upright, so y^e is to be feared when all is sifted y^e upright & sincere botomed will come into a narrow compasse. We see to our grief the fruit of y^e long indulged loose libertine spirit, which gods people will never have that ease & opennes in their spirits till it be removed. Bristol is like to be a place eminent for persecution w^{ch} ripens more & more; though we are little troubled with any oppositions or clashings in our meetings.

I would willingly hear from thee concerning J.S.¹⁴ letter w^{ch} he sent me & since Friends think fit to reserve the printing of what I sent up to them for a more convenient season, I desire that it might be sent to me. John Bringhurst¹⁵ ye Printer may send it among Friends Books to R.S.¹⁰ So wth dear Love being unfit to write by reason of pain & weaknes in my head

I am Thy Loving Friend L.S.

¹⁰ Richard Snead.

¹¹ Richard Vickris.

¹² Charles Jones.

¹³ Charles Harford.

¹⁴ John Story.

¹⁵ John Bringhurst was a printer and publisher of Friends' books from 1681 to 1685. He resided first at the sign of The Book, in Gracechurch Street, but in 1683 he removed to The Book and Three Black-Birds,

The back of the letter bears the direction : " These To be left wth Benjamin Antrobus¹⁶ at y^e plow & harrow in Cheapside : or at william Meads¹⁶ in Fenchurch Street For G. F. London " ; and it is endorsed in Fox's own handwriting : " larence Steel of bristo with aleter to the king 1681."

This epistle, written in a remarkably clear and legible hand, evidently accompanied a paper submitted by the Bristol Friends for Fox's approval. Steel's prediction that Bristol would become notorious for persecution was not long awaiting fulfilment, for in that very year (1681), and for some years to come, the dissenters of that city—and more especially the Quakers—were assailed with vindictive violence, the ringleaders in most of the outrages being John Knight, sheriff, Ralph Oliffe, alderman, and John Helliard, attorney and town clerk. A minute of the Men's Meeting held on 12th December, 1681, shows that the Friends were already alive to the need for taking precautions against attack :

It is the desire of this meeting that the little dore belonging to the meeting house be not bolted but kept only under latch untill the 2^d houre in the afternoon that soe friends may not be hindred from coming in that way vntill the second houre then to be lockt.

Lawrence steel hath undertaken by some one of the famely belonging to the house to pforme it viz to set by the dore from the first houre to latch it if left open vntill the 2^d houre and to Attend also after the 2^d houre with the Key keeping it lockt, to lett out only those who may haue occation to goe forth who shall not pmitt any of the Rude boys to goe Rambling.

But their enemies were not to be thwarted by so simple an expedient, and only two days later, on the afternoon of 14th December, Helliard the attorney, three members of "y^e Artilery Company of Militia officers," a number of constables, and "a large train of Rabble & rude Boyes, most of y^m known to be y^e Scum and Rascality of y^e Town," came to the meeting-room on the pretext of levying a

in Leaden-Hall-Mutton-Market, between The Black-Bull and Colchester-Arms, "where any person may be supplied with Printing, books and paper as formerly." Bringhurst suffered imprisonment and the pillory for printing George Fox's *Primer* in 1684, after which he is said to have fled to Holland.

¹⁶ Benjamin Antrobus and William Meade were London linen-drappers and well-known Friends, the latter sharing with William Penn the honours of the famous trial at the Old Bailey in August, 1670.

distress of £5 "for not sending a Souldier to muster." This sum they demanded of Laurence Steel, "who dwelt in a Tenement over y^e Meeting room," and as he did not immediately comply, the seats and forms were seized, galleries torn down, windows smashed, and the place rifled "wth great violence, the Rabble carrying away much of y^e Spoil."

An appeal to the mayor brought only a temporary cessation of the attack, for the mob returned and not only rifled the meeting-room a second time, but "also went upstairs to y^e tenement of Elizabeth Bathoe & Laur Steel, and there began spoil also by throwing down a b[e]d & some other household goods into y^e Meeting room," altogether doing wanton damage to the value of £30, which represented a good deal more at that time than now. On subsequent occasions the meeting-room and tenement were again plundered, the school benches and forms, chairs, and "a Table of y^e School-room" being thrown downstairs by the infuriated mob.

Some illuminating details of these unprovoked assaults are to be found in a little pamphlet entitled *The Distressed Case Of the People called Quakers in the City of Bristol*; and further particulars are supplied by a contemporary MS. belonging to the Bristol Friends' Meeting, in the form of a statement drawn up by the sufferers for submission to the King and Council, imploring "some Ease and Relief towards us his well meaning and peaceable Subjects."

From this time forward the Bristol Quakers were the victims of continual persecution. Their meetings were brutally disturbed, their property damaged, and heavy fines imposed, many families being utterly ruined in consequence. They were crowded into prisons until there was no more room to receive them, and at length, remonstrances proving of no avail, Laurence Steel and Charles Jones, jun., travelled to London with the express purpose of interviewing the King and laying before him their grievances. In the metropolis they were joined by another Friend, George Whitehead,¹⁷

¹⁷ Whitehead was one of the most prominent of the early Quaker leaders, and it is interesting to know that his wife (*née* Anne Downer) was an accomplished stenographer. Writing of his imprisonment in Launceston Gaol in 1656, George Fox notes in his journal: "Wee sent for a younge woman one Anne Downer from London y^t coulede write caracters to gett & dresse our meate & shee was very serviceable to us." This bald and breathless sentence was punctuated and slightly expanded

who has left an account of the episode in his *Christian Progress* :

Being willing to assist them what I could in Sollicitation, as I was deeply and compassionately affected toward our said Friends, when I understood their extream suffering Condition, I acquainted some of the Lords of the Privy Council, as *Prince Rupert*, the *Lord President*, and *Lord Chancellor*, with the case ; and desired we might be heard before the King and Council the following Council-Day, which was granted us ; *Prince Rupert* and the *Lord President* appeared most compassionate and tender toward our suffering Friends, when they understood the Extremity of their Sufferings, and the *Lord Chancellor* moderate ; so that he granted beforehand that we might be heard before the King and Council, which I greatly desired.

Accordingly, on the next Council Day, 17th February, 1681/2, the three Friends were admitted to the royal presence. " Some Question arising about taking off their *Hats*, the Clerk of the Council, *i.e.*, Sir Thomas Doleman, came to the door to take them off, but was forbidden, 'twas said by the King, so they were concluded to come in before the King and Council with their *Hats on*, which they did accordingly." Whitehead was the chief spokesman on behalf of the oppressed Quakers, but Steel gave his testimony as an eyewitness of the insults offered to and the cruel wrongs inflicted upon himself and his comrades in Bristol ; and laid upon the Council table a detailed statement of their case.

We complain [he said boldly to Charles and his ministers] of the Havock and Spoil made upon the Freehold and Tenement, and breaking open Closets, Boxes, etc. . . . We complain of the rude Multitudes haling and tearing Women's Cloaths, and offering shameful Incivilities to them ; also their pulling an innocent Man's Coat off his Back, and taking Money out of his Pocket.

by Thomas Ellwood, the first editor of the journal in 1694, who states (doubtless from personal knowledge) that Anne Downer " could write and take things well in short-hand." The daughter of an Oxfordshire vicar, she was the first woman Quaker to preach publicly in London, and in this connection it is odd to find Quaker preachers of the softer sex singled out as exceptionally rapid speakers in a shorthand treatise of the time.

" The fluentst sermons word for word wee Reach
Though utter'd faster than shee Quakers preach,"

exclaims one of the polished rhymsters whose verses adorn Nathaniel Stringer's *Rich Redivivus or Mr Jeremiah Richs Short-hand Improved*, first published about 1677. Hen. Care, the writer of these lines, may probably be identified with the journalist of that name of whom Anthony Wood—who calls him " a snivelling fellow "—gives some account.

But Whitehead adds: "Of this, though he had more to speak, they seemed not willing to hear it."

For three quarters of an hour these three indomitable men stood and pleaded before the King and Council, with their hats on their heads, and it is said that Charles appeared somewhat affected by what he heard.¹⁸ At the same time a statement was handed in to the Council headed "A Brief Abstract of the suffering Case & Humble Request of the afflicted people called Quakers in the city of Bristoll," signed by Whitehead, Steel and Jones, the two latter subscribing themselves "Citizens and Inhabitants of Bristoll, who are come on purpose to seek Relief in the Case."

As a result of this petition, an order was granted on 15th March, 1681/2, signed on behalf of the Privy Council by Sir Thomas Dolman, directing the magistrates of Bristol to inquire into and redress the "Streightness and Noysomness of the Prison of Newgate," of which complaint had been made. On the following day this order was despatched to Bristol Friends with a covering letter from the three suppliants, and four days later the mayor and aldermen of the the city directed "that Bridewell be added and made a Goale to accommodate such Prisoners as are supernumary, and can't be conveniently kept in the said Goale of Newgate."

The effect of this order, however, was very partial and transient. However well disposed he may have been towards his Quaker subjects, the "merry monarch" was far too indolent and *sans souci* to pay more than passing heed to their appeals for redress. Some of the incidents that followed are vividly described by the pseudonymous writer of a tract entitled *More Sad and Lamentable News From Bristol, In a Sober letter from a Gentleman of that City to his friend in London*, "London, Printed for John Moderation," which is dated from "Bristoll the 19th of April, 1682." He declares that the meetings of all the dissenters "continue to be disturbed with equal vigour as formerly," and that the Quakers were forcibly kept out of their meeting-house, holding their meetings in the court adjoining. He relates how, on the previous day, a number of constables, accompanied by several fiddlers and a drummer, well supplied with food and liquor, had taken possession of the meeting-room and, having freely imbibed there, "went upstairs to the

¹⁸ *Christian Progress of* . . . *George Whitehead* (1725), pp. 504-513.

tenement of a late Widdow, and there at the top of the House they sung, made *Huzza's*, and Revelled till about three in the Afternoon." He further describes a raid on the house of a Friend "against whom these Blades have an Inveterate spleen, in that he was one that went to *White-Hall* to complain of their Illegal proceedings, this they manifest by enquiring every Meeting day after him, and menacing how they would manage him for his Petitioning."

The object of these vindictive demonstrations appears to have been Charles Jones, jun.; but there can be no doubt that Laurence Steel also was singled out as one to be molested whenever opportunity offered, on account of the active part he had taken in seeking redress at the hands of the King, and his sufferings were soon to reach a climax.

On September 18th, 1682, Steel was himself made a prisoner in Newgate, Bristol, "for meeting," and in a list drawn up in the following November his name occurs as a prisoner in the "Chapell Chamber" there, with twelve other Friends, one of them a boy of fifteen.¹⁹ Towards the close of 1683 he was again imprisoned under the Conventicle Act, for six months, and was exposed to the most barbarous treatment at the hands of the gaoler, Isaac Dennis. The details of the sufferings of Friends imprisoned at Bristol are so voluminous that one account alone extends to fourteen folio pages, and a number of pamphlets were issued by the Quakers themselves in which their grievances are set out at length. One of these is entitled :

A Narrative of the Cruelties & Abuse Acted by Isaac Dennis Keeper, His Wife and Servants, In the Prison of *Newgate*, in the City of Bristol : Upon the People of the Lord in Scorn called *Quakers*, who were there Committed for the Exercise of their Consciences towards God. With an Account of the Eminent Judgments of God upon Him, and his End. Published for a Warning to others, by some of those people who were Sufferers under him.

On the last page this little *brochure* is stated to be "Published by the Sufferers themselves, from Newgate Prison in Bristol, the 6th of the 12th Moneth [*i.e.*, February], 1683/4." Some of the statements in the pamphlet are attested by Steel, amongst others, and the following will serve as a specimen of their tenour :

¹⁹ Joseph Besse's *Collection of the Sufferings of the People called Quakers* (1753), vol. i. pp. 66, 67.

22 AN OLD-TIME QUAKER STENOGRAPHER

The 23th Instant [January, 1682 /3], *Margaret*, the Wife of *Jo. Heale*, being taken very Sick to the 26th, and then being near departing out of this Life, *Lawrence Steel* and *Paul Moon* desired to go and visit her before she dyed, she being a Prisoner in the same Prison with them, but was denied by the Tapster, he saying, *That his Master Isaac Dennis would not give leave* ; this piece of Cruelty we think cannot be parallel'd in this Age, that Friends and near Acquaintance should be denied to see each other before they dye, especially being Fellow-Prisoners. Witness, *L. Steel, P. Moon, J. Cowling, M. Jones, R. Parker.*

Margaret Heal succumbed two days later, and John Whiting, who frequently visited the prison, relates that four others—two men and two women—died for want of air and room.

When Steel was released from his six months' confinement it was with a constitution, which had never been strong, greatly weakened and impaired. He was no longer able to attend the meetings of Friends, but grew gradually weaker, and soon after his liberation from gaol he died, a martyr for his faith, at the early age of forty. John Whiting has left on record, in his *Persecution Expos'd*, some interesting personal details relating to the Quaker-stenographer :

About this time [1684], our dear Friend Lawrence Steel, of Bristol, died, though not in Prison ; yet not long after he was released. In a Sence of the Loss of whom (being one I dearly loved, and was well acquainted with) I writ a few Lines as a Testimony concerning him, which I shall now somewhat enlarge (for the Respect I had to him) chiefly out of his own Account.

He proceeds to recount some of the particulars of Steel's career set out in the foregoing pages, and concludes :

He was a comely Person, but pale Complexioned, being inclined to a Dropsie, and infirm as to his Health, which no doubt was heightned, and his Health impaired by his close Confinement in *Newgate* ; and did not live long after his Releasement (at the End of six Months) but died of a Diabetis, about the tenth (being buried the 12th) of the eighth Month [*i.e.*, October], 1684, laying down his Head in Peace with the Lord.

He was a Man of grave solid serious Deportment ; of a sweet even Temper and Disposition ; of a sedate retired Life ; and very Exemplary in his Conversation, in which he walked as a Stranger and Pilgrim on Earth, but hath finished his Course, and kept the Faith, and receiv'd the Crown of Life ; and hath left a good Savour behind him ; of whose Sincerity and Integrity to God and his Truth, I could write much, but his innocent life and Testimony, is the best Memorial of him, and his Memory is blessed.

That Laurence Steel was not without means is clear from the fact that he left £120—no inconsiderable sum in those days—to be disbursed among the Quaker poor and Quaker prisoners of Bristol. This bequest is recorded in the minutes of the Bristol Monthly Meeting, 1684, in the following terms :

I give and bequeath to my loving friends, Charles Harford, Richard Snead, John Love, and Thomas Callowhill, the sume of One hundred and twenty pounds, to be by them layd out in the purchase of land or else by way of loan ; and the improvement or increase either was made of the 120^{lb} to be payd to the use of such poore of the people called Quakers in the Citty of Bristoll ; and my will is that the moiety or halfe part of the income or increase of the said 120^{lb} be divided amongst the prisoners of the said people, if there shall be any, at the discretion of my well respected friends above named, the said Charles Harford, Richard Snead, John Love, and Thomas Callowhill ; and the other moiety or halfe p^t of the p^rfit or yearly income of the said 120^{lb} to be dellivered into the Weomen's Meeting of the said people called Quakers, to be distributed to such as shall be judged most indigent, especially such as are disabled by sickness and weakness from the reliefe of them selves and poore famelys ; as to the disposal of the last moiety, my will is that Hannah Jordan, Bridget Snead, Elizabeth Dowell, and Hannah Callowhill be joynt overseers with the said Ch. Harford, Rich. Snead, Jno. Love, and Thomas Callowhill—as to the performance of this my said Guift. And my will is in case there be noe prissoners on the truth's account of the said people in the said City of Bristoll, then the said first moiety be distributed amongst such nessessitiary friends of the said Citty as shall be judged most meet by my said friends, Charles Harford, &c, or such as they shall successively committ the care of this my Guift unto, and none others.

The money was first lent out at interest in 1685, and afterwards invested in the building of the Friends' Workhouse, erected in 1698, on which it was secured by way of mortgage with other legacies by deed poll dated 25th September, 1701. Steel is said to have made his will whilst in gaol, but no authority is cited for the statement. He was succeeded at the school in the Friars, about 1690, by Patrick Logan, who was recommended by Paul Moon as "a good scholler & an apt schoolmaster to Instruct Youth in Latten, &c."

WILLIAM J. CARLTON.

5 *Chemin des Colombettes*,
Petit-Saconnex, Geneva.

The Brewin Brothers of Cirencester

By the kind assistance of Mr. Harold Tempest, Librarian of the Bingham Public Library, of Cirencester, the following article has been traced to the issue of the *Wilts and Gloucestershire Standard*, of 14 May, 1921. It was written by "Rambler" (Mr. W. Scotford Harmer). It recalls in a familiar manner the memory of three interesting characters.

THE brothers Brewin differed widely in their views and opinions, but they were alike in their desire and endeavour to promote the well-being of those among whom they lived. *Robert* was a staunch Conservative in politics—he subscribed liberally to the party funds, and though he took no active part in public affairs, yet when the Ballot Act abolished the hustings elections, his name usually appeared on the nomination paper of the candidate. Further, he was a believer in and a follower of the comfortable and comforting apostolic advice which counsels the taking of "a little wine for the stomach's sake." *Thomas*, on the other hand, was an outspoken and uncompromising Liberal, who would in plain and direct language enforce the claims of the man of his choice from the hustings on nomination day, and he was an ardent teetotaller and temperance reformer. *William*, perhaps, came between the two, for he was a man of quiet and retiring habits and what his views were on political and social questions has not been handed down.

ROBERT BREWIN, 1805-1889

MR. ROBERT BREWIN was a man of means who carried on business probably from a liking for old associations. He was a coal merchant and his counting house was at the back of his private residence, what is now called Querns-lane House. He carried on the trade up to quite late in life, when he devoted himself to what was the chief occupation of his declining years, the prevention of cruelty to, and the promotion of the humane treatment of animals. This was an object he pursued with untiring generosity, and enthusiasm. For some reason or other he was not enamoured of the Royal Society for the Prevention of Cruelty to Animals, so he started an independent association for operation in the

portions of Wilts. and Gloucester around Cirencester and appointed an inspector whom he induced the Courts of Quarter Sessions of the two counties to have sworn as a police constable. For many years he bore the expense of this admirable work practically unaided and by his will provided for its continuance so that the present Cirencester Independent Association for the Prevention of Cruelty to Animals, together with the drinking troughs at various places in the town, is a monument to his practical benevolence.

By the way, there is one sphere of the considerate treatment of animals to which Mr. Robert Brewin devoted much earnest attention which now seems to have become obsolete—the exposure of shorn sheep. Sheep jackets were devised and Mr. Brewin used to provide, at cost price, a woollen jacket of undoubted warmth.

Mr. Robert Brewin might frequently be seen engaged in his counting-house, though more often he was to be found in his own cosy and comfortable room, whence he seldom stirred in wintry weather, for he was not of robust health. Customers who repaired to the counting-house were proffered a jug of ale as a refresher, while business visitors to the private room found themselves invited to a glass of sherry by Mrs. Brewin, a delightfully comely old lady, diminutive but plump, and the very embodiment of goodness, good nature and good temper. Her husband, a sparely built man, rather above middle height, having a slight stoop, usually dressed in garments of pepper and salt mixture, and one of his peculiarities was to have his coats cut in the old-fashioned pigeon-tail style. His thickly-growing iron-grey hair was cut short and stood up in bristles all over his head. His eyes were keen and kindly—a plain index of his shrewd and sympathetic character.

When Mr. and Mrs. Brewin took the air, they usually drove abroad in a low pony carriage accompanied by a comfortable-looking man-servant, who sat in the dickey, the picture of prosperous content. Mrs. Brewin drove—or rather held the reins, for the ponies were allowed to go their own pace.

THOMAS BREWIN, 1809-1878

MR. THOMAS BREWIN'S horsemanship was of a different and more independent type. Of tall and singularly spare—

not to say lank—figure, he was a man of much more active habits than his brother, and was to be seen daily walking in the streets of the town, interesting himself in current events and conferring with his friends on public questions. He used to vary walking with horse-exercise—that is to say, he used to ride a small pony, and as he shared Mr. Robert's views on the treatment of animals, the pony never went beyond a walking pace. A trot or a canter might have been disastrous, though, to be sure, the pony's legs were so short and its rider's legs were so long that Mr. Brewin could practically touch the ground on both sides.

As I have said, Mr. Thomas Brewin was an ardent teetotaller and temperance reformer, but for all his ascetic appearance he had a shrewd sense of humour. He had a great admiration for the game of skittles—an admiration not at all derived from personal experience. As he walked along Lewis Lane, which led to his own and his brothers' residences, he often heard cheering and shouts of laughter, emanating from the skittle alley of the Bull Inn, and used to say that, judged by the amount of enjoyment that it appeared to provide for its participants, he should think skittles was the most fascinating game ever invented, and he greatly regretted that it appeared to be inextricably mixed up with drink.

WILLIAM BREWIN, 1813-1882

MR. WILLIAM BREWIN, who owned and occupied the pleasant residence called "Birchfield" from 1881[?], the date of the death of his brother Thomas, having previously resided in Chesterton Terrace, was a man whose opinions and convictions were his own concern, though no doubt they were firmly held. His chief claim to distinction lay in the fact that in early life he was something of a traveller. I believe he was, in fact, a member of one or two of those foreign missions of benevolence and philanthropy which it has been the glory of the Friends to institute for the benefit of suffering humanity at various stages of the world's troubles. When he came back, his stay-at-home friends naturally thought his travels were something of an achievement and they desired that he should describe what he had seen for the benefit of his Ciceter neighbours. Accordingly a lecture was arranged, when Mr. Brewin gave a faithful account of his not very

exciting experiences. An interesting feature of the lecture was the fact that it evidently had been carefully rehearsed in the family circle that the other members of the family were even more familiar with the text than the author himself, for every now and then the lecturer would accidentally miss some point or incident, when Mr. Thomas Brewin would interpose: "Brother William, thee has forgotten something. When thee was at So-and-so, such-and-such a thing happened," or "Brother William, thee has left out thy visit to So-and-So." Whereupon the lecturer would suavely reply: "I thank thee, brother Thomas," and proceed to rectify the omission indicated.

Each brother married but there were no descendants.

An Early Marriage Certificate, 1675

Richard Scorier of Southwarke in the County of Surrey Schoolmaster the 23th day of y^e 10th month in y^e yeare 1675 in an Assembly of y^e People of God called Quakers at their meeting place at Horslydowne in y^e County of Surrey did Sollomnly in y^e feare of God take Frances ffrith of y^e same place Widdow to be his wife and She the Said ffrances ffrith did then and there in like manner take y^e said Richard Scorier to be her husband each of y^m promising [&c] in y^e Presence of

Mathew Scorier
William ffrith
Ellis Hookes
Thomas Padley
Gilbert Hutton
Anthony Tomkins
Jewell Guy
John Baker
Joseph Swallow
Joshua Sparrow
Robert Pate
John Deeble
James Craven
John Dodson
Henry Jefferson
Jasper Robins
John Dowden
John Clarke
John ffeild

Jone ffallee
Eve Panley
Ellen Panley
Mary Hawley
Mary ffrith
Elizabeth Whatley
Sarah Millman
Anne Hutson
Ellina Packer
Anne Welsh

Taken from the Minutes of Southwark M.M. vol. i. In D.

Gleanings from Some Old Account Books¹

STATEMENTS of accounts are, not without reason, generally considered somewhat dry reading ; but in looking through the various records of money transactions preserved in the old minute books of Friends in the South of Scotland, it seemed to me that some of the items were worth noting.

Until 1729 the great majority of the money transactions recorded in the minutes of Edinburgh Monthly and Quarterly Meeting are in *Scots* money, though now and then, even in very early times, the sums entered are stated to be "Sterling" or "in English money." In the West of Scotland as late as 1750, the reckoning was still "in Scots money." The difference between the two denominations was serious, for though in each, twenty shillings nominally made a pound, the shilling Scots was only worth *one penny* sterling.

One of the minutes of the very first General Meeting of Friends in the South of Scotland, Fourth Month, 1669, recommends to the Monthly and Quarterly Meetings "to fall upon some way of collections y^t y^r may be astock for swplyeing the poore among freinds." We first hear of "the box" towards the end of 1674. It was perhaps the same receptacle as "the chist that keeps the wrytes," of which three Friends, representing respectively the Monthly and Quarterly Meetings of Edinburgh and the General Meeting, each had a key. Authority was given to the said Friends to "take up" any Meeting money or collections and "pwt it into the box." They are to have "a book qⁱⁿ to jnsert in good order" all monies received and disbursed. At a later date it was minuted that in case more money be required than they have in hand, the three Friends are to advance it from their private funds "q^{ch} is againe to be rebursed wnto them" at the next monthly meeting. "At present," adds the minute, "there is nothing in the box."

¹ Previous articles on Scottish Quakerism, written by our late friend and fellow-worker, William Frederick Miller (1834-1918), appeared in vols. i. ii. iv.-viii. x.-xiv.

In the Eleventh Month, 1674, we find the following entry :

The which day the box was opened by Jeames Browne Richard Rae and dauid falconar in which there was found threttie seven pound six pence taiken out for the use of the buriall ground. Whereof eight pound was to compleat Jeames Naismith his monie for the prise of the buriall ground ; tuentie nine pound was giuen to dauid falconar to clear charges about s^d buriall ground.

Some months later, £32. Scots was paid out " for bulding ane door to the buriall ground," etc. And about the same time a spade, a shovel and a mattock were provided. " The spad cost 15/-, the shouell 13/4, The Mattock 27/- in [all] 55/4."

We hear of the box as late as Ninth Month, 1719, when it is recorded that " The Collection of y^e Box was 26^{lb} 8^{sh} Scotts which W^m Miller has got into his Custody becaus y^e Box would not Lock."

In 1689 mention is made for the first time of " a women's box." The notice occurs in some fragmentary minutes of " y^e Weemen's qvrterly Meeting at Edinburgh" [1688-1694], and in Tenth Month, 1702, it is alluded to in the minutes of the Men's Quarterly Meeting, nine pounds Scots having been given out of it to Widow Hopkirk " and Elizabeth Gibson has given further to W^m Miller out of the women's box £4. 9. Scots which was put into the men's box," and the reason that " the weadow got nin pounds [was] she wanting cloaths and other nesisars."

In 1676 there was a special collection " Gathered for the wse of the freinds jmprisoned at Aberdeen for the testimonie of the treweth." The money, amounting to " ane hwndereth and fiftie pownds Scots," was transmitted to Aberdeen Friends

by ane bill drawen wpon Alex^r patton collector of the pwbllick dwes of the shire of Ab^d the money being payed in be David falconer to Ro jannes clerk to the Lyones office² qo is the s^d Alex^r pattones correspondent here. The bill was not only for the above writ^d money collected by this Meeting, but was Likewayes for six pownds sent from freinds of the west, being in all eighteen pownd ten shill sterling.

There was, besides, a special collection for the purchase of a meetinghouse at Edinburgh, and the house having

² The Lyon Court, the Scottish equivalent to the English Herald's Court ; a very ancient institution presided over by " the Lord Lyon King-at-Arms," with his six Heralds and six pursuivants.

been bought, James Brown, tanner, a leading Friend of the Meeting, who seems to have occupied part of the premises, was, v. 1680,

called upon for the rent of that howse wpon q^{ch} the bwbllick money was Laid out and he is ordered to bring in the Accownt thereof to the nixt monthly meeting from the terme called whytswnday 1678 to the terme called whytswnday 1680.

Two months later we learn that the Meeting

doeth Appoynt James brown tanner to receave not only the howses rents bwt also to receive what other money shall be collected amongst owrselves or sent in from other meetings of freinds in this natione for the service of trweth, and to be Accowntable for the same wnto this monthly meeting . . freinds have ordered that a Litle paper book be bow^t qⁱⁿ both the yeirly rents of the howse & all other Acco^s of money, qⁱⁿ the monthly meeting is conscerned may be recorded.

In Seventh Month, 1682, Edinburgh Monthly Meeting sent two dollars for the relief of Thomas Dunlop, a poor weaver of Musselburgh, who, with his family, had been banished from the town by the magistrates on account of his adherence to the Quaker heresy. William Chambers, the historian, in commenting on the case, says: "This poor man, with his wife and family, was cast out and obliged to live in the fields, as no one would give him houseroom³." He was afterwards imprisoned by the implacable bailies.

By 1693 the care of "the box" at Edinburgh and its contents seems to have been confided to one Friend only, and in the Fourth Month of that year occurs the following minute:

Whereas friends taking into Consideration that it is too burdensome for on friend to continue longer than a year in the managment or oversight of the publick affairs belonging to this meetting therefor for the future it is thought Convenient that friends take that Charge by turns as shal be seen meet for a year only and W^m Sculler is apointed for this year and accordingly hes received the Key from John Hopkirke.

The "Litle paper book" has unfortunately not survived, but there are many notices of expenditure in the Monthly Meeting minutes. Thus, in First Month, 1694, "There was payed to John hopkirk for the reparation of the grave yard and garden the soume of eight lb. nin sh 10^d Scots." In Fifth Month, 1699, three pounds was sent to

³ See *The British Friend*, 1861. T. D. afterwards removed to near Edinburgh where he died 1699.

the meeting at Linlithgow to pay the rent of the meeting house there. Two months later ten pounds Scots was taken "out of the box for the payment of the kings stent," no doubt the tax on the meetinghouse at Edinburgh. In Seventh Month, 1700, two women Friends report that they have given Widow More £12 Scots and to Widow Hopkirk £4 and they are furer to be inguired after as they shall see need to suplee them as in the wisdom of God is thought fitt and are desired to inguire concerning the case of weadow fisher that no extremity of want may be seen.

To be Continued

Joseph Pease and the House of Commons

Extracted from *The Larchfield Diary*, written by Francis Mewburn.

" Feb. 1833

" I accompanied Mr. Pease, the Quaker member for South Durham, to London. I had previously studied the subject of his eligibility to sit in Parliament. To me personally it was a matter of great importance that he should be declared eligible by the House, because I had given a most positive opinion on the question.

" I was extremely struck with the ignorance which prevailed among members on the subject. Everybody seemed to wish that he might get in, but few knew the law. Lord Althorpe admitted his ignorance, but he patiently waded through the acts with Mr Pease, and at last his lordship became convinced that the law was in his favour. A question then arose, what course was he to adopt? After much discussion it was at length determined that a Select Committee should be appointed to investigate and report the law of the case. A very interesting report was presented by the Committee, and on the 14th February (Valentines Day) the House unanimously decided that Mr Pease was entitled to be admitted on his affirmation. This was a glorious triumph, for it was the last conquest of civil and religious liberty.

" The next day, Mr Hodgkin, a Quaker barrister, and myself, waited on the Speaker to settle the terms of Mr Pease's affirmation. I was much struck with the Speaker's ignorance of the law on the question; he seemed utterly surprised that Quakers should be indulged with a Law for themselves, and was ignorant of the benefits conferred upon that body from time to time by the Legislature. However, after a great deal of discussion Mr Speaker assented to the form of the affirmation to be made by Mr Pease, and the next day he was admitted a member."

Presentations in Episcopal Visitations 1662-1679

Continued from volume xviii, page 88

DURHAM

TEESDALE FROM THE ESTUARY TOWARDS THE SOURCE

STOCKTON-ON-TEES. 1662. Nov. 4. Gulielmū Jeckill & Mariā eius ux, Mareum Wapps—Quakers. 16 Martii. 1662 (1663) Excommunicate.

1665. Oct. 4. Mariā Wapps, Willmum Jeckill, Christopherū Crosby et Johem Ushaw—for Quakers, being formerly excoīcated.

LONG NEWTON. 1665. Oct. 4. Johem Jackson et Elizabethā eius ux—for quakers.

— Watson vid—for being interred in a Garden & dying excommunicate.

MIDDLETON ST. GEORGE (" Middleton George "). Annā ux Jacobi Husband—for a fanatic. ex.

SOCKBURN. 1662. Nov. 4. Geo. Wilkinson et Gulielmū Atkin—for each haveing a child unchristened. ex^d.

HURWORTH. 1665. Robertum Ainrew et eius ux, Thomam Pyburne et Elizabethā eius pretensam ux—for quakers.

Thomā Pyburne et Elizabethā Andrew—for being married after y^e quakers fashion.

DARLINGTON. 1662. Oct. 5. Michaellem Colling, Robertū Wilson, Lawrentiū Appleby, Robertū King, Cuthbertū Thompson¹, Thomā Crawforth, Gulielmū Hodgson, Thomā Hodgson, Francū Hodgson, Gulielmu Hodgson jun^r, Johem Robinson, Cuthbertum Robinson, Thomā Randall et Mariā eius ux et Rogerū Trotton—for Quakers & excoīcate persons.

Extracted by the late (Rev.) G. Lyon Turner

To be Continued

¹ In 1669 the Bishop reports: " Att Darlington. 20 persons that keepe ' Conventicles att the house of one Cuthbert Thompson.' "

The Life of Joseph Metford

1776-1863

By the kindness of Honora Elizabeth Thompson (Mrs. Charles Thompson), of Penhill Close, Cardiff, granddaughter of Joseph Metford, who has lent us the original of the Joseph Metford autobiography, we have been able to check extracts from a copy of the Life made some years ago at Devonshire House and to add a few paragraphs omitted from the copy. The Life has been written into the after portion of an account book of the firm of Metford & Clark beginning in 1804, and occupies 122 pages, the Continuation adding thirty pages to the book.

I WAS born at Glastonbury on the 19th of the 12th month, 1776. My father's name was William Metford; he married Mary Pike, daughter of John Pike, serge maker, of Taunton.¹ My parents resided in a small house near what goes by the name of the "lower church." My father was brought up to wool combing and stocking making; a great business at that time and for many years afterwards, in that part of Somersetshire; to this business was added a small general shop. My parents had five daughters before I came into the world; and one son (John) afterwards, who died in infancy, so that through life I have never had the help of a brother. My oldest sister, Jane, died before my remembrance; of the rest, Mary married Thomas Clark, of Grinton²; she left four children at the time of her death. Sarah married Isaac Parsons, of Publow, she died without issue³; Amy married William Stephens, of Bridport,⁴ she had a large family and died at Bridport in 1847. My youngest sister was never married and is still surviving.

An Exciseman, Matthew Jorling, was engaged to come to our house every day for two hours to instruct my two younger sisters and myself. . . . I was a little more than twelve years old when I was sent to Boarding School at Compton.⁵ . . .

Tho' little time was occupied in my Boarding School education, yet I have often thought that much of that little was sadly wasted; I do not remember any endeavours being used to give us a love for learning by showing us its

multiform uses in civil life ; and I cannot avoid thinking that with proper attention and inspection, much of the misery of my early School days would have been avoided.

When I was in my fifteenth year I went on trial as an apprentice to Thomas Melhuish, Draper and Grocer, of Taunton.⁶ My Master was a Minister in our Society, and was highly esteemed by my Parents, who thought that placing me in a " guarded situation " must necessarily be to my great advantage, it was not however a place altogether suited to my disposition, nor to my advantage as a Tradesman ; my Master and Mistress were old people and their habits and tempers not calculated to influence a mind so reserved as mine. My Mistress was by many years the oldest of the two, and she being little in the shop I had not much interference from her ; my master was a man of some learning and I believe a pretty good Latin scholar. His naturally reserved and morbid temperament very much limited his usefulness both to me and to others ; he was a slave to the *Pipe*, beginning in the morning as soon as he was down stairs, and continuing in the best Kitchen Fire-place a large portion of every day. He had been successful in his business but it was conducted with too stiff adherence to old systems to suit the changeable world we lived in. Under these circumstances I was, in a few months after leaving School, bound an Apprentice for 6 years.

[The visit of Thomas Mullett⁷ and his daughters gives him the opportunity of acquiring the first rudiments of culture, and at the same time strong Radical ideas.]

I was in quite early life enlisted in the cause of the people ; the dashing success of the French, in the overthrow of the tyranny of the Court, the Nobles, and the Clergy, gave me full scope for thought and argument. My Master and Mistress were unfortunately arranged on the other side, and I had some uphill work, in getting the few periodicals of the day and in getting time to read them. After England joined in the war against the French I procured by the aid of some of my revolutionary Friends a pretty regular sight of French newspapers ; these I read in my Chamber often till midnight, and thus gained more knowledge of the language than my School life had afforded me, and by tracing on the Map of Europe the progress of the French Army, I

subsequently knew more of the Geography of Europe than I had attained to by the "use of the Globes."

[Much follows descriptive of his "new political career."]

There was a niece of my mistress's in the shop ; and she was the main-stay of the business as far as the sale of Goods went ; her being some ten years older than I was became the person on whom I mostly relied for acquiring a knowledge of the "art and mystery" of Shopkeeping. . . . I was for a short time as bad here as I had been at School, till my Mother-sickness wore off a little.

I went regularly to Meetings from habit, and had no inclination to go to any other place of Worship but I seemed to be utterly unacquainted with the objects and satisfactions to be met with on the occasion of such Assemblings ; my first endeavour on taking my seat was to place my body in such a position as would enable me to sleep the most steadily, and the most secure from observation ; in this I succeeded wonderfully, and whilst I dozed away in this manner one half of the time, the other half was occupied in a variety of airy speculations, political or commercial, just as it happened to be uppermost ; many of these "Castles in the Air" remain imprinted in my memory, for I loved the delusions of my imagination, and perhaps the more strongly, from the often gloomy character of my home ; I suppose my Master was not aware of the wanderings of my mind, as I do not remember any conversation calculated to induce me to confide in him, whenever my mind suffered under conviction ; nor am I sensible that his ministry was often suitable to my condition,—on the contrary there were many circumstances which prejudiced me against him as a Spiritual Father, and possibly he was sensible of this.

[Much follows about his religious life.]

I trusted that a change in my dress would be of use to me in my spiritual progress, but I soon found it was no shield against the assaults of my soul's enemy—temptations did not cease but only took a different shape.

In the latter part of my apprenticeship my master was often absent for months together, on religious visits to the Midland and Northern Counties. I felt deeply the responsibility which fell on me on these occasions ; I was brought

more into communication with my mistress at such times ; she had all the incapacity to be expected from one 80 years old, and her bad temper was sometimes very hard to bear. . . .

There was an old branch of the Metford family settled at Taunton ; they or their ancestors came from Glastonbury ; there had been little or no recognition of relationship between my Parents and those whom I found at Taunton ; there were Joseph Metford, a retired Surgeon, and Hannah, his wife ; they were old folks and lived genteely at Flook House. There was also their son, William, and Elizabeth, his wife, and their very little daughter Elizabeth, afterwards Elizabeth Compton, of London.⁸ The old friends were kind in their way, and invited me to dine with them on a first day several times in the year. . . .

I believe both the old folks died before I left Taunton, and their son William also ; who was taken off rather suddenly in the vigour of life. Flook House then came into possession of another son of the old folks, Ellis Button Metford, a Physician whose son, the present William Metford, M.D., is now the occupant, he has left the Society of Friends, and his sisters also.

There was also an old Friend in our Meeting, Joseph Gifford,⁹ who sometimes invited me to visit him, these visits would have been insufferably dull but for the aid of books, of which he had a good many ; he and my Master and Mistress were scarcely on speaking terms ; many attempts were made by Friends to heal the breach, but it continued to the time of his death ; he had large property which was locked up in Chancery for 20 years, by which time many of the legatees were dead,—the cause of the delay arose from a multiplicity of Wills and Essays for Wills.

As I approached the last years of my apprenticeship, my Master gave signs of being desirous of quitting business, and said sufficiently plain, that I may be his successor if I would ; on consulting with my Parents, they could not allow the pleasant pictures they had formed of my succeeding them at Glastonbury, to be marred in this way, and the offer was declined. My Master had also expressed his desire to get out of business to George Clark, of Poole,¹⁰ who used sometimes to visit an Uncle he had at Taunton. George Clark had been a sea-faring man and had been engaged in the Newfoundland Trade, as Master of a vessell, a good

many voyages ; he was now thinking of quitting the sea and thought Taunton would be a comfortable Port as was natural enough for him, for he considered that my blooming cousin, who had so long been at the Helm of our shop, would make an excellent " First Mate " for him on his new cruise. My Master, it seemed, had other views, or at least other opinions ; and managed to raise such a storm that my Cousin refused the overture of marriage, and Captain Clark was forced to wait the turning of the tide ; this occurred in less than a year, when by the interference of Thomas Mullett, and perhaps other friends, my master consented to offer terms for giving up the house and the stock to George Clark, and my Cousin Jane having capitulated also, they were married some two or three months before my Apprenticeship expired, and I being thus set at liberty left for Glastonbury.

At the time when I came home to reside, there were six or seven families or Friends residing in Glastonbury, and a good many also at Street ; the meeting altogether was perhaps as large as Street meeting is now ; during my boyhood the meeting was held First day mornings at Street, and afternoons at Glaston ; by this time a new Meeting House was built at Glastonbury, and some changes as to *times* took place, indeed I believe that the afternoon meeting became a burden ; there is now no Friend living at Glaston, and the new Meeting House referred to has been sold ; my Parents and my Sister Parsons lie buried in the (then) new burying ground ; but my ancestors and relations farther back were buried in the old ground at the bottom of Benedict Street.

[He is now about twenty-one. He is made much of by the older Friends, and begins shop-keeping, but when he finds that his affairs are going pretty well, he does not trouble to push the business further, finding the whole occupation uncongenial. He becomes Clerk to the Monthly Meeting, and describes many of the people with whom he comes into contact.]

We were favoured more than many Meetings with a sound and living Ministry : the first to be named was Samuel Clothier Bryan¹¹ ; he was a man in very moderate circumstances and but little learning, but of strong and sound judgment and of so much independence of mind that I never knew him eat or drink in a Friend's house ; he was a

friend much valued by my parents, and a frequent visitor of them, and of others who were at any time prevented by illness from attending meetings ; he was an industrious man, and worked in his own garden assiduously, he told me once that he thought it was a scandal for a religious man to suffer weeds in his garden ; he always used to walk to and from meetings and tho' our Quarterly Meetings were often twenty-six miles distant, and our Monthly Meetings often eighteen miles, there were few more regular attenders then he was, even when his age exceeded eighty years ; his appearances in the Ministry were frequent ; yet I never heard him engaged in Vocal Prayer. Under the Pastoral care of this valued friend had grown up my Brother-in-law, Thos. Clark, then living at Greinton, and his brother Joseph Clark ; the last of them belonged to our Meeting, both of them were subsequently of essential service to me in my feeble attempts to "enter in at the strait gate." . . .

I believe that it was in the summer of 1798 that W^m Crotch,¹² a Minister from Needham in Suffolk, was at Glaston, in the course of his religious visit to the West of England ; we were strongly attracted to each other ; and in the spirit of Prophecy he communicated to me his belief that I should shortly receive a call to the ministry ; the communication startled me greatly, not so much from any particular dread of the engagement, but in a lively sense of my unfitness and unworthiness to be thus employed ; I felt like him who said "My Father's house is small in Manassah and I am the least in my Father's house."—I kept all these things in my heart often pondering on them ; coveting chiefly that I may be favoured with the clearness of vision to make me to discern the path of my duty. My brother T.C. and I accompanied our friend W.C. to Bath and Melksham ; at both of which places we fell in with W^m Savery from America¹³ and attended several of his public meetings ; a line of service for which W. Savery was peculiarly gifted.

In the late Autumn of this year, 1798, there came to Glaston in the course of their religious visit two friends from America, Hannah Barnard¹⁴ and Eliz. Coggeshal¹⁵ ; there was a novelty in the engagements and sentiments of these friends calculated to attract *young* minds ; mine had already drank deep into Republican views in general, and the natural equality of men in particular, and I enjoyed not

a little the war of words, in which H.B. was often engaged with the Patricians of the day ; I thought, and think that she had both reason and scripture on her side as long as she confined herself to the simple subject ; the natural rights and privileges of the whole family and the folly of those aristocratic distinctions which, as she said, required the Master to ride on *before* and the Servant to ride 20 yards *behind* ; when if they had ridden side by side, conversation profitable to *both* would probably have arisen ; I cannot enter in the contest in which H.B. was subsequently involved when her belief in Christian doctrine and the authenticity of the Old Testament scriptures became impugned ; I have often thought that she was driven by injudicious praise on the one hand, and by a too fiery zeal on the other, much beyond the limit which her sober judgment approved. These two friends after visiting our Quarterly went into Wales ; and not having a very suitable attendant they got into some difficulties which my brother T.C. being informed of he concluded to join them and render his aid in their dreary mid-winter travel in that Country where friends are "few and far between ;" he wrote some interesting descriptions of their travelling, fare and lodging.

[The next incidents in his life are illness from Typhus Fever, from which he nearly died, and a revolt against an oppressive system of service on what were called Juries of Servers. He found a way out of this with true Quaker ingenuity, by confronting the Court that summoned him with two Acts of Parliament, one of which entitled him not to take the Oath, and the other of which forbade him to serve on the Jury without taking the Oath. In this way he liberated the Quakers from giving up their time for a very onerous service, where they were subject to great official extortion, and exposed to much temptation in the Ale-houses, to which many of them seemed to succumb.]

[At the summer Quarterly Meeting of 1799 held at Glastonbury were present Mary Dudley¹⁶ and her daughter Elizabeth. They had a public meeting at Wells, "this being (I think) the first time that M.D. had been at Wells since she danced at the Assembly Rooms there." At a public meeting at Pensford Joseph Metford "was constrained to kneel down and in a manner which I fear was

scarcely intelligible poured out my soul in prayer to God." Anticipating a requirement of some vocal service he "went to meeting in a state of terror," but he "had peace" in the retrospect. His second public appearance was at a meeting held at Wells by Deborah Darby and Rebecca Young¹⁷.]

In the autumn of the year 1799 I received a letter from my friend W^m Crotch, informing me that he intended to visit the families of Friends in Devonshire and Southwark Monthly Meetings and proposing my attending him.

It was near to the end of the year when I set out with such a Certificate as the peculiarity of the case required, to meet my Friend W^m Crotch at Cirencester Quarterly Meeting, a friend from Bristol, who was going to attend the Quarterly Meeting at Cirencester kindly took me in tow; we left on a first-day morning and attending meeting at Sodbury, where I had something to express, which I believe was in the right line, and I felt a little encouraged; from Sodbury we rode to Isaac Sargant's¹⁸ at Grittleton, where we lodged, and rode next morning to Cirencester.—I found my dear Friend W^m Crotch at the house of his son-in-law Samuel Bowley,¹⁹ our meeting was a pleasant one; tho' I felt very much like a voyager in unexplored latitudes. The next day was the Quarterly Meeting, of which I remember but little more than that a cause of dissatisfaction existed between an individual²⁰ and one of our Monthly meetings; this occasioned a sitting of the Quarterly Meeting in the evening at which the matter was settled; the Individual however subsequently left our Society and became a follower of Joanna Southcott.

I think we staid at Cirencester the remainder of that week, in the course of which I formed an acquaintance with David Dent²¹ who had recently opened a Boarding School for Boys at Cirencester and which continued in good repute some years afterwards; D.D. was a young man about my own age, he was educated at Ackworth and continued there during his minority; he had been the attendant of W^m Crotch in many of his religious engagements, and I suppose ought to have accompanied him to America; but a sort of envy or jealousy on the part of some who should have known better prevented *this* union, and after W^m Crotch had himself declined to go to America from apprehending that the Will was accepted for the Deed, they judged it best to part

company. D.D. settled at Cirencester and I was about to supply his place.

It is however matter of History that some time after the concern to go to America revived in the mind of W^m Crotch and the Yearly Meeting gave him another certificate, and he went over without any Companion ; his labours in that land were not extensive, but subsequent accounts give the assurance that the extraordinary gift which had been so conspicuous in him, in this Country, was granted to him in that land, so that many were greatly astonished, and some bitterly offended at having their evil thoughts and actions brought to light by his means. A storm of persecution and detraction was raised which the sensitive mind and the extreme nervous susceptibility of my dear friend could not withstand *he died " suddenly "* at Philadelphia.

This digression from my narrative may be somewhat premature but the occasion of the separation of my friends W.C. and D.D. required some explanation ; and when once the Tale of sorrow was begun, it seemed best to bring it to its grievous termination. W^m Crotch attended the first day morning meeting at Cirencester, at which D.D. appeared in supplication, and I believe the meeting was very satisfactory ; and immediately after which W^m Crotch and I, accompanied by David Bowley²², set off for Oxford, where we arrived in the evening. W^m Crotch attended the Quarterly Meeting of Ministers and Elders, and next day the Quarterly Meeting of Berkshire and Oxfordshire ; here I met for the first time my friends John Hull²³ and Ann Crowley²⁴ of Uxbridge, with whom we afterwards joined company. There were two small families of friends living in Oxford, these we visited ; I think I was made sensible on this occasion that these friends lived in a barren and unfruitful land, and I felt some concern to point as well as I could, to a better and enduring inheritance. From Oxford we went to Aylesbury and attended the Quarterly Meeting of Buckinghamshire ; after which we reached Amersham, and lodged at the house of Robert Eeles²⁵, this valuable friend was blind ; in his house boarded George Dilwyn²⁶, and his wife, from America ; they had travelled much in England, and were now resident in Amersham ; they however returned to their own Country and died there. . . . The next morning we attended the week-day meeting at Amersham, it was small and there being a long

row of Ministers in the Gallery, they sat apparently waiting one for the other till it grew late ; G. Dilwyn then looking round said, " Time speeds, Friends," which I suppose might open the way a little, and the meeting soon afterwards ended. In this little Town lived at that time John Wilkinson²⁷ ; with his mother and Aunt Eliz. Raper ; John was then I suppose about sixteen years old ; he was the son of a clergyman, and he became a valuable Minister in our Society for many years, and a very popular one ; he was one of those who happened to be at Westminster Meeting on the first-day morning when the Emperor Alexander of Russia, and his suite, came to the Meeting ; I believe John Wilkinson was the principle Speaker on that occasion ; he however, like some others survived his popularity among friends ; and some years before his Death he rejoined the Church in which he was born. I may not be acquainted with *all* the causes which led to this change, yet I deplore the effect as a great loss to our Society, and to the world. I do not know his equal in the Society now ! " take him all in all." From Amersham we rode to Uxbridge and lodged at our Friend John Hull's. Uxbridge was then a pretty large meeting ; I suppose it is still large, but quite another generation. John Hull, and his brothers Samuel and William, were extensive millers, and as is too often the case when Flour is dear, had the censure of the public freely cast on them, as being the cause of the *dearth* ; the Government of the day had no objection for the blame to rest *anywhere* rather than on themselves, who had been dragged into a long and ruinous war by the united efforts of the Aristocracy and the Clergy.

I believe that we staid at Uxbridge over the next day ; on second day we went to London and were received by our kind friends Sarah Rowe²⁸ and her son, they lived in Steward St., Spitalfields, and this was our home during our stay in this quarter. The next day was held Devonshire House Monthly Meeting, which we of course attended and produced our credentials, and a Committee was appointed to lay out the visits ; there were also two women friends belonging to this monthly meeting set at liberty to join W^m Crotch in this engagement, they were our Hostess Sarah Rowe and Margaret Allen,²⁹ the mother of (the since celebrated) W^m Allen. I remember that our first visit was to Mary Sterrey³⁰ whose sympathy with me drew from her

expressions of encouragement which were cordial to my mind. I think the visit to this Monthly Meeting occupied about six weeks ; the number of members being much larger than now belong to it. At, or about, the end of this engagement we attended Horseley Down (now Southwark) Monthly Meeting, and our Certificates having been read, as is usual, a friend or two made some objection to my accompanying my friend W^m Crotch in the visit we proposed, I not being an acknowledged Minister, nor professing a "religious concern," as prompting me ; I sat through the discussion and consideration of the case with much calmness and resignation, and the objectors at last giving way, the concurrence of the Meeting with our visit was recorded. It appeared afterwards that the friends who had stood in opposition were fearful that I should rather be in the way of Jane Harris³¹ who had made known to them her wish to join W^m Crotch in some of the visits to be made in this Meeting ; she *did* join, accordingly, and I believe found no obstacle in me : our acquaintance and mutual esteem and interest continued a great many years ; she still survives, and must be I think nearly ninety years old ; she has long been a widow, and has buried more than half of her fine family of children.

I must not leave the subjects of these visits without some notice of the remarkable "seer" with whom I was for three or four months thus closely associated, it is difficult to describe or even to credit the description of many scenes which I witnessed by the extraordinary clearness of sight given to W^m Crotch in relation to things, past, present and to come ; the religious moral and even commercial position of different parties have been so plainly unfolded, that I have often seen our female companions start nearly from their seats, during W.C.'s communications.³²

[Joseph Metford was married to his cousin, Elizabeth Rawes, daughter of William Rawes, of Marnhull, 15th of Seventh Month, 1801.]

Not finding myself equal to the required extension of my Shop, I was obliged to think of adding some other means of supporting my growing family ; the "staple trade" of our Town and vicinity was the manufacture of knit-worsted stockings ; to this business my Father had been brought and

he followed it many years ; under his superintendence it was concluded that my nephew John Clark and I should form a partnership and commence in that line ; and about the end of the year 1802 we started in our new career.

This note, made after I had completed my 80th year, may serve to record that our married life subsisted rather more than 54 years : my precious wife being removed from me (after a lingering illness) the 15th of the 9th month 1855 ; she was during our long connection my excellent helpmeet ; bearing with composure her full share of the numerous and heavy trials which attended us. She survived six of our ten children, for all of whose welfare she renewedly travailed in spirit and is I doubt not gone to rest from her arduous labours ; may her works follow her.

[signed in a shaky hand] JOSEPH METFORD.
1st month 10th 1857.

This is the conclusion of the part of the biography in Joseph Metford's hand. The following Continuation was written by his younger daughter Eleanor, in 1878, dictating to her daughter Honora Elizabeth Thompson.

The stocking business which my dear father mentions as having entered upon proved a lucrative undertaking until the introduction of machinery in Nottingham and Leicester for the making of worsted stockings cut up the hand-knit stocking trade and my father found he must either introduce machinery at Glastonbury to compete with the manufacturers or increase his income by some other means. He preferred the latter, and in 1814 he entered into partnership in a large wine business in Bath, still living on at Glastonbury until 1819, when his partner retired.

[Great service in Bath meeting.]

My father being, with small exception, the only Minister and having an especial "gift," his name soon became well known and his house to be a central resort for Friends. He and my mother possessed the true spirit of hospitality, so that it is no wonder from such various causes that he attained to considerable popularity. I well remember our house being likened to an hotel and that nothing pleased my childish

ears more than to hear my father spoken of as "Joseph of Bath," for truly there was no other "Joseph" to me. . . .

His eldest son William was with him in the business and in a few years became a partner and my father took a country house which we occupied about seven months of a year, until my brother's marriage in 1829 when we lived there altogether. This place, Whitley, was about ten miles from Bath in very beautiful country. . . .

Some papers he had sent to Keane's "Bath Journal," on Catholic Emancipation, were, I believe, the first which roused Friends' disapproval; and his subsequent articles on the various questions of the day confirmed them in the opinion that such strong political bias as he showed was inconsistent with the peaceful, quiescent spirit of a minister of the Gospel. My father was of a different opinion and believed if good could be effected, truth should be spoken in any station, and he had to suffer, as some others have, for holding views in advance of his time. . . . Perhaps only a Friend can fully estimate the bitterness of such a disownment as his³³, especially in those times; for equally with his strong sense of duty to his country, was his humble belief in his having "a calling" to minister to the spiritual needs of his brethren. He was one who made warm friends and bitter enemies, and the consequence of his disownment [as a Minister] was to create something like dissension amongst Friends, and to place him in the anomalous position of a disowned Minister, encouraged by a strong party in his favour to continue his ministry. I believe that so singular a position is unexampled in the annals of Quakerism. . . . For a considerable time he was crushed by the adverse feeling and action towards him, combined with heavy family trials, and his voice was silent in our meeting where it had once held forth with an earnestness and power that often approached to eloquence.

Circumstances led to his removal with his wife and family to Southampton or rather to Millbrook three miles from it. At our house at Millbrook, which was named Roseland, my father was still able to indulge in his love of rural pursuits. . . . Southampton was our meeting, and it was at this time a large one amongst whom there were many warmly attached to my father, and the spirit of ministry revived within him. There were two, if not more attempts while

we were at Southampton to reinstate him as a Minister, but unhappily the minority had the power, and this justice was never done him. Each time that such attempts were made by his friends my father suffered grievously at the failure and nothing but the strong inward feeling of his ministerial mission could have prevented it being quashed by the depressing influences to which he was occasionally subjected, especially the galling sense of injustice which to such a mind as his would naturally be peculiarly repugnant. My father removed to two or three places after living at Southampton until 1845. But in each meeting his experience was the same; his ministry gladly accepted by the majority, but those who had the power refusing to acknowledge him as a Minister officially.

While an acknowledged Minister he had concerns for service in many places in England, Scotland and Ireland³⁴, in the latter country took much interest in politics showing enthusiastic support of Daniel O'Connell.

In 1839 he went to America, accompanied by one of my brothers and myself. Three of his sons had settled there and this formed a strong attraction to him to visit that country, but independently of this it had always possessed a great fascination for him, as practically carrying out many of his political views, and he had long wished to see for himself the working of its institutions. . . . While in Boston we had some personal intercourse with William Lloyd Garrison and Mrs. Chapman (at that time popularly called "Captain Chapman" from her courageous championship of the negroes) and also Mrs. L. Maria Child,³⁵ a valuable authoress of those days, besides being a fearless worker for the abolition of slavery.

On return to England we went to live at Oldfield Lodge, on the Wells Road at Bath; trouble came upon him and in less than two years he had to leave and had no settled home for the next year and a half.

In 1846 he took a cottage called Bickley, near Congresbury, a very picturesque spot, where my dear father and mother found some comparative peace after their previous tossed and troubled life.

The last ten years of his life were made still greater trials of his faith and patience by entire blindness which precluded him from everything but a passive existence:

and with the possession of so much bodily power and mental activity still left, the exercise for this faith and patience only he himself could tell. . . . He removed at different times to two other houses in Congresbury . . . and straightened as his means were by loss of property, he always had something to spare for the poor, and gave them help in various ways when he was unable to give them money; especially was he known in these his comparatively helpless years, as he had been all through his life, as the poor man's friend.

Through these last years of his life he was attended by a devoted son [Samuel³⁶]. . . . His beloved wife died eight years before him; they had lived to mourn the loss of six of their children and to be bereft of "the pride of life." My father died February 9th, 1863, eighty-six years old. . . .

E.T.

May, 1878.

NOTES

¹ MARY (PIKE) METFORD died in 1799. Her daughter, Ann, took her place in caring for father and brother.

² THOMAS CLARK (1759-1850) was born at Greinton, Somerset, and died at Bridgwater. He was a Minister for sixty years, and travelled extensively in the British Isles. His son John (1785-1853) was a man of great versatility of mind (*Smith Cata.* i. 425; *Jnl.* iii. xx).

Jnl. ii. xv. xvi. xx.

³ ISAAC PARSONS was a tanner, living at Publow, near Bath. He married Sarah Metford in 1793. They afterwards moved to Greinton. SARAH PARSONS came out in the ministry in the later period of her life.

⁴ WILLIAM STEPHENS (1756-1837) was born at Truro, son of William and Elizabeth. His first wife, married 1788, was Ann Dawe, of Taunton, and his second was Amy, daughter of William and Mary Metford. Of his seventeen children, fourteen who survived followed his remains to the grave.

Jnl. xxiii.; information from Edward S. Reynolds, Bridport, 1928.

⁵ COMPTON SCHOOL, in Dorset, was a noted educational establishment for some eighty years, in the charge, first, of Jonah Thompson (c. 1702-1780), and then of his son, Thomas Thompson (1746-1826), who, in 1782, married Ann Gregory. Joseph Metford writes thus of ANN THOMPSON:

"Perhaps it is not too much to say that every boy who was educated at Compton School during the life-time of its excellent mistress owes to her a debt of gratitude for her invariably kind and maternal treatment of them without the least taint of favouritism. She had the power of gaining the love of all and ever spoke to them in a way to raise their self-respect—the lowest amongst us was dignified by her approbation, while the proudest quailed under her mildest rebuke."

These striking words of appreciation are in harmony with the sentiments expressed respecting Ann Thompson in "The Thompsons of

Compton" (*F.Q.E.*, 1879). She died in 1802. The school was discontinued in 1814, more than 500 boys having passed through it, many of whom reached positions of prominence.

⁶ THOMAS MELHUSH was born at Bradninch, in Devonshire, about the year 1737, and he died at Taunton in the year 1802, a Minister upwards of forty years. He learned the business of a tailor in his youth but prior to his marriage with Jane Mullet, a widow, he removed to Taunton and carried on the business of a general shopkeeper. About 1768 he began to travel in the ministry. Joseph Metford gives a very different mental picture of this Friend from that resulting from the reading of his *Life* and letters published in 1805—which printed memorial, like many committee-ridden manuscripts, contains little of an interesting nature.

⁷ "THOMAS MULLETT was the son of my mistress by a former husband; he had left the Society of Friends—had been in business in Bristol but was settled in London" (*Life*).

⁸ At the house of Thomas Compton in Booth Street, Spitalfields, London, her guardian, lived ELIZABETH METFORD. She married the son of her guardian, Samuel Compton, in 1812, and died in 1859. She became an ancestor of Metford Warner, a valued Friend now living in London.

Compton, *Recollections of Spitalfields*, 1908.

⁹ JOSEPH GIFFORD is not further identified.

¹⁰ GEORGE CLARK. There was a considerable amount of trade carried on between the port of Poole and Newfoundland. "So great were the risks from privateering during the American War of Independence that immediately on the despatch of one cargo to Newfoundland, another was prepared." (Penney, *My Ancestors*, 1920, p. 107.)

¹¹ At a later period, Joseph Metford writes: "Our worthy patriarch SAMUEL CLOTHIER BRYAN, in the exercise of his Patriarchal authority, told me one day that I ought to come and sit on the same seat as he sat, and on the following first day I took my seat in front of the meeting."

¹² WILLIAM CROTCH (-1805) was a remarkable Minister. There is some reference to him in *Jnl.* xv. xvi. xviii.-xx. xxii. xxiii. He came to a sad end while in Philadelphia on a religious visit.

¹³ WILLIAM SAVERY (1750-1804) was a Minister, of Philadelphia. He was in Europe 1796 to 1798.

Jnl. vii. xiii. xv. xvii. xx. xxiii.; Taylor, *Life of William Savery*, 1925.

¹⁴ HANNAH BARNARD's home was in the State of New York. When in Europe her preaching was considered to have a tendency towards Unitarianism and a lessening of the authenticity of the Scriptures. London Y.M. had her case before it in 1800 and 1801, and she was requested to return to the States. She was disowned by her home-meeting of Hudson. Shortly after her arrival at home she was visited by John Hall, a Minister from England, who describes her in his diary: "Her mind seemed to me much afloat."

Jnl. x. xv. xx.-xxii.; *London Y.M. During 250 Years*, 1919; etc.

¹⁵ ELIZABETH COGGESHALL (1770-1857) was from the city of New York, wife of Caleb Coggeshall. She visited Europe 1798-1801, 1813-1815.

Jnl. xxiii.; *Memoir*, 1908.

¹⁶ MARY DUDLEY (1750-1823) was a celebrated Minister, wife of Robert Dudley, of London, and mother of Elizabeth Dudley, an equally prominent Minister.

Jnl. xxiii.; *Memoir*, 1825.

¹⁷ DEBORAH DARBY and REBECCA YOUNG, afterwards Byrd, were on constant journeys in the cause of religion.

¹⁸ Further respecting ISAAC SARGEANT is not at hand.

¹⁹ SAMUEL BOWLY (c. 1767-1820) married Sarah Crotch. The third of their four sons was Samuel Bowly (1802-1884), the well-known temperance advocate. Both father and son were millers at Bibury, near Cirencester, Gloucestershire. The father appears to have retired to Nailsworth and died there.

Biog. Cata. Fds. Inst., 1888.

²⁰ This was DANIEL ROBERTS. He published in 1807 his "Observations relative to the Divine Mission of Joanna Southcott; with a Detail of the Proceedings of the People called Quakers, against a Member for his Belief." He died at Painswick in 1811 and was interred in the Friends' Burial Ground.

²¹ DAVID DENT, Junior, is named in the list of Masters at Ackworth from 1779 to 1894, printed in 1895. He was "assistant for two years; not apprenticed"—1787-1789, and had previously been a scholar.

The prospect of William Crotch and D. Dent visiting America was evidently well known. Deborah Darby mentions it, writing to John Hall, 6 iii. 1799. (*The Featherstones and Halls*, 1890, p. 24.)

²² DAVID BOWLY. Not found in Bowly genealogy.

²³ JOHN HULL (—1816) and his two brothers Samuel and William were millers, of Uxbridge, Middlesex. John was much interested in education and the spread of the Scriptures.

Jnl. xxiii.

²⁴ ANN CROWLEY (c. 1766-1826) was a well-known Minister. She was one of eight sisters. She travelled widely in the ministry and was a companion of Phebe Speakman, of Pennsylvania, in 1797, through most of the counties of England, Scotland and Wales, covering over 4,000 miles and attending 397 meetings.

Account of Religious Experience, 1842.

²⁵ ROBERT EELES (c. 1726-1805) lived at Amersham, Bucks.

Jnl. xxi.

²⁶ GEORGE DILLWYN (1738-1821) was born in Philadelphia. He married Sarah, daughter of Dr. Richard Hill. He paid long visits to Europe.

Jnl. i. ii. ix. xii. xiii. xv. xvi. xx. xxi. See also *The Hill Family*, 1854.

²⁷ JOHN WILKINSON (c. 1783-1846), of High Wycombe, was a noted preacher. He came among Friends as a young man and left again in the Beaconite days.

Jnl. xiv.-xvii. xxiii.

Of ELIZABETH RAPER (c. 1739-1822) of Amersham, little is known. There is a slight *Annual Monitor* account, which is mainly occupied with troubles respecting her clothing when she became a Friend, her father begging she would "not make herself so ridiculous." Stray notices indicate that she accompanied Friends travelling in the ministry, as, e.g. in the *Account of Ann Crowley*, 1842, pp. 22, 25. In *The Hill Family*, 1854, it is stated that E. Raper lived with "M. Wilkinson." Metford

writes of John Wilkinson's mother, thus the suggestion of *Jnl.* xxiii. 92, note 61, is proved.

²⁸ SARAH ROW (-1803) was the wife of Joseph Row (1722-1792), a weaver of Spitalfields. She was a Minister. Was the son John Row? *Jnl.* xvi. xvii. xxi.

²⁹ MARGARET ALLEN (1747-1830) was the wife of Job Allen (1734-1800) and mother of William Allen, F.R.S. Her maiden name was Stafford. She was married in 1769. There is much respecting Job and Margaret Allen in *Leaves from the Past, the Diary of John Allen, 1777*, edited by Clement Young Sturge, 1905.

³⁰ MARY STERRY (c. 1744-1816) was the wife and widow of Henry Sterry, of London. She travelled as a Minister in the home islands. *Jnl.* xii. xv. xxiii.

³¹ This was probably JANE HARRIS, widow of Richard, of Walworth, London. She died in 1848, aged 92.

Joseph Metford states that Jane Harris was living when he wrote, hence has some bearing on the date when the autobiography was written.

³² Here follows a long account of JOSEPH LANCASTER and his interview with William Crotch, and there is a letter from David Salmon, Lancaster's biographer, expressing some doubt of the correctness of the narrative. Mr. Salmon states: "Metford is right in thinking that Lancaster's daughter was settled in Mexico. One of the chief officials of the National Gallery told me that his grandson, Señor Lancaster Jones, represented Mexico at the Diamond Jubilee and visited the Gallery to see Hazlitt's portrait of his grandfather."

³³ Monthly Meeting held at Sidcot, 12th of Second Month, 1834:

"The case of Joseph Metford and the report of the Committee appointed to visit him have had the weighty consideration of the Meeting, at this time; and after full deliberation it is of the opinion that it cannot do less than discontinue him as a member of the Meeting of Ministers and Elders, of which the Friends on the appointment are desired to inform him."

³⁴ Joseph Metford visited Ireland in 1811 and 1829.

Jnl. xv. xvi.

³⁵ L. Maria Child wrote *Letters from New York*, 1846 (in D); *The Youthful Emigrant* (Elizabeth Haddon); also *The Life of Isaac T. Hopper*, the abolitionist (in D), 1852. She was not a Friend.

Jnl. xv. xvi. xix; *Bulletin F.H.S.* ix. 76.

³⁶ SAMUEL METFORD (1810-1896) was a great maker of silhouettes, his work being found in numerous Friends' books. There is a full-length silhouette of Samuel Capper by S.M. in *The Diaries of Edward Pease*, 1907.

TO PENNSYLVANIA. 1714.14.11. Gainsborough M.M. At Brigg John Nainby, jun., acquaints this Meeting that he proposes to pass the sea to Pennsylvania via Morocco and desires a certificate from this meeting, which this meeting leaves to the approbation and discretion of Friends belonging to the Brigg Meeting.

Minute of Manchester M.M. 19 ii. 1737. Certificate for Caleb Birchall and Susannah Cartwright for removal into and settlement in Pennsilvanie. James Fletcher, son of Thomas Fletcher proposed to remove there, but this proposal was dropt at the meeting of 21. iv. 1737.

Information from H. W. Atkinson, Northwood, Middlesex.

Aldam Manuscripts

In 1922, the exors. of Susanna A. Pease¹, of Bristol, presented the Reference Library at Devonshire House with a collection of manuscripts, which now form part of Portfolio 36. The manuscripts centre round the name of Thomas Aldam as, *e.g.*, Thomas Aldam to his fellow-prisoners in York Castle, with an account of a dream he had ; Thomas Aldam to Oliver Cromwell, April, 1654 ; Thomas Aldam's account of his visit to Warnsworth steeplehouse with George Fox in 1652 (consult *Camb. Jnl.* i. 34) ; letters to Friends from Thomas Aldam and James Nayler ; document respecting John Killam's guardianship of Thomas Aldam, Jun. ; and others.

We print the following from this valuable collection of manuscripts :

Priest Bowles and William Deusbury

" There is one Will^m Deusberye a cheife man of y^e sorte called Quaker who goes to & fro in y^e countrey dispersing scandalous opinions tending to the dishonor of god and to the prejudice of the public peace, and if one that hath the charge of a private congregation is lyable to be questioned by those in authoritye (as indeed he is) then I conceive [it] is he that shall disperse such opinions.

" And therefore it is desyred that order may be given to apprehend the sayd Deusberye and that he may be questioned for dispersing his opinions to the dishonor of god as a disturber of y^e publike peace.

" EDWARD BOWLES."

" I desire this Information may be presented by the Grand iurye to y^e Judge of Assize.

" GEORGE TAYLER."

" These are to certifye whom it may concerne that this information in this paper is the substance and as near as I can remember the words of an information that George Tayler our foreman of the Grand Jurye did deliver to mee

¹ We regret, that in the reference to this gift in vol. xix. p. 48, the name of Mrs. Thomas Pease was incorrectly given.

and the rest of the Grand-iurye saying that it was an information of Edward Bowles of Yorke Minister soe called delivered to him by his own hand to be signed and presented by us to the Judge: But upon Examination there being no Evidence of any perticular offence wee did all refuse to signe it but y^e foreman onely.

“ JOHN STORR

“ The 16 of May 1654.”

This episode concerning William Dewsbury (1621-1688) finds a place in chapter v of *The Life of William Dewsbury*, in the Barclay Series, 1836. Bowles was one of the four ministers of York during the Commonwealth. He has been described as having “a clear head and a warm heart.”

His request was presented by the foreman of the Grand Jury to Hugh Wyndham, the Judge, and Dewsbury was committed to York Castle till cleared by proclamation and set at liberty on the 24th of July.

John Storr was probably the Friend of that name whose home was at Hilston.

Richard Farnsworth, Adjudicator

Martine in Lincolnshire the 20th of the 9th m^o, 1656 Memoranda.

1^{ly} There come a Certeaine Company of friends; To Lay some causes, before the Truth in mee, which was heard and Determined; one was a slander cast upon John Hudson of Glentworth; who was slandered for Robbinge of A peare Tree; but he that slandered or as it was Reported y^e were the Raiser thereof, being A Keeper of a Parke, he being asked of it; as y^e Evidence certified, did deny it, & said he would not for much (not here named) cast such a Thing upon y^e mon; viz: y^e obous^d John Hudson; and expressed as y^e evidence certified that he was sorry that it should be reported as if he should cast any such thinge upon y^e mon; soe the said John Hudson stands cleare from beinge proved guilty of ony such Action as appeared at the Triale upon examination & as aforesaid.

2^{ly} And There was A Cause that was brought to the hearing; of one John Jessitk of Ingham in Lincolnshire that he should sell A sack of Barley for tenn shillings; and when it came to be livered would not take under 11^s; which was found to the controrie upon examination on the day abovesaid.

3^{ly} And there was some controversie betweene the abovesaid John Jessitk & one John Wright A blacksmith livinge at y^e said Ingham; And they was both found in fault and owned condemnation upon whatever they had (since they were convinced till that time) Acted & spoke contrary to the Light; And the controviessie now heard & determined y^e day abovesaid.

4^{ly} And the uife of John Jessitk confesed that shee had beene forward & uttered words hastily controry to y^e Light; & therefore she owned condemnation upon whatever shee had uttered & done agst the Light.

5^{ly} And John Wright of Ingham haveing A Daughter living with one Thomas Craven being his hiered servant, There beinge some wanderinge beggars, goeing abroad contrarie to the law of England It was ordered by the said Thomas Craven to send his servant with them to the constable for y^e Answering of the Law, to make them a passe & Relive them from Constable to Constable; yett the Constable beinge absent, they Lett them passe & goe without sending them as aforesaid and att the next Towne it appears that the beggars went & cast themselves upon the Constable & were sent by a passe from Constable to Constable; And y^e Law allowing 2^d: To them that doth discover & have y^e wandering beggars to the first constable as I understand. The said John Wright went with his daughter or in her behalf to y^e Constable to demand 2^d for her: Though shee were servant to the said Thomas Craven & went with them to the Constable by her masters appointment; & y^e Constable not being at home They was lett goe without a passe till They came at the next Towne. Yett nevertheles: Contrary to y^e minde & without the consent of Thomas Craven, the said John Wright gott 2^d: of y^e Constable for his daughter: And That thinge was brought to y^e hearing before mee, & The said John Wright was convicted of an errour in That Thinge & Confessed that he had done wronge & owned condemnation thereupon: for he confessed the acte to be unjust; & he councelled unto it; Therefore he being Convicted Confessed that his Councell to that unjust thinge was unjust. Soe it was ordered that by the Light which lett him see the unjustnesse both of his Councell to it; & the Action it selfe, he should goe & give Councell to y^e undoeing of it; & Lett the money be restored againe;

which he then agreed unto at Martine the day examination ; & as aforesaid in witnesse whereof I here sett to my hand the day I from first above written : being the 20th day of y^e ninth month commonly called November : in y^e yeare accompted 1656.

RICHARD FFARNWORTH.

The Letter and Life of Scripture

I do declare in Trinitie Colledge in Cambridge, that we in this place called Universitie were onelie keepers of the letter of the Scriptures and might be void of the spirit, that the scripture bore witnesse of the great mysterie, Christ in us the Hope of Glorie, and that now Christ was born in those people called Quakers, whereupon I cut my name out of the Butteries, which signifies a leaving of the Colledge, and after a day it came into my Mind to put it in again and to give in this following paper :

“ To them of Trinity Colledge in Cambridge.

“ My cutting my name out of the Butteries prooves but a sign of which this is the signification, that I deny to receive the profits of this place as formerlie, namely for this end, to bring up Youth to be Ministers of the Gospell. I deny these places to be the wellheads of the Divinitie and do declare that the true Ministers of the Gospell are gone forth but not out of this place, and that they are already born and not of the Letter by the operation of Man's brain but of the Spirit without the Letter & yet according to it. I deny therefore that any is made a Minister or Divine in this place as it is such. The Ministers of the Eternall Truth are gone forth which point to the true Teacher which opens the whole scripture & they were not begotten in this place, I deny therefore this place as it is such. I demand the profits of this place as having no Inheritance in the Earth, I take the profits as my inheritance, which if more than necessary food and raim^t I dispose of it to the Poor of that place whence it comes, in Yorkshire, here or elsewhere. And for my Necessaries I will not be idle, but as I have already declared in the Town, be ready to help any Poor Man

that wants Necessaries with my strength, & with my knowledge in the Tounge or otherwise further the propagation of the everlasting Gospell revealed in the Quakers unto the whole world.

" JAMES JOLLIE."

I do professe myselfe to continue in the said Colledge as a keeper of the Letter of the Scripture that it may not be corrupted or missensed, that so it may bear witnesse to the life of the Scripture wheresoever it is raised : as also to preserve any knowledge or Authors which may be serviceable in the like manner. Till such time as the Light and Life shall so shine that there shal be no need of an outward witness till every Man's Conscience shall bear witnesse to the Truth, through the Letter of the Scripture & the bookes of the wise men in all Ages, of all nations were nowhere extant. I am likewise ready to own any other Art or Science which is professed there that is not curious but necessary, for the common Good, and takes not up that Time which is to be spent in looking after that which is Eternall. I am ready when I am vacant from such like employm^{ts} which are more necessary & more for the common Good, to yeild my strength (as I said before) to him that wants necessities or leisure to mind better things. And because the poor of that place whence the revenues of the Colledge come are to be preferred before all other, I dispose what is above my necessary ffood & raiment, & above what is needfull for the aforesaid purposes, I dispose of it all to them. And when I performe not these things I yeild up the place to another that can do the same.

That which is set down in the former Paper was declared to Oliver Cromwell, with a Narration of my proceedings in the Colledge and [t]heir Dealings with Mee thereupon.

MIDDLETON CHENEY, CO. NORTHANTS.

Register extract :

1794, March 26. *Baptism.*

" Lydia Williams, a widow, bred a Quaker, aged Thirty Two, as she informes me, last Christmas."

Extracted by Herbert Southam, Woking.

Friends and the Emperor Alexander

LETTERS FROM THOMAS CLARKSON¹ TO HIS WIFE

London Monday Morning

June 20, 1814

My dearest Love

Finding that after 12 o'clock I shall be at the West End of the Town on a Committee and that I shall not return till 9 or 10 at Night I am willing to catch a few minutes to write to you before I set off. And first about the Emperor Alexander. The Quakers about 3 days ago waited upon Count Leven, the Emperor's Ambassador, with their Address, begging that they might be allowed to present it to his Master. The Count read it before he would undertake an answer. The address was very short stating a few of y^e main Principles, but beautifully drawn up. There was not a word too much nor a word too little. It breathed also a Spirit of Piety, and discarding all Temporal Matters wished the Emperor all spiritual Good. The Count was much struck with it, and said the Emperor had never seen such an address in his Life, and y^t an answer should be returned to it by nine at night. Accordingly at that Hour precisely a Note arrived, of which the following is a Copy: "The Quaker, M^r Allen, is desired with his 2 friends to attend at the Pulteney Hotel on Saturday at 9 at Night." Accordingly they went then. The Emperor was at that time at the City feast, but they were shown into a Room, and splendid footmen and splendid Squires were running to and fro. Foreigners came in occasionally and sat down and went out, some of these Army officers, and others of other sorts. At length they waited till half past 1. in y^e morning, but no Emperor: about this time Count Levens own servants departed, and seeing this, W. Allen & his friends went away, desiring these servants would tell y^r Master, that he, W. Allen, w^d call upon him (the Count) at 9 o'clock at his own House in Harley Street.

¹ Thomas Clarkson (1760-1846), of Playford Hall, Suffolk, was the noted anti-slavery advocate and writer, also historian. See *Journal*, vols. iii.-vi. ix. x. xv. xxi.

Accordingly he set off at 8 yesterday (Sunday) Morning, but could get no Coach & the Rain came pouring down in Torrents, so that he was obliged to take Shelter in Alleys &c. At length he found a Coach but when he arrived in Harley Street it was not till half after 9 and the Ambassador was gone. The Porter however told him, that his Master had been anxiously expecting him and that he w^d return at ab^t 11 o Clock. He was then shoun into a Room in the Ambassadors House. At 11 o Clock Count Leven drove up. The Bell rang and W^m Allen was sent for out of y^e House to the Coach door. The door was opened & the Porter put him in with the Ambassador, who galloped off with him full speed, not giving him time to discharge his (W. Allens) Hackney Coach. They travelled with great Velocity, till he was taken to a street which he never recollects to have seen in his Life before, and where about 200 Carriages were standing : nor does he know at this Moment where or what the Street was. They went into a Room. The Ambassador then said that M^r Allen must take the Emperor to the Quakers Meeting. W. A. replied y^t it was then $\frac{1}{4}$ after 11 & that every Meeting in the Metropolis w^d be over by 12, but that in the afternoon the Emperor might have his choice of Meetings. The reply was y^t the Emperor was engaged all the afternoon and must go in the Morning or not at all. The Ambassador then left the Room to speak to the Emperor, who desired W. Allen to be informed that he w^d dress himself in 10 minutes, not exceeding it, and so to the nearest Meeting House, & take his sister with him. This was Westminster Meeting in S^t Martins Lane. In about 8 minutes the Ambassador on receiving a message, went to his carriage and W. Allen followed. They were to drive to y^e Meeting and the Emperor to follow ; The Ambassador who sat with W. Allen had a sword on, his coat full of stars, and fine plumes in his hat.

They had no sooner landed out of his carriage than the Emperor and his sister accompanied by the young Dukes of Oldenburg and Wirtemberg were ready to land from theirs. This being accomplished, W. Allen was desired by y^e Ambassador to lead the way. This he did and y^e rest followed. When the meeting door was opened they weresitting in awful silence. W. Allen placed the Emperor and also his sister and the others in suitable places and then sat down. The

religious silence lasted about 15 minutes, and all the foreigners seemed impressed. At length Richard Phillips rose up and preached about 5 minutes & very well. Then in about 5 minutes afterwards John Wilkinson of High Wycomb, who preached for about 15 minutes. Then John Bell of Oxford Road [? Street] who preached for about 2 minutes only. John Wilkinson is the Person with whose Preaching your father was once so well pleased. The Emperor seemed greatly interested by it, looking up several times to the Preacher, and his Sister so much so as to be nearly at Tears. At length the Meeting broke up : but no one knew all the time (but W. Allen) that it was y^e Emperor who was there.

On breaking up W. Allen recommended the Meeting to go out first, and as they went out to make a sort of Lane in the Court from the Door towards the Carriage. This was done. It was then known that it was the Emperor who was to pass through them. William Allen was desired as before to lead the way to the carriage. He himself had not all this time exchanged a word with the Emperor. He advanced accordingly, and then the Ambassador, and then the Emperor and his sister, both of whom were pleased with the silent, orderly, and decorous conduct of the Congregation, who when they knew him did not shout like other People and make a wild Noise. At length they began to pass through them, but not without manifesting their respect and Esteem for them. The Emperor and his sister shook hands with almost every individual, man, woman, and young Persons whom they passed, and expressed at times the gratification they had had on y^e occasion. At length the Emperor before he lifted up his foot to the steps of the carriage seized the Hand of W^m Allen, which he held for some time very feelingly thanked him for the Pains he had taken, and wished to see him, and desired that he would come to the Pulteney Hotel on Tuesday at 10 in the Morning and instead of coming with the deputation (for he disliked parades), that he, W. Allen would bring with him that good man who had spoken second for that he wished to converse with both of them privately on the subject of their religion. Thus poor John Wilkinson who is a modest and rather timid Person, is hooked in—unexpectedly—into Converse with an Emperor. The Emperor then got into his Carriage. By this time he was recognised by the People, who began to shout and huzza as

before, exhibiting a striking contrast between the 2 Kinds of People.

You may read this Part of my Letter to your father, and I think, if you were to read it to Martha Brewster she would feel herself much obliged to you.

farewell. most affectionately thine

T. C.

[Address] Mrs. Clarkson,
Bury St Edmunds, Suffolk.

Copied from the original at Friends House.

25 June 1814.

My dearest Love

I am now up at 6 in the Morning, though I did not get into bed till two just to steal half an hour to write to you. In a former letter I told you how Count Lieven hurried William Allen into his Coach, and how the Emperor followed to the Quakers Meeting. I will now say something of the interview between him and the Quakers on the Tuesday following.

The persons introduced were William Allen, John Wilkinson, the Preacher, at the Emperors Request, and Stephen Grellet. The Emperor was dressed in a plain blue Coat & received them without his hat. The Conversation lasted a whole hour. They and the Emperor stood all the while, he with his hat off and they with their hats on.

He began by addressing himself to John Wilkinson. He thanked him for the gratification he had received from his discourse. The doctrines which he had heard from his mouth were precisely the same as his own, but more particularly that of the holy spirit, without which men would vainly endeavour to become holy and religious. As to the truth of them (laying his hand upon his breast) he said : " I feel it here."

He enquired into the Manner of the education of their children and particularly their discipline, with which he was greatly struck, and then entered into what they called the tenets of their religion : he and they at length went at large into various doctrines of Christianity, and as the deeper parts of it became the topics of conversation he appeared to be more interested and displayed a Knowledge and reading of the scriptures, at which the Quakers were surprized.

He reverted after this to the subject of education, and spoke of the importance of a general one in every Kingdom. He and W^m Allen went into a Comparison of the mode and expence in the Bell and Lancastrian schools, and he desired W^m Allen to make Calculations of the sum for which all the poor children of England might be educated annually. This was done upon the spot and he seemed to be agreeably surprized at the result. From education he went back to the subject of religion ; and enquired into the reason why they used no particular forms of prayer. An answer was given him upon which he said a form for public worship was perhaps necessary, but he was convinced from his own experience, that private prayer, when a man retired to his own closet, was best where it was left to the spirit of God to dictate. He then said he considered himself among friends and fellow Christians, and therefore he spoke out the more freely. He had been in the habit, he said, of prostrating himself before the Almighty daily nor did the fatigue or bustle of Camp or din of arms prevent him. Some years ago he had retired to his closet with a set form of prayer ; but he found it would not do. His mind was not always in a state to suit the words. Besides, he had many wants, which the words would not satisfy. He therefore discarded the form of prayer, and fell on his knees, and always found that he was helped in his infirmities, and he rose up always more gratified and refreshed by this than the former mode.

He then thanked them over and over again for their Conversation. It had been, he said, a feast to him. It was difficult in his situation in England to unbosom himself on religious subjects, or to enjoy the converse of religious men, and at home it was much the same from the darkness of those about him on the subject of religion. " I and my dear sister," says he, " frequently meet and converse on those subjects and no body can tell the divine pleasure we feel on such occasions ; but as to those poor gilded creatures," says he, " whom you see about me, what consolation can I get from them by conversing on this subject ? "

He said he lamented that just as he had come to the knowledge of such estimable persons as those present he was about to leave the Kingdom. He should very much have liked to spend a day with some one of them in one of their houses, and to have seen their mode of living, as it really was,

without any alteration on his account ; and added that, as he should travel by land from Portsmouth to Dover, if they would give him the address of some plain Quaker on the road, he would contrive to get out of his carriage unnoticed, and call upon him unawares, and converse with him, without letting him know who he was.²

William Allen and Stephen Grillet soon after this suggested to the Emperors Notice and Protection the case of the unhappy Africans as connected with the slave trade. He entered most feelingly into this subject, and seemed affected, but said he had done all he could, when at Paris. He hoped however to make another trial at the Congress at Vienna. It ought to have the execration of all good men. Here he paused, and then added, what it is useful to us to know, but what I must not reveal.

Speaking on the subject of spending time usefully, it appeared that he did not at all like the manner of high life in England, as he had seen it. The gentlemen wasted their time by lying in bed, but what had been most disagreeable to him was the sitting for two hours over "the stinking smells of meat" (his own words) and for twice that time over "the horrible drinking of Wine." This was so much time lost for doing good.

When the three Friends left him, he shook hands with them most cordially. "I give you," says he, "Gentlemen, the right hand of brotherhood, and if either you or your Friends should come to Petersburg on any religious concern, come to me at once (and not through any other channel) and I will take care of you."

Many more things he said, but I have not learned them. You may read this Letter to your friends privately and accompany it with my former : but on no account read it to any Quaker. The Emperor was sorry he could not see me.³ He would read all my books, when at home. If I could have met him at Portsmouth and Dover he would have given me half an hour at any place where I might say I

² The Emperor had his wish accomplished. He called on Nathaniel Rickman at Amberstone, saw over the house and had some refreshments. The incident is recorded in *The Friend* (Lond.), 1861 ; and in *The Time of Her Life*, by Maude Robinson, 1919. See also *My Ancestors*, by Norman Penney, 1920.

³ Clarkson appears to have had an interview with the Emperor of Russia next year.

would wait for him : but it was un-necessary as it related to y^e Slave Trade, as I myself was not a warmer friend to the abolition than he was. Being of y^e Committee & Chairman of it I could not leave London. Thank your father for his letter of to-day. I received yours
farewell &c.

T. C.

[Addressed]

M^{rs} Clarkson
Bury St Edmunds
Suffolk.

Copied from the original at Friends House.

"First Publishers of Truth"

The records of First Publishers in the Lancashire district printed in *F.P.T.* are meagre. They can be supplemented by the following relating to Yealand Meeting, taken from the minute books of the district, dating from 1678.

Other addenda to *F.P.T.* appear in vols. v. (Staffordshire), xiii. (Middlesex), xviii. (Norwich).

" This is a true and certaine record or memoriall of the names off those worthy and ffaithfull servants, And messengers off God who first brought the message off glad tydings to among us who was gathered to be a meeting And am known or called by the name of Kellett or Yealand meeting

" 1st George Fox and Richard Farnsworth was the first that brought the message of glad tydings among us

" 2ndly As to their sufferings at Steeple-houses, market places or elsewhere we have littel to say

" 3rdly The ffirst that Received them and their message in our meeting was Robert Wither, Richard Hubberthorn, Thomas Leaper, Robert Stout, Thomas Chorley, Chris Bissbrown and his family, ffrancis fleming, W^m Higginson."

From a pamphlet by Robert Muschamp : *The Society of Friends in the Lancaster District in the Seventeenth Century*, 1928.

GLOSSARY OF NORTH YORKSHIRE WORDS.—Sir Alfred Pease, Bart., of Pinchinthorpe House, Guisbrough, Yorks, has compiled a dictionary of the North Riding of Yorkshire dialect, with very full illustrations of its use. He has, for instance, fourteen folios of the local names of birds. He is doubtful whether it would be possible to get the dictionary published.

See *Notes and Queries*, March 31st, 1928.

A Sudden Call for Help

STEPHEN LUSHINGTON TO PETER BEDFORD

MY DEAR FRIEND,

I know no one but yourself to whom I can apply. Coming up the Strand just now in a carriage I saw a boy lying at a door in a most miserable state—I had others with me and I was also robed having been at the consecration of the Bishop of Exeter, so I could not stop to send him to the Temporary Refuge.—I have no one at home who has the spit to obey any instructions & I am myself forced to return to Lambeth Palace.

The situation of this wretched boy seems to me, so miserable that I cannot refrain from requesting you to send some one to convey him to Temporary Refuge.—I know not exactly on what terms they are now admitted but I will most willingly bear all the expence.

He was when I first left him on the right hand going towards Charing Cross with some hay round his feet towards the lower end.—

I am sure you will pardon me.—

Ever yours truly,

S LUSHINGTON.

Sunday,

½ past 3.

[addressed].

Mr. Peter Bedford

Steward Street

Bishopsgate

To be delivered immediately

S Lushington

Dr. Stephen Lushington (1782-1873) was a philanthropist and politician and opposer of slavery and capital punishment.

The letter has been found among papers of Peter Bedford (1780-1864), the Quaker philanthropist, of Spitalfields, London and is representative of the multitude of matters which claimed the attention of our Quaker Elder.

Proceeding by induction we have been able to date the letter. There were several enthronements of Bishops of Exeter about the time when the letter was probably written, but the only *consecration* was that of Henry Phillpotts (1778-1869) which took place at *Lambeth Palace*, 2 January, 1831 (*D.N.B.*), which date, according to a table of dates consulted, was a *Sunday*. Hence the letter was written on Sunday, 2 January, 1831, at half past three.

The Annual Meeting

The annual meeting of the Friends Historical Society was held at Friends House, Euston Road, London, on the 28th February, about sixty being present. Herbert Corder, ex-President, was in the chair. T. Edmund Harvey read his presidential address on "Quaker Language," (see p. 2). Proposals to celebrate the twenty-fifth year of *The Journal* and its editor by some special publication were considered and approved. Herbert G. Wood, M.A., director of studies at Woodbrooke Settlement, was elected president.

Friends Historical Society

Statement of Accounts in connection with Volume xxiv of the Journal, 1927

RECEIPTS.	£	s.	d.	PAYMENTS.	£	s.	d.
Balance in hand, 31st Dec., 1926	15	3	2	Printing of Journal, Vol. xxiv.	65	4	10
Subscriptions, 1927 ..	84	6	3	Postage	4	10	0
Sales	10	9	6	Insurance	5	2	
Book Centre—42 copies of "Household Account Book" ..	12	3	3	Stationery	4	10	0
				Deficit on Annual Meeting Tea	15	0	
				Meeting for Sufferings (7 copies "First Publishers of Truth," 1 copy "State Papers")	3	0	2
				Book Centre (42 copies of "Household Account Book"—per contra)	12	3	3
				Balance in hand, 31st Dec., 1927	31	13	9
	<u>£122</u>	<u>2</u>	<u>2</u>		<u>£122</u>	<u>2</u>	<u>2</u>

Examined with books and vouchers and found correct,

AUGUSTUS DIAMOND.

24 ii. 1928.

"Records of experience are very valuable if used with good judgment. But records must be re-informed from the experiences of life in order to be useful."

ELIHU GRANT, in *The Friend* (Phila.), 12 mo. 2. 1926.

Thomas Curtis¹ to Mary Fisher² 1655

[Dear] hart

[In] my fathers loue doe J salute the[e] and my refreshment is in the, how good yea excedinge rich is his loue, who hath Counted the worthie to suffer for his name sake, bonds & imprisenments they were the porsion of our Lor Jesus who was the light of the worlde, & for the to Come to suffer for him is my joy, its truth noe affliction is joyous for the present, but the ende brings peace, with joy, into eternall life, & who will raine with Christ must suffer with him, the way to y^e Crowne is by y^e Cros, and who will liue faithfull in Christ Jesus must suffer persecution, my dear loue J am present in my sperit with the, although J ame apart from the in the bodie yea my joy in its mesuer is made vp in the when J doe but thinke of thie bonds, yea J doe bare apart with the as realy as if J were in bonds with the, blessed art thou that sufferest for rightuousnesse sake, for to them doth the Kingdom of heauen belonge, euen soe bee thou faithfull to y^e death that thou mayest receaue the Crowne of life, w^{ch} is tresured vp for all those that suffer afflictions with the people of god, eternall prayses be to him that sits vpon the throne rulinge in rituousness, my Deare sister, my loue is towards the Continually & the lord god eternall kepe the puer in thie mesuer vp to him selfe single in his loue from all

¹ THOMAS CURTIS was one of many men of prominence who united themselves with the Quaker cause. He was an Alderman and Justice of the Peace, and a woollen-draper, in Reading. He had seen service in the Puritan Army. "He formerly lived very high and very rich in apparel, but is stripped of all" (quoted in *A Quaker Saint of Cornwall*, where there is frequent mention of Curtis). He joined the opposition party about 1677.

Jnl. i. iii.-v. ix. xiii. xvii. xix. xx.

² Of MARY FISHER (c. 1623-1698) there is long note in *Camb. Jnl.* ii. 480. This imprisonment was prior to her voyage across the Atlantic. In 1662 she married William Bayly and in 1678, John Cross.

Jnl. iv. vi.-viii. x. xii. xiii. xv. ; Best, *Rebel Saints*, 1926.

the world that soe thow mayst stande stedfast treadinge & trampling ouer the Cros, & despisinge the shame, that thow maiest at last reioyce with that joy w^{ch} is vnspeakeable & full of glorie.

the last first day was with me Ann Adlande³ whose presence bares soe much of the Jmmage of the heauenly that J was mightilie reuiued to see her, heare was allsoe margarett Killam⁴ & barberie⁴ which two last are gon towards plimoth into y^e west wher Thomas Salthus⁵, & mihill Alhead⁵ is in prison, Ann Adlin went to banburie, we had a verie fin[e] meetinge heare with a manie serious harts, w^{ch} J hoape the father will in his goode time bring in, prayses be to his holy name, my earnest desier to y^e lorde is that J may if it shall soe please him to haue thee heare with me, that soe thow mayest be an instrument in the hands of the allmightie to doe goode in this place, that those w^{ch} set in darkness and see noe light, may haue the light of y^e lorde reueled in them, J should much reioyce if J should heare of thie enlargement that J mougst enioy the, & my joyes be full, J haue heare inclosed sent the a pap or two, if thou wantest anie thinge take it of my frinds it is thie owne, all my dear frinds salutes the, and J shall desier that thow wouldest doe soe much for me to all that thou findest faithfull in that place, farwell my deare hart the Eternall father of heauen water the with the dwe that neuer perisheth that soe thou beinge a plant w^{ch} his owne right hand hath planted thou maiest groe vp and

³ ANNE AUDLAND (1627-1705) was the wife and widow of John Audland. Later she married Thomas Camm, of Camsgill, Westmorland. *Jnl.* x. xix.; *F.P.T.*

⁴ The sufferings of MARGARET KILLAN and BARBARA PATTISON are narrated at the end of the tract: *The West Answering to the North*, 1657. Among Bristol MSS.v. there is a copy of a letter these two women wrote to Bristol Friends. In 1655 appears among financial statements of the Swarthmoor Fund: "It. to Barbery Pattyson for cloths & other Nessessaries 01.05.00," probably for her mission into the West country.

Jnl. vi. ix.; *F.P.T.*

⁵ In the Accounts of Friends' Travels and Sufferings, which appear at the end of George Fox's *Journal* of his life (Camb. *Jnl.* ii. 332, anno 1665), we read: "Miles Halheade & Thos: Salthouse were kept in prison in Exeter by a garde of souldyers upon y^m; whoe woulde suffer none y^t came to see y^m to come att y^m y^t were ffreindes: butt either Imprisoned y^m or kept y^m att ther garde: but y^e under officer confest they acted contrary to there Consciences but they were forct to it by there superiors."

bring forth frute to his glorie, to whome be prayses for euer,
 we^{ch} is the desier of him who is Caled by y^e worlde

THOMAS CURTIS.

3 month 1655
 from Readinge

[Endorsed] ffor Marie ffisher prisnor/in the Goale at
 /Alseburie/thes/dd/

Copied from the original letter in the possession of J. Ernest Grubb,
 of Carrick-on-Suir, Ireland, 1919.

A Pease Celebration

The following is taken from *The Larchfield Diary. Extracts from the Diary of the late Mr. Mewburn, first Railway Solicitor* (Darlington: Bailey, 1876, pp. 224). Francis Mewburn (d. 1867, aet. 81) was solicitor to the Pease family. His advent to Darlington was about the year 1809. The original Diary (1825-1867) consisted of ten closely-written quarto volumes.

"This day (June 23, 1849) Joseph Whitwell Pease, eldest son of Joseph Pease, Southend [Darlington], came of age. About 6 o'clock a.m. a band of music played divers airs at the north gate of Southend, and the church bells rang a merry peal in honour of the occasion! Music and church-bell ringing did seem to me singular for a Quaker celebration.

"On Monday (25th) all the pitmen in the employ of Joseph Pease were entertained at dinner in a field adjoining the Adelaide Colliery, 1600 sat down. Mr and Mrs. Joseph Pease and all their eleven children sat down also. After dinner there were speeches, but what was so curious—they had bands of music; and yet these Quakers will not allow music at our horticultural shows and other gatherings! The dinner consisted of bread, beef, and ale—13 cwt. each of the bread and beef, and 32 half barrels of ale. There were 500 mugs of which only 70 remained whole. When the ale was all drunk the pitmen amused themselves in shying the mugs at each other. But not a plate was broken."

A somewhat divergent account is given by Joseph Pease in his Diary for 1849: ". . . Above 1600 sat down to dinner conducted with the greatest order and propriety—men most civil and happy—multitudes of spectators—a fine sight—victuals rapidly disappeared—luncheon for visitors and countinghouse at colliery—then my speech to men.—J. W. Pease followed—then Charles Fox from Falmouth made an excellent speech—hearty cheering from time to time."

Copied by Sir Alfred Pease, Pinchinthorpe House, Guisbrough, Yorkshire, 1928, from Joseph Pease's Diary in his possession. The Diary gives the date as "Tuesday, 26th."

Friends and Current Literature

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

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

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

Friends' Book and Supply House, Richmond, Ind.

Many of the books in D may be borrowed by Friends, and others if recommended by a Friend. Apply to the Librarian, Friends House, Euston Road, London, N.W.1.

The issue of *The Friend* (Phila.), of Tenth Month 13, 1927, was a Centennial Number and a valuable record of literary and editorial work by Friends in U.S.A. There are sketches of the editors—Robert Smith 1827-1851, Charles Evans 1851-1879, Joseph Walton 1879-1898, John H. Dillingham 1898-1910, Edwin P. Sellew 1910-1913, Davis H. Forsythe 1914—the present editor. There are pictures of the first five editors and the reproduction of a most interesting photograph of Philadelphia Y.M., 1900 (taken without the knowledge of the Meeting !) with names of Friends seated in the galleries, only five of whom were living in Tenth Month, 1927, viz., Cyrus Cooper, Susanna T. Cope, Ann W. Fry, Anne Balderston, also Moses Young, of Canada, now known to be the Friend "not recognised" in the picture.

The articles on *The Separation After a Century*, written by Elbert Russell, which appeared in "Friends' Intelligencer" towards the end of last year, have now been issued as a pamphlet of 72 pages (Philadelphia, Pa.: Friends Advancement Committee, 15th and Cherry Streets). A section is devoted to "The Four Saints of the Separation"—Elias Hicks, a Long Island farmer; Samuel Bettie, a Philadelphia merchant; John Comly, a Pennsylvania school teacher; Thomas Shillitoe, a London shoe-maker. An extended review of these articles appeared in the "The Friend" (London), 3 mo. 2. 1928.

The Autumn Number, 1927, of the *Bulletin of Friends' Historical Association*, vol. 16. no. 2 (Phila., Pa., 142 North Sixteenth Street), contains several valuable articles—"The Keithian Separation," by Horace M. Lippincott; "Burlingtons CCL," by A. M. Gummere; "The Peace Testimony of North Carolina Friends," by the late Julia S. White; and under the caption of "Documents," "Letter from Henry More to William Penn," partly printed in "The Journal F.H.S." (vol. vii), wholly printed in Ward's "Life of More"—original letter in H.S.P. Then follow Items from Periodicals, Notes and Queries, and Book Reviews. Finally

appears a portrait of our late friend, George Vaux, Junior (1863-1927), with obituary, whose decease recently is a great loss to many religious and philanthropic activities. We are glad to see by a paragraph in "The Friend" (Phila.), that President Coolidge has appointed Mary Vaux Walcott, of Washington, D.C., brother of George Vaux, Jr., a member of the U.S. Board of Indian Commissioners in the place of her brother.

In *The Friend* (Phila.), 12 mo. 8. 1927, appeared a useful article on "The Baltimore Association of Friends," written by John C. Thomas, of Baltimore. Previous reference to this Association may be seen in vol. 24 and may also be found in the volumes of "Quaker Biographies," series 2, in the sketches of the lives of Joseph Moore, Allen Jay and Nereus Mendenhall.

While working on William Law, our Friend, Stephen Hobhouse, made the acquaintance of "Five Letters in MS. addressed to a Serious Lady about quitting the Church of England to join the Quakers, 1736," which formed part of the Law manuscripts in Dr. Williams's Library, London. The "Serious Lady" was discovered to be one Fanny Henshaw, who

"had a long and active career as a member of the Quaker body. As it happened, too, the indefatigable editor of the Friends' Historical Society Journal¹ had begun within the last two years to investigate the facts of her life, but nothing was known, on the Quaker side, of her temporary connection with William Law [1686-1761] or John Byrom [1692-1763]."

Hence, our interest in the Hobhouse volume centres round Frances Henshaw—Paxton—Dodshon, and we have endeavoured to collect the information given into a MS. Index to the book—not an easy task as references to her are involved in much other matter. The volume is entitled *William Law and Eighteenth Century Quakerism, including some unpublished Letters and Fragments of William Law [1686-1761] and John Byrom [1692-1763]* (London: George Allen & Unwin, 8½ by 5½, pp. 342, 12s. 6d. net). Of the eight illustrations (so well described in "Notes on the Illustrations"), one represents May Drummond, another "John the Quaker" and the third "An Eighteenth Century Friends' Meeting"—the picture of a meeting in Gracechurch Street, about 1770. The volume is a result of the award of a research fellowship at Woodbrooke Settlement, Birmingham, and has, in addition to Henshaw matter much of interest to Friends.

Hangman's House, by Donn Byrne, "a book of Ireland for Irishmen," introduces, abruptly, a Quaker lady of American birth, married to an Irish Judge—Anne McDermot—"her sweet Quaker presence, her soft grey Quaker dress, her pleasant soft Quaker smile" (p. 326). A Yearly Meeting in Belfast is described on page 310. See query in *Jnl.* vol. xxiv. (London: Sampson Low, pp. x + 406, 7s. 6d. net.)

¹ See vols. xx-xxiii.

Quakers and Peace. With an Introduction and Notes by G. W. Knowles. (Grotius Society Publications.) 8½ × 5½, 52 pp. Sweet and Maxwell. 2s. 6d. net.

"An exceedingly interesting survey by a barrister of the Quaker attitude towards war, followed by extracts from the writings of Fox and others on the point. Mr. Knowles states that Friends' testimony against war is not based upon any particular text of Scripture, but upon the rooted conviction of the fundamental contradiction between the spirit of Christ and the spirit of war. His survey includes the position of the Quakers from the Civil War to the Great War of 1914-18."

From "The Times" Lit. Supp.

In an article by Llewellyn Jones, LL.B., on "The Welsh Mint," in *The Welsh Outlook*, published at Newtown, June, 1927, we read:

"In 1704 a North Wales company about which little is known had coins marked with the Rose and the Feathers. This company, because many of its shareholders were of the Quaker persuasion, was known by its sobriquet the Quaker Company, though its legal name was the "Governor and Company for smelting lead with sea and pit coal." The coins made from the silver taken from the mines belonging to it were known familiarly as Quaker Money. In the last five months of the year 1705-6 this company brought to the mint eight bars of silver each weighing fifty or sixty pounds and were then bringing a new bar every three weeks. Because it was making this quantity of silver, the company tried to obtain a mint of its own but was unsuccessful."

A History of the Parish of Standish, by Thomas Cruddas Porteus, M.A., B.D., Vicar of St. John the Divine, Coppull. (Wigan: J. Starr & Sons, Ltd., 1927.) Quarto. 246 pages, 15s. Good index. Well illustrated, may be described as a handsome book. References to the Haydock family and Quakers at Langtree, an illustration of Langtree Meeting House (now demolished), also Haydock Coat of Arms. Society of Friends is included in Chapter on Standish with Langtree and occupies four pages. The narrative commences:

"The Langtree Meeting was begun by the Haydock family of Bogburn Hall, Coppull. Roger Haydock of this family had a lease of Langtree Hall, when the Langtree family were ruined in the Civil War. He was not a Quaker, and one of his younger sons, William Haydock, became rector of Standish. The eldest son John, however, joined the Society of Friends—1667, another son Roger, followed suit and became an ardent advocate of the Movement."

Reference is made to the gift of land for Burial Ground, also to the early meetings being held in private houses which at Coppull were those of John Haydock and Heskin Fell. The first Quaker preacher known to have visited the district was William Gibson.

Then comes a reference to Roger Haydock whose son Robert emigrated to Rahway, New Jersey, from whom is descended Robert Roger Haydock of Milton, Mass., who placed in Standish Church in 1923 a memorial tablet to the memory of the family, and in 1926, in the Church of St. John the Divine, Coppull, a tablet to the Haydock family, specially mentioning

his ancestor Roger Haydock, and his son, Lieu. Geo. Guest Haydock, who was with the American Expeditionary Force and fell in action in 1918. Mention is next made of Robert Haydock, who settled in Liverpool, and then some particulars of Langtree Burial Ground and the Meeting House erected there.

ROBERT MUSCHAMP.

"In the year 1725, when George I was king, and Robert Walpole ruler of England, a young woman of thirty, living at York, her parents both dead and she herself unmarried, decided to go into business on her own account as a tea dealer."²

This was Mary Tuke, daughter of William Tuke, son of William Tuke. She "founded a firm which, handed down through seven generations of the same family, still flourishes."

In *The Times*, City of London Number, dated November 8th, 1927, there appears a sketch of the banking family of "Alexanders." William Alexander was the founder and was joined in partnership with John Rickman till 1810. On his death in 1819, aged 50, the widow, Ann Alexander, became head of the firm. "It is believed that this is the only case in which a woman has been senior partner in a firm doing business in the City of London." The firm was Ann Alexander & Company until the partnership of the eldest son, George William Alexander, who was succeeded by his sons and descendants. The firm is now Alexanders Discount Company, Limited, Lombard Street. There are portraits of Ann Alexander (d. 1861. 87) and George William Alexander, banker and philanthropist (d. 1890. 88), as a young man.

Anna B. Thomas (240 W. Lanvale Street, Baltimore, Md.) has been very successful in uniting fact and fiction in her book: *Nancy Lloyd* (New York: Frank-Maurice, Inc.; London: Friends' Book Centre, Euston Road, N.W.1, 8½ by 5½, pp. 192). Hannah Lloyd was the eldest daughter of Thomas Lloyd (1640-1694). She married first John Delaval and second Captain Richard Hill, and died in 1726. The story of life amid persecution in Wales and freedom in Pennsylvania is very illuminating. It appears to be incorrect that Jacob Tilner was "lately come out of England" (p. 145). The mortality among early settlers was considerable. We do not think that the tail-pieces will attract the reader favourably.

Volume one of *The History of Hitchin*, by Reginald L. Hine, has appeared—a handsome volume of 375 pages (London: George Allen & Unwin, 10 by 6½, 16s. net), with forty illustrations. There is a full treatment of The Manor of Hitchin, The Church, The Priory, The Biggin, The Civil War and Commonwealth, The Poor, The Highways and Byways, and there is a Bibliography which occupies thirty-eight pages. In the chapter on The Church there is a brief sketch of Sir Ralph Radcliffe,

² *Tea: An Historical Sketch*, by Robert O. Mennell. (London: Effingham Wilson, 1926. 10 by 7½, pp. 63.)

persecutor of Quakers (p. 115), and in the chapters on *The Poor and The Highways and Byways* the work of Friends receives notice, pp. 271, 275 (Samuel Spavold), 284 (William Mather), 285, and 305 (the story of Dr. Pope and his watch, see *Jnl.* vol. v. p. 200). An elaborate account of Hitchin Friends will be printed in volume ii.

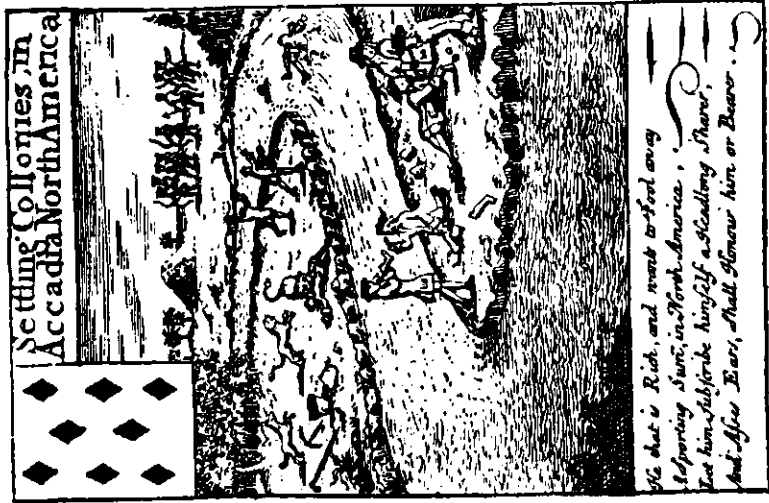
Young men entering business life should read the biography of Joseph Allen Baker, M.P. (1852-1918).³ The early struggles of the family and its wonderful success would act as a stimulus to youth. Joseph Baker and his son Allen engaged in the work of "canvassing books, maps and pictures from house to house" in the Middle States of America, far from their Canadian home. Allen wrote in his diary: "I hate it, but I must make it succeed."—"I shall stick to it and help the folks at home." Things gradually improved, other articles were added and some manufactured, and success was achieved. There is interest for all in following Allen Baker in his work in Adult Schools, London County Council, House of Commons and on behalf of peace and international amity. He was recorded a Minister in 1880 and "remained a loyal Friend."

The latest volume of the *Dictionary of National Biography* contains memoirs of noted persons who died between 1912 and 1921. The following Friends or Friendly persons appear: Sir Edward Fry (1827-1918), Joseph Storrs Fry (1826-1913), Sir Jonathan Hutchinson (1828-1913), Thomas Hodgkin (1831-1913), Lord Lister (1827-1912), George William Palmer (1851-1913), Frederic Seebohm (1833-1912), Silvanus P. Thompson (1851-1916), Sir Edward B. Tylor (1832-1917).

David Salmon of Narberth, South Wales, has added another to his valuable articles on Joseph Lancaster, having prepared for *The Educational Record of the British and Foreign School Society*, December 1927 (London: 114, Temple Chambers, E.C.4) a paper: "Lancaster's Cometary Career," illustrated by a picture of Lancaster's grave in Greenwood Cemetery, Brooklyn, N.Y., on which 1858 is graven as the date of his death—should be 1838.

"When we see the long reviews for or against Lancaster in the great quarterlies and the shorter articles in the smaller magazines, the piles of books and pamphlets which he wrote, and the pile of books and pamphlets which his assailants and defenders wrote; when we remember that one of the chief London newspapers opened its columns for more than three months of an eventful year to the discussion of his and Bell's comparative merits; that he was the subject of a caricature by Rowlandson, a charge by an arch-deacon and a sermon in St. Paul's by a budding bishop; and that he was exhibited as a lion by the Countess of Cork, we cannot, without effort, realize that he only 'blazed the comet of a season'—that the period during which he occupied the attention of the public was only about six years."

³ *J. Allen Baker, M.P., a Memoir*, by Elizabeth B. Baker and P. J. Noel Baker. (London: Swarthmore Press, 8½ by 5½, pp. 269, illustrated, 7s. 6d.—no index.)



From A. S. Turberville's *English Men and Manners in the Eighteenth Century* (Clarendon Press, 1926), by permission of Worcester College Oxford. See p. 73

The article contains some reference to William Crotch.

For other articles on Lancaster by David Salmon see *Jnl.* vols. v. vii. x. xii. xxi. xxiii. and a biography published in 1904.

In a recently published volume bearing the title : *English Men and Manners in the Eighteenth Century*, written by A. S. Turberville (Oxford : Clarendon Press, 8½ by 5½ pp. xxiii + 531) there is a reproduction on page 207 of four playing cards preserved in Worcester College Library, Oxford, two of which are of interest to Friends and are here shown. The eight of diamonds would seem to be an exaggerated picture of the trials of the colonists' life, where they are represented as pursued by wild animals, in danger from Indians, devoured by some amphibian monster, and reduced to acts of cannibalism. The nine of diamonds refers to the incitement to the purchase of land in the New World. Thomas Story, Quaker Minister, was treasurer in England to the Pennsylvania Land Company in 1720, as referred to in "The Correspondence of James Logan and Thomas Story, 1724-1741," published in 1927. There are two other illustrations relating to Friends in this fascinating book.

Early Nonconformity in Lincoln is a pamphlet written by J. W. F. Hill, M.A., LL.M., F.R. Hist. S., of Lincoln. Mr. Hill studied the tracts of Martin Mason at Friends House and there are several paragraphs referring to Mason's pamphlets and the strong language written against such greatly respected ministers as Edward Reyner and George Scottwreth, to which diatribes they apparently did not reply. Jonathan Johnson, Baptist, however, took up the cudgels—one writer was "the boasting Baptist" and the other "the quashed Quaker."

The *Transactions of the Unitarian Historical Society*, vol. iv. Oct., 1927 (London : Lindsey Press, Essex Street, Strand), contains an article by Principal H. McLachlan on "The Taylors and Scotts of the 'Manchester Guardian,'" which includes an account of John Taylor (1754-1817), who became a Friend and whose son, John Edward, founded the "Guardian." The article by J. W. Graham on John Taylor, which appears in *Jnl.* vol. xviii and further reference in *Jnl.* vol. xxii have doubtless been consulted, though without acknowledgment.

In *The Edinburgh Review* for October, 1927, there appears a 16 page article on "Quakerism," by the Bishop of Durham.

A novel by R. H. Mottram has recently appeared, called *Our Mr. Dormer*, in which some of the principal characters are Quakers. It is the story of an East Anglian bank for about a hundred years. The Quakerism is not very well done. (London : Chatto & Windus, 7s. 6d. net.)

The Scottish Church Historical Society requested John Torrance, B.D. (U.F. Manse, Chapeltown) to write a paper on "The Early Quaker Movement in Scotland." This he did, and it was published in the *Proceedings of the Scottish Historical Society*, 1926-27. On the failure of early Quakerism in Scotland the author writes: "There was simply no room in Scotland at that date for a sect outside of the National Church. . . . There is something in the Scottish character and mental constitution which made it irresponsive to Quakerism."

W. F. Miller's articles in "Jnl. F.H.S." have been largely drawn upon and on the whole the article has been well and truly written. Some offprints are available.

Encouraged to undertake the work by the late Caroline W. Pumphrey, Mr. John Kibbley has prepared and had printed by the Oxford Chronicle Co., Ltd., *Historical and other Notes on the Ancient Manor of Charlbury and its nine Hamlets*, pp. 102, 2s. net. Several pages are given to "The Quakers," with a notice of Anne Downer-Greenwell-Whitehead (1624-1686), daughter of Thomas Downer, vicar of Charlbury from 1654 (probably ejected)"; and of several members of the Albright and Sturge families.

In *The Hibbert Journal* for January, 1928, there is an article on "John Woolman, Mystic and Reformer," by Muriel Kent.

The January issue of *The Baptist Quarterly* (London: 4, Southampton Row, W.C.1) contains an article by Dr. W. T. Whitley on "Colonel Thomas Blood" (1628-1680), whose connection with Friends is to be found in the *Journal Supplement*—"Extracts from State Papers," and *Jnl.* vol. x. There is also a section devoted to "Cromwell and America."

A recent catalogue of the publications of D. Appleton and Company includes: *Elizabeth Fry, The Angel of the Prisons*, written by Laura E. Richards, price 7s. 6d. net.

Volume xii. of the *Record of the Historical Society of West Wales* (Carmarthen: Spurrell, 1927) contains a 26 page article by David Salmon on "The Pembrokeshire Quakers' Monthly Meeting." He tells us that the minutes of the M.M. are contained in three leather-bound foolscap volumes—the third only half full, forming part of the mss. in Friends' Library in London. The first *extant* minute is dated 16 xii. 1699/1700, and the Meeting functioned for one hundred and thirty years. Much valuable information is given and many names appear. Emigrants to Pennsylvania were: Alice Lewis 1708, Simon Thomas 1708, Samuel Jones and wife 1711, Francis Jones, wife and family 1711, Elizabeth Webb 1711, Marmaduke Pardo 1726, John Skone 1727, Deborah Thomas 1733.

The dying Meeting was set on its feet again by the arrival of the Nantucket whalers in 1793. D. Salmon writes that "some Quaker

families bought the Island of Nantucket in 1659," in introducing the whalers. This is not quite correct, though supported by Flora Thomas in her "Builders of Milford" (see *Jnl.* xviii. 97). The following data, kindly sent us by Amelia M. Gummere, give the particulars :

" Nantucket discovered 1602 by Bartholomew Gosnold, an Englishman, heading a colony—settled elsewhere. Found 1500 Indians on the island.

" 1639. Thomas Macy brought his family to Salisbury, N.H., from England.

" 1641. Island of Nantucket deeded to Thomas Mayhew and son Thomas by James Forrett, agent of the Earl of Sterling. (Mayhew lived on Martha's Vineyard.)

" 1659. Thomas Macy and family, Edward Starbuck and Isaac Coleman moved from Salisbury to Nantucket. (The first whites to settle on the island.) Mayhew sold to ten purchasers for £30 and two beaver hats.

" 1660. The first portion of land was bought of Indians."

These settlers were *not* Quakers—the convincement of the Starbucks and others came later. The first meeting house was built in 1711.

Timothy Nicholson, Master Quaker, is a live book, written by Walter C. Woodward, editor of "The American Friend," Richmond, Indiana (Richmond, Ind., Nicholson Press, 9 by 6, pp. xiii + 252, 10s.). In fifteen chapters we are introduced to the manifold activities of this "Master Quaker" (1828-1924) in Church and state, in the cause of education, philanthropy, peace, public morals and many other noble causes. Chapter ix opens with an anecdote worth repeating: A German saloon keeper asked permission to open another saloon in Richmond and Timothy Nicholson at once headed the opposition to it. At the hearing the man was asked: "Do you know Timothy Nicholson?" He replied in the affirmative and was asked how long he had known him and what was his opinion of him—"Vell, I tink Meester Nicholson is a wery goot man if he vould only let liquor alone," was the answer. There is a portrait of T. Nicholson and a view showing our Friend at his desk in the office of his bookseller's shop and there is, of course, a good index.

We well remember the greeting we received on leaving the cars at Richmond one morning in the autumn of 1911 and being permitted to use the office to change from travelling to lecturing outfit.

Robert Muschamp, of Myrtle Cottage, Radcliffe, Lancs., has sent us a copy of his *brochure*: "The Society of Friends in the Lancaster District in the Seventeenth Century," reprinted from the *Transactions of the Lancashire and Cheshire Antiquarian Society*, vol. xliii. (Manchester: Rawson, 1928, illustrated). Various avenues to the knowledge of Quakerism in the North-west of England have been explored and much information brought to light respecting Lancaster, Yealand, Wray, Wyresdale and other localities. We give, here and there in the *Jnl.*, extracts likely to be of use to our readers now and in time to come.

In *The Times Literary Supplement*, dated March 29th, there is a column-long review of a memoir of Francesca Alexander (Harvard University Press. London: Milford, 35s. net). We read:

"Francesca's father was an American Quaker of Scottish ancestry, settled at Boston, a cultivated, somewhat eccentric man with a passion for art and a facile talent for painting mediocre portraits. . . . The Alexanders made Florence their permanent home, partly to please Francesca and partly for her health. . . . The two main interests of Francesca's life outside her devotion to her parents were art and friendship with the working people. Mrs. Alexander died in 1916 at the age of 102, and a year later the daughter died at the age of eighty."

Having had of late constantly before our eyes, in the preparation of the *Journal Supplement*, *Sufferings of Quakers in Cornwall, 1655 to 1686*, lists of articles distrained as a result of adherence to principle, it is an agreeable change to read of many things Friends still possessed and were able to leave by will.⁴ The wills are extracted from a volume in the possession of Friends of Kendal, and, to some, valuable biographical notes are attached. There are nine illustrations of houses inhabited by Friends. The preparation of the book must have entailed a great amount of careful reading of difficult manuscript and the deciphering of a multitude of names—only very occasionally does the copyist confess himself beaten. ("This will is so badly written that many words are not clear," p. 87.) A flood of light is thrown upon early Quakerism in this Northern county and items of an amusing as well as informing character appear. In 1705 William Braithwaite, who married "17.21.1705" (what does this mean? is it intended for 17.2.1705?) made his will shortly after, which contained the following:

"If my wife have a child I give it £100 or if she have two they are to have it equally betwixt them, and following legacies become void. If she have no child by me then I give my wife £50 which was her own" ! p. 23.

One child only arrived and had notable descendants by her husband, George Benson.

Bequests of clothing frequently appear. Here is one:

Elizabeth Wright, of Sidgwick (d. 1729), made her will 26.2.1718. After bequests in money come bequests in clothing: "To my cousin Agnes Harrison my best brown searge petty coat, my best say apron, my best searge under wastcoat, my best straw hat, my leckin (?) bodies. To Agnes Fisher my best wastcoat with long sleeves my best Linnin Shift my midle say apron . . . To Margaret Jackson the better of my little under Coats, the worse of my Lin Shifts, my worse say apron, my best hardon shift, my best Shoes, my Camlot Hood . . ."

The editor naïvely remarks: "As E.W. did not die till 1729 her elaborate wardrobe would presumably have suffered some changes likely to lead to trouble among legatees" (p. 58).

⁴ *Some Westmorland Wills, 1686-1738*, edited by John Somervell (Kendal: Titus Wilson & Son, 9½ by 5½, pp. xiv + 119, 7s. 6d.), with illustrations and indexes.

There is valuable information respecting that well known Quaker stalwart, Thomas Camm, of Camsgill, in his will (pp. 28 ff.). In this he protests against the slander that some of his losses by distresses were made up by "a gainful trade of preaching." He asserts:

"I never gott Two pence for preaching yet it's well known that I have suffered the Losse of several scores of pounds for preaching Truth having been Several Times fined Twenty pounds a time and several other sums for being a preacher and my goods distrained therefore."

The typographical presentation of these interesting beneficiary extracts leaves something to be desired. Distinction between extract and editorial summary is often lacking and the use of quotation-marks and parentheses is often irregular.

A selection of *Poems by Anne, Countess of Winchilsea, 1661-1720*, prepared by John Middleton Murry, has been published by Jonathan Cape (London: 30, Bedford Square, pp. 112, 5s. net).

In a poem entitled "The Spleen. A Pindaric Piece," we find a reference to Dr. Richard Lower, the Court Physician and brother of Dr. Thomas Lower, the Quaker.

"Though the Physicians greatest gains,
Although his growing wealth he sees
Daily increased by ladies' fees,
Yet dost thou baffle all his studious pains.
Not skilful Lower thy source could find
Or through the well-dissected body trace
The secret, the mysterious ways,
By which thou dost surprise and prey upon the mind."

For Dr. Richard Lower (1631-1690/1) and his brother Thomas (1633-1720), see *A Quaker Saint of Cornwall, Loveday Hambly*, by L. V. Hodgkin. The Countess, Anne, wife of Heneage Finch, Earl of Winchilsea, would be a relation by marriage of Anne Finch, Countess of Conway—"Quaker Lady"; see *Jnl.* vols. iv. vi. vii. xiv. xix. xxiv.

The Pennsylvania Magazine of History and Biography (vol. lii, April, 1928) records "A Journey from Philada to the Cedar Swamps & back. 1764," by Benjamin Mifflin. The writer mentions Cornelius Turner, "once a zealous Presbiterian . . . now a sober and sensible Quaker," Warner Mifflin and Edward Jones; and attendance at a Friends' meeting, apparently in the neighbourhood of Unity Grove, when one Martha Woods, widow, spoke a few words but appear'd to be a very weak instrument."

In an article on "Calico and Linen Printing in Philadelphia," there is a reference to a calico printer who was "brought up regularly to the business at Bromley Hall, near London, one of the most considerable Manufactories and Bleach-yards in England." This was the dye works of the Ollives, Talwins and Fosters (see *Jnl.* vol. x).

Kenya from Within. By W. McGregor Ross. Allen and Unwin. 18s.

"Mr. McGregor Ross has written a book that may justly be called exciting. It is to be feared that the ordinary Englishman pays very little attention to the politics of Kenya, but if he takes up this large volume he will find himself almost as deeply engrossed in it as he would be in an English General Election. Mr. Ross, who was for many years Director of Public Works in Kenya, has given us a history of the dependency and an extremely vigorous criticism of the way in which racial problems have been mishandled there.

"He has a gift for seizing upon lively and significant facts, and he does not mince matters in writing of the 'Die-hard' element that has raised so much trouble both with India and with Africa. 'If the Europeans in Kenya,' he writes, 'cannot reside and prosper there, with the good will of the Africans, they are imperilling NOW the future good will of Black Africa towards Great Britain. Are they worth supporting—at the price?'"

The author is a Friend belonging to Golders Green Meeting.

Joseph Bevan Braithwaite answers the question *Who Are We?* in a very attractive manner in his "Notes on the Ancestry of Joseph Bevan and Martha Braithwaite for their Descendants" (London: C. E. Roberts, 329, High Holborn, W.C.1) pp. 64 and numerous illustrations). He presents the ancestry under the headings of Braithwaite, Lloyd, Gillett, and Gibbins, and Chapter v is devoted to his father and mother. There is a fine genealogical chart.

It is not quite easy to work out the Quakerism of the Tindall family in *The Tindalls of Scarborough*, written by Christian Tindall, C.I.E. (Exeter: Pollard, 4to, pp. 148, and pedigrees). John Tindall (1755-1809), son of "John of the Hatchet"⁵ (1722-1773), appears to have been a Friend. He married Isabella Mackiver (d. 1836), in 1781, who became a Friend in 1801 and of whom there is much of interest in the book. She had to choose between John Tindall and Francis Grey but, as in the case of Thomas Story and James Logan,⁶ the two suitors "used to exchange religious experiences and they shared in shipping ventures also." The arming of their ships brought about the disownment of their sons, William and Robert. There is some notice of John and Isabella Tindall in our nineteenth volume, and mention of their descendant, Juliet M. Morse, née Harris, who presented a copy of the Tindall book to Friends Library.

Later in the book we find that Tindalls of Duggelby were among the early followers of George Fox, belonging to Hull Monthly Meeting; the records of which Meeting have been examined by Juliet Morse. There is a notice of the marriage of Richard Sellar (of whose sufferings a record has been frequently printed) and Priscilla Camplin (née Hodgson), of Scarborough, in 1677.

⁵ So named from a portrait of him as a boy, holding a little hatchet. See frontispiece to the book.

⁶ As recorded in "Logan-Story Correspondence," 1927.

Downright Dencey, by Caroline Dale Snedeker (New York: Doubleday, Page & Co.; London: Dent & Sons, 8½ by 5½, pp. xi+314, 7s. 6d. net).

This little story of Nantucket in the early days of the nineteenth century has the atmosphere of the Island in a very interesting way. As classed by the Library catalogue, the copy now in my hands is supposed to be a child's book; but its appeal is also to older heads. The location is familiar to a Nantucketer, and one follows the adventures of little Dionis Coffyn—"Dancey" to her family—with sympathy and interest.

The type of Quakerism on Nantucket was undoubtedly at one time hard and uncompromising "as to the outward," and quite possibly there were those to whom the ordinary human affections were something to be concealed, not openly manifested in family relationships. Nevertheless, these reservations were never so completely significant of Quaker, as of Puritan life, and one feels that the author, who is evidently not a Quaker herself, is more familiar with the Puritans in early New England than with Quakerism. "Read out of meeting" is not a Quaker phrase, and has never been used by them. The marriage service does not begin, "I, Thomas, take thee, Lydia," nor does one *stand* in the act of prayer. And where is there any authority that the Quakers ever objected to kissing a child, as did the Puritans in their strictest days? No "Committee on Sufferings" ever came personally to reprimand a Nantucketer, since the Quaker "discipline" early required that "Gospel Order" be first quietly administered to an offender, with whom it was the business of the Monthly Meeting to deal. Nevertheless, while these slips are evident to one familiar with Quaker life, the little story is readable, and carries with it a convincing appeal to one who has walked the moors in all weathers, and who loves the romance of this altogether unique island, with its salt tang, and its warmth of sentiment, still evident, even to the casual visitor.

AMELIA M. GUMMERE.

The Transactions of the Devonshire Association for the Advancement of Science, Literature and Art, vol. lix, 1927, contains an article by W. Wilkins: "Notes on Membury," which refers to the disused meeting house and burial ground at Membury and the registers of births, marriages and deaths in the hands of Bridport Friends.

William Penn Gründer von Pennsylvanien, ein Schauspiel, by Alfons Paquet, poet, of Frankfort am Maine (Augsburg: Filser Verlag, 1927). This historical play by a non-Friend has been produced on the public stage in Germany.

A publication in 1927 of "The Welcome Society of Pennsylvania," contains a list of passengers on the *Welcome*, according to results of research up to date, the last name added to the recognised list being in 1910.

The *Warrington Examiner* of February 11 has reprinted from Lever Brothers' magazine *Progress*, "The Story of Crosfields of Warrington. A Factory which is a Family Affair." The founder of the soapmaking

business was Joseph Crosfield (1792-1844), son of George Crosfield, of Lancaster (c. 1753-1820), a well-known Friend. Joseph Crosfield married Elizabeth Goad, of Baycliffe, Lancashire, in 1819. It was their son, George Crosfield (1820-1887), who developed the business, which now employs over 3,000 operatives.

The Woodbrooke Extension Committee (Robert Davis, 23, Fox Hill, Selly Oak, Birmingham) has issued two articles by Edward Grubb—*Authority in the Society of Friends*, and *Sacramental Christianity* (the latter reprinted from the "Contemporary Review") obtainable from Friends Book Centre, Euston Road, London, price one shilling each. *Authority* is divided into four chapters—Personal and Corporate Guidance, Religious Anarchism, The Period of Repression and The Present Outlook—and is well worth study. In the other pamphlet we read: "I think it is not too much to say that no impartial student of the New Testament, who reads it with a mind unbiassed by Church tradition, can believe that the Apostles of Jesus, or their Master before them, regarded Baptism as a necessary condition of entering the Kingdom of God," and Dr. Glover is quoted: "There is a growing consensus of opinion among independent scholars that Jesus instituted no sacraments. . . ."

Mysteries of History, by C. J. S. Thompson (London: Faber & Gwyer, pp. 319 and 27 illustrations, 12s. 6d. net) throws brilliant sidelights upon many curious persons and incidents in history. "The Mystery of the Royal Touch" and the chapter on "The Chevalier d'Eon" are especially attractive.

Will some one write a book on some mysteries of Quaker history, and tell us who the illusive "Mildred" was, and "Judy"; what happened to George Fox's "Book of Miracles"; and why George Fox said of James Nayler: "It was my foote"? etc.

Allen and Hanburys, Limited, have presented the Y.M. Library with a copy of the history of their firm—*Plough Court. The Story of a Notable Pharmacy, 1715-1927*, written by Mr. Ernest C. Cripps. It is an 8vo volume of 245 pages, with 43 illustrations, printed at the firm's own printing office. The names of numerous Friends appear and much valuable information respecting them is given, not all of it quite accurate, however. One of the lesser-known Friends is Joseph Jewell (1763-1846), p. 24 n. and another John Thomas Barry (1789-1864).

A Catalogue of British Family History, compiled by T. R. Thomson, M.A., F.S.A. Scots, has been published by John Murray, at 7s. 6d. net. A number of histories of Friends' families have been included, but application to the Librarian at Friends House would have added considerably to the list. The family history section of the Library at Friends House is very extensive.

Our Friend, Daniel Gibbons, has written a book concerning Friends, entitled: *God in Us* (New York: The Macmillan Company, price one dollar). "The author presents 'The World Faith of Quakerism' as it unfolds itself to him as a member of the Society of Friends—from outward forms of dress and speech to the Inner Light and various Quaker testimonies."

In the Preface to *The Evolution of the English Hymn* (London: Allen & Unwin, 8½ by 5½, pp. 312, fourteen illustrations, 10s. 6d. net), the author, Frederick J. Gillman, of York, writes:

"Some readers may think that an undue amount of space has been devoted (in Chapter X) to the Society of Friends, but I am convinced that important issues are involved in the attitude of the Society to public worship, which deserve earnest consideration by all who are concerned for the future of the religious life of the country."

Chapter X, aptly styled: "A Pause in the Music," has twenty pages. A few words come first describing the objection of the Free Churches to congregational singing and then we have described the occasions in public and private in which "exhilaration of spirit" among early Friends caused outbursts of song and are told that

"The utterances of representative Friends of the period show that they had no desire entirely to prohibit singing in worship. . . . Fox himself allowed a place for metrical psalmody." [But] "the long period of distrust of music showed signs of giving way in the latter decades of the nineteenth century; and in the 1925 edition of Friends' 'Christian Discipline' we have the statement: 'To many music is a means of expressing the deepest things in their experience, and of bringing them into touch with God.'" A striving after reality in worship results in a general disuse of congregational singing.

We would fain quote further from this very illuminating chapter. Many authorities are given and also specimens of Quaker hymnody. In the chapter on "Hymns of Childhood" the names of Priscilla Wakefield and Mary Elliott appear, also that of Mary Howitt. In note 2, p. 188, read "Second Period" for "Later Period."

We have received a copy of Arthur Garratt Dorland's *History of the Society of Friends (Quakers) in Canada* (Toronto: The Macmillan Company of Canada, Limited, 8½ by 6, pp. xiii + 343, and thirty-one illustrations, \$5.50, or 18s. net), and have the volume in study. We hope to refer to it again.

In Preparation or Awaiting Publication

Thomas Woody, Professor, History of Education, University of Pennsylvania, Philadelphia, writes: "Readers of the *Journal of the Friends Historical Society* who had the pleasure of examining Zora Klain's *Educational Contributions of the Quakers in North Carolina* will be interested

to know that Dr. Klain has collected the manuscripts of New England Friends relating to educational work, and plans to publish a limited edition of the same which will probably appear in the coming spring or summer."

E. Clarence Smith, of Exeter College, Oxford, is engaged in the study of the growth of Nonconformity in Oxfordshire up till 1800. He is also collecting data for a history of Quakerism in the county.

The notice which appeared in the last issue referring to the preparation of a life of Deborah Darby (1754-1810) has brought to the editor valuable information of the Barnard and Parker families of Alkincotes, near Colne, Lancs., and Barnard of Upperthorpe, near Sheffield, Yorks. Deborah (Barnard) Darby travelled widely in the ministry in the British Isles and the United States and there is doubtless mention of her in books and manuscripts in many places. Information will be welcomed by Norman Penney, 5, Argyll Road, Bournemouth, Hants.

Recent Accessions to D

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

The Hill Family, compiled by John Jay Smith, privately printed in Philadelphia, 1854, pp. xlv. + 466. Presented by Isaac Braithwaite, previously in the possession of Charles Ll. Braithwaite and Josiah Forster. The full title : *Letters of Doctor Richard Hill and his Children : or, the History of a Family as told by Themselves.*

Dr. Richard Hill (1698-1762) spent most of his life from 1739 on the island of Madeira. He married Deborah Moore (1705-1751), daughter of Dr. Mordecai Moore and Deborah Lloyd. The Letters are mostly occupied with family affairs but here and there we find well-known Friends introduced, as George Dillwyn, whose wife was a daughter of Dr. Hill, Deborah Darby, Sarah (Tuke) Grubb, Jean de Marsillac ; a section of the book records incidents occurring during the yellow fever scourges in Philadelphia in 1793 and 1798. It is trying to the Quaker historian to read : "(Here the letter is very full of particulars regarding Martha Routh, T. Scattergood, etc., etc.)"—"the letters of Sarah Dillwyn are a pretty good index to the motions of both English and American travelling Friends . . . but would too much enlarge this family history."

An index to the principal persons mentioned has been compiled and typed copies are available in Friends' libraries in London and in Haverford College, Pa.

Some Account of the late Peter Collinson, Fellow of the Royal Society, and of the Society of Antiquaries, in London, and of the Royal Societies

Notes and Queries

KEY TO ABBREVIATIONS

D—Library of the Society of Friends, Friends House, Euston Road, London, N.W.1.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 2 vols., 1911.

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

F.P.T.—"The First Publishers of Truth," original documents relating the establishment of Quakerism in England and Wales, 1907.

F.Q.E.—*Friends' Quarterly Examiner*.

Smith, Cata.—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.

PLEASE CORRECT.—The date of the birth of Isaac Whitwell, given vol. xxiv. p. 21 as 2 xii. 1765, should be corrected to 22 xii. 1765.

H. F. SMITH AND HIS DARLINGTON SCHOOL (xix. xx. xxii. xxiv).—By the kindness of Sir Alfred Pease we have had in our hands a prospectus of this School, dated 1824-5, several years prior to the time when Thomas Whitwell was a scholar (xxiv). It is described as "Academy, Darlington, conducted by Henry Frederick Smith," but the name of H. F. Smith does not occur again. John Irvine took the Junior Classes in classics and geography and T. E. Suliot, M.A. in maths. and French. James Cumming had charge of the Senior Classes. In the First Class were :

Jos. Fisher	Geo. Watson
Ant. Atkinson	John Backhouse
Fred. Lucas	Edward Hornor
W ^m Nevins	Thos. Newman
John Nilson	Geo. Cooke
Oct. Waterhouse	Jona. Backhouse

In the Second Class were :

Thos. Atkinson	Jas. Fisher
W ^m Aldam	H. Fisher
Ben. Atkinson	Sam. Grubb
Thos. Allen	Isaac Rigge
Gales Dixon	John Whitwell
John Fisher	Ben Hall
	Chas. Reynolds

In the Third Class were :

Oswald Allen	Robt Stagg
Thos. Fry	W ^m Cudworth
Edw ^d P. Smith	James Horne
Thos. Pease	W ^m Fothergill
Ben. Cooke	W ^m Robson
	John Robson

THOMAS PEASE OF LEEDS (xxiv. 24).—By the courtesy of Marian F. Pease of Almondsbury, we have seen a written memoir of the life of Thomas Pease (1816-1884), later of Bristol, in which it appears that he entered the school of H. F. Smith at Darlington in 1822 at the age of six years and a half, having previously been at two day schools. The reference to him by Thomas Whitwell in 1827 must not therefore be taken as that to a new

boy. He was at Darlington in 1825 at the time of the opening of the Stockton and Darlington railway. A portrait of T. P. at about ten, in chalk or pastel, was made by the drawing-master at the school. The memoir refers to others at the school—cousin William Aldam, two years older and to Henry Pease, William Whitwell of Kendal and others who were very kind to the youthful pupil.

There is a record of the life of Thomas Pease in the *Annual Monitor*, 1885.

"SLEEPING MONUMENTS."—During the Wilburite Controversy in New England, John Wilbur wrote from Hopkinton, R.I. 8 mo. 1. 1844:

" . . . we may soon expect a committee of much physical power for restoring order? No, but for introducing disorder, by placing some of them sleeping monuments here at the head of the meeting [from which position J. W. was to be removed]. For there is not one among them on the men's side but sleeps much of the time, when assembled, and they are often all asleep at the same time . . ."

DUMBIES.—"A young girl from the Country on a visit to M^r H., a Quaker, was prevailed on to accompany him to the Meeting. It happened to be a perfectly silent one, none of the brothers being moved by the Spirit to utter a syllable. When M^r H. left the assembly with his young friend, he asked her 'How dost thee like our Meeting?' to which she pettishly replied: 'Like it! why

I can see no sense in it; to go and sit for hours together without saying a word is enough to *Kill the Devil*.' 'Yes my dear,' rejoined the Quaker, 'that is just what we want.'"

From *La Belle Assemblée*, Nov. 1838.

BRITISH VISITORS TO WHITE OAK SWAMP MEETING, VA.—The following has been extracted from the Record Book of White Oak Swamp Meeting, in Henrico County, Virginia, by Margaret E. Crenshaw, of 1149 West Avenue, Richmond, Va. The book dates from 1699 to 1751.

William Backhouse	1733.
John Burton	1734.
John Fothergill	1736.
Samuel Hopwood	1740.
Edmund Peckover and companion, William Thomas, of the Island of Tortola	1742.
Isaac Greenleaf	1744.

"RUTH THE QUAKER."—In Catalogue, no. 245, 1928, of Pickering & Chatto, 1, King Street, St. James', London, under the heading of *The Windsor Medley*, Being a Choice Collection of several Curious and Valuable Pieces in Prose and Verse, 1731, is the following:

"An Epistle from Ruth the Quaker of Little H . . . ll . . . d House to a Great Man at Great Chelsea upon the present Position of affairs."

JOHN WOOLMAN. — "John Woolman appears to me to be a man of very deep experience in the things of God, and coming up

in obedience to the Light of Christ was led out of all superfluity in meat, drink, and apparel, being a pattern of remarkable plainness, humility & self denial

"His dress as follows :

"A white hat, a coarse raw linen shirt, without anything about the neck, his coat, waistcoat, and breeches of white coarse woollen cloth with wool buttens on, his coat without cuffs, white yarn stockings and shoes of uncured leather with bands instead of buckles so that he was all white."

From the Minutes of Pontefract M.M. 1772.

JEAN DE MARSILLAC (vols. ii. vii. xv. xvi. xviii. xix. xxi).—Sarah Dillwyn writes from Amsterdam, 1 vii. 1790 :

"Here we met with our friend, John de Marsillac, who had been waiting several days for our arrival with intent to accompany us into Holland. He is of an amiable disposition, but, with all his humility, cannot conceal his having been brought up in high life. B. Rotch says his public testimonies in French are sweetly persuasive; those I have heard from him in English correspond with what our Friends hold of retirement and spiritual worship."

And on 1 iii. 1791, from London :

"John de Marsillac, and two of the people in the south of France, are expected to be here at the yearly meeting in the fifth month. John's wife, we hear, had a mind to accompany him. She expressed much love to Mary Dudley and our dear S. [Tuke] Grubb, whose public appearances were a novelty to her. Though still a

gay woman, she is now much better satisfied with her husband's relinquishing the Romish religion than before her acquaintance with them . . ."

Both letters are printed in *Letters of Doctor Richard Hill and His Children*, Philadelphia, 1854.

LOVELL, A YOUNG QUAKER (xxiv. 72).—From a pedigree of the Lovell family, presented to D by John Dymond Crosfield some years ago, we gather that Robert Lovell, born 25 x. 1771, a son of Robert and Edith (Bourne) Lovell, married, in 1794 ? Mary Fricker, sister of Mrs. Coleridge and Mrs. Southey. See *D.N.B. Supp.* vol. 3. They had a son, Robert, who was "a clerk employed by Hansards, who disappeared while on a holiday in 1839 in Spain or Italy, presumed murdered by brigands."

FIRES ON FRIENDS' PREMISES (vols. i. iii-v. xii. xvi. xviii. xx).—A fire occurred in the meeting-house in Lancaster in May, 1851. "It was contained in a small room over the porch known as the 'committee room.' It arose from from some burning documents in the old iron chest in which they were deposited and which had been forced open. The flames were extinguished but not before a great portion of the papers were irretrievably destroyed."

The meetinghouse at Yealand near Lancaster was "consumed by fire on the 16th of 9th month, 1737, first discovered betwixt the hours of six and seven in the evening and generally concluded to be occasioned by that fire in the School kept at the lower end."

For both these accounts we are indebted to the article by Robert Muschamp: *The Society of Friends in the Lancaster District in the Seventeenth Century* (Manchester: Rawson, 1928).

BURIAL GROUNDS.—The following graveyards in the Lancaster district are noted in Robert Muschamp's pamphlet: *The Society of Friends in the Lancaster District*:

Moorside, popularly known as Golgotha, about a mile from Lancaster, where John Lawson was buried.

Hilderstone, near Yealand, of which papers and deeds have been recently found.

Middleton, three miles from Morecombe.

Rowton Brook, near Quernmore.

Yealand, near Carnforth.

Lancaster, in Meeting House lane.

For particulars see the pamphlet.

AUTHOR WANTED (xxii. 95, xxiii. 62). A portion of the saying: "Fruitful in the field of offering and joyful in the house of prayer" has been found in *The Journal of John Wilbur* (1774-1856): "The meeting . . . wherein we were made joyful, as in the house of prayer." anno 1822.

WHO WAS WILLIAM ALLEN?—In the memoir of Joseph Allen Baker it is said (p. 26) that he was named Allen "after a Friend from England, William Allen, who was visiting the Canadian Meetings 'on concern,' and who happened to be staying in the house when

he was born." We have no knowledge of such Friend. The authors of the memoir re-assert the statement.

FAMILY HISTORIES WANTED.—The Librarian of Friends' Historical Library, Swarthmore College, Pennsylvania, is appealing for contributions to the Family History section of the Library. We think that compilers of such literature will be glad to present copies of their books for the use and interest of Friendly readers and students. Prof. J. Russell Hayes, the Librarian, writes:

"The Friends Historical Library and Museum at Swarthmore College, after outgrowing its quarters in the main college library, is beginning to erect a large and ample building of its own, as a wing of the main building.

"The new structure will be the generous gift of Clement M. Biddle, in memory of his father. Thoroughly fire-proof, it will house safely the rapidly increasing store of books, pamphlets, manuscripts, relics, portraits, and memorials of Quakerism. Anything to illustrate Quaker daily life and thought will be welcome."

UMBRELLA (xi. 140, xii. 32, xiv. 85, xxiii. 57).—"In a letter to his father written at Paris, Dec. 4, 1752, James Wolfe says: 'The people here use umbrellas in hot weather to defend them from the sun, and something of the same kind to secure them from the snow and rain. I wonder a practice so useful is not introduced into England, where there are such frequent showers, and

especially in the country, where they can be expanded without any inconveniency.'"

Notes and Queries, August 13th, 1927.

ANTHONY PURVER (xxiv. 31).—Richard Reynolds, in a letter to George Harrison, who had been the tutor to his son William, writes, in reference to a passage in Ephesians:

"I have looked to see what Anthony Purver makes of it in his translation; but, fond as he is of differing from the vulgar, even though it be in expression only, and that not always for the better, he retains the words, 'Prince of the power of the air,'

but in his note says 'the evil spirits there—but not as having power over the air'."—(*Richard Reynolds*, 1852, p. 102).

FRANCES (HENSHAW—PAXTON) DODSHON (xxi. 66, xxii. 95, xxiii. 64). A certificate of removal from Leek M. M. to Shropshire M.M., dated 5 viii. 1773, has the first signature, "Wm. Dodshon." It thus appears that he was a member of this Staffs. M.M. and was not living in the county of Durham as supposed.

The name "William Dodgson of Leek" is among others to whom the prospectus of Joseph Sams's School at Darlington, printed *circa* 1810, was sent.

The Value of Private Letters

"The value of private letters in helping us to form a just historical estimate of an age which would without them be grown indistinct and remote is now generally admitted. Perhaps we may add that the less such letters were intended by their writers for publication, the more useful they are, because so straightforward and unaffected."

Above, copied from a circular-announcement of *The Portledge Papers, 1687-1697*, published by Jonathan Cape, Bedford Square, London, may serve as a useful reminder that donations of such letters are welcomed at the Library, Friends House, London, N.W.1.

"MRS. FRY.—This lady, of philanthropic celebrity, it gives us pleasure to announce, is sojourning on the King's-road. In one of her recent perambulations on the Downs, she entered into conversation with a shepherd, with whose intelligence she appeared to be well pleased. On finding that he could not read, Mrs. Fry has kindly engaged a master to instruct him, that the honest rustic, as she observed, might be able to read the Sacred Scriptures in the vernacular tongue. This fact, though trifling in itself, is interesting, as it displays the generous sympathy and truly Christian feelings of this amiable and distinguished female."

From "Brighton 100 years ago" in the *Brighton and Hove Herald*, May 31st, 1924.

Index

Aberdeen, 29
accounts, 64
Ackworth, 40, 49
adjudications, 52-54
affirmation, 31
Ainrew, Robert, 32
Albright family, 74
Aldam MSS., 51-55
Aldam, Thomas, 51
Aldam, Thomas, Jr., 51
Aldam, William, 84, 85
Alexander, of Russia, 42, 56ff
Alexander, of U.S. and Italy, 76
Alexander, Ann (Wm.), 71
Alexander, G. W., 71
Alexander, William, 71
Alkincotes, 82
Allen & Hanburys, 80
Allen, Charles (Bristol), 13
Allen, Job, 50
Allen, Margaret, 42, 50
Allen, Oswald, 84
Allen, Thomas, 84
Allen, Wm., F.R.S., 42, 50, 56ff
Allen, William, 87
America, 38, 40, 46, 49 73, 74
Amersham, 41, 42, 49
Ames, William, 3
Andrew, Elizabeth, *aft.* Pyburn, 32
Antrobus, Benjamin, 17
Appleby, Lawrence, 32
Atkin, William, 32
Atkinson, Anthony, 84
Atkinson, Benjamin, 84
Atkinson, Thomas, 84
Audland, Anne, 66
Audland, John, 66
Aylesbury, 41

Backhouse, John, 84
Backhouse, Jonathan, 84
Backhouse, William, 85
Baker, John, 27
Baker, Joseph Allen, 71, 87
Balderston, Ann, 68
Baltimore Association, 69
Banbury, 66
bankers, 71
baptisms, 55, 83
Barnard, of Uppertorpe, 82
Barnard, Hannah, 38, 48
Barry, John T., 80
Bath, 9, 38, 44-47
Bathoe, Elizabeth, 18
Bayly, William, 65
Beacon Controversy, 49
Bedford, Peter, 63, 83
Bell, John (London), 58
Benson, George, 76
Bettle, Samuel, 49
Bibury, 49

Bickley, 46
Biddle, Clement M., 87
Birchall, Caleb, 50
Bisbrowne, Christo, 62
Blood, Col. Thomas, 74
Boston, Mass., 46, 76
Bowden, J., *America*, 83
Bowles, Edward, priest, 51f
Bowly, David, 40, 49
Bowly, Samuel, 40, 49
Bradninch, 48
Braithwaite family, 78
Braithwaite, J. B., *Who are We?* 78
Braithwaite, William, 76
Brewin, of Cirencester, 24-27
Brewster, Martha, 59
Bridgwater, 47
Bridport, 33
Brigg, Lincs., 50
Brighthurst, John, 16
Bristol, 3, 5ff, 48, 84
Bristol Workhouse, 23
Bromley, 77
Browne, James (Scot.), 29, 30
Browne, Joseph, 13
Bryant, Samuel C., 37, 48
Buck, William, 83
Bulletin F.H.A., 68
burials, 32
burialgrounds, 29, 70, 87
Burlington, C.C.L., 68
Burton, John, 85
Byrne, D., *Hangman's House*, 69
Byrom, John, 69

Callowhill, Hannah, 23
Callowhill, Thomas, 12, 23
Cambridge, 54
Camm, Thomas, 66, 77
Camplin, Priscilla, *form.*
Hodgson, *aft.* Sellar
Canada, Friends in, 81
Capper, Samuel, 50
Carnforth, 87
Cartwright, Susannah, 50
Chapman, Mrs., 46
Charlbury, 74
Charles II., 18-21
Child, L. Maria, 46, 50
Chorley, Thomas, 62
christening, 32
Cirencester, 24-27, 40, 41, 49
Clark, of Greinton, 33, 38
Clark, Benjamin, 13
Clark, George (Poole), 36, 48
Clark, Jane, 37
Clark, John, 44, 47
Clark, Joseph, 38
Clark, Thomas (Som.), 33, 38 47
Clarke, John, 27
Clarkson, Thomas, 56-62

Claypoole, James, 11
Clayton, Francis, 83
Clayton, Francis C., 83
Coggeshall, Caleb, 48
Coggeshall, Elizabeth, 38, 48
Colling, Michael, 32
Collinson, Peter, 82
Comly, John, 68
Compton, Dorset, 33, 47
Compton, Elizabeth, *form.*
Metford, 36, 48
Compton, Samuel, 48
Compton, Thomas, 48
Congresbury, 46
Conventicle Act, 21
Conway, Countess, 77
Cooke, Ben, 84
Cooke, George, 84
Cooper, Cyrus, 68
Cope, Susanna T., 68
Coppull, 70
Corder, Micah, 83
Cornwall, Sufferings, 2, 76
Cowling, J., 22
Craven, James, 27
Craven, Thomas, 53
Crawforth, Thomas, 32
Cromwell, Oliver, 51, 55, 74
Crosby, Christopher, 32
Crosfields of Warrington, 79
Crosfield, George, 80
Crosfield, Joseph, 80
Cross, John, 65
Crotch, Sarah, *aft.* Bowly, 49
Crotch, William, 38ff, 48ff, 73
Crowley, Ann, 41, 49
Cudworth, William, 84
Cumming, James, 84
Curtis, Thomas, 65-67

Darby, Deborah, 40, 49
Darby, Deborah, 82
Darlington, 32, 67, 84, 85
Dawe, Ann, *aft.* Stephens, 47
Deeble, John, 27
Delaval, John, 71
Dennis, Isaac (gaoler), 21, 22
Dent, David, 40, 49
Devon, 40
Dewsbury, William, 51f
Dictionary of National Biography, 72
Dillingham, John H., 68
Dillwyn, George and Sarah, 41, 42, 49, 82, 86
Dixon, Gales, 84
Dodshon, William, 88
Dodson, John, 27
Dolman, Sir Thomas, 19, 20
Dorland, A. G., *Canada*, 81
Dorset, 9, 47

Dowden, John, 27
 Dowell, Elizabeth, 23
 Downer, Anne, 18, 19, 74
 Downer, Thomas, 74
Downright Dencey, 79
 dress, 35, 49, 76, 81, 86
 Drummond, May, 69
 Dudley, Elizabeth, 39, 49
 Dudley, Mary, 39, 49, 86
 Dudley, Robert, 49
 Dunlop, Thomas, 30
 Durham, Bishop of, *Quakerism*, 73
 Durham Co., 32
 Dyer, Samuel, *Diary*, 83

Edinburgh, 28
 education, 5, 7, 10, 33, 34, 40, 49, 59, 81, 84
 Eeles, Robert, 41, 49
 Elliott, Mary, 81
 Ellwood, Thomas, 19
 emigration, 46, 50, 74
 Evans, Charles, 68
 Exeter, 66

Falconar, David, 29
 Fallee, Joan, 27
 family histories, 80, 87
 family visits, 41, 43
 Farnsworth, Richard, 52, 62
 Fell, Heskin, 70
 fiction, 69, 71, 73
 Field, John, 27
 finance, 28ff
 fires, 86
 "First Publishers of Truth," 62

Fisher, Agnes, 76
 Fisher, H., 84
 Fisher, James, 84
 Fisher, John, 84
 Fisher, Joseph, 84
 Fisher, Mary, *aft.* Bayly and Cross, 65-67
 Fisher, Widow, 31
 Fleming, Francis, 62
 Fletcher, James, 50
 Fletcher, Thomas, 50
 Flook House, 36
 Ford, William, 12
 Forsythe, Davis H., 68
 Foster, of Bromley, 77
 Fothergill, John, 85
 Fothergill, William, 84
 Fox, Charles (Falmouth), 67
 Fox, George, 7, 9, 14, 16, 51, 62

Freshford, 9
 Fricker, Mary, *aft.* Lovell, 86
 Frith, Frances, *aft.* Scorier, 27
 Frith, Mary, 27
 Frith, William, 27
 Fry, Ann W., 68
 Fry, Sir Edward, 72
 Fry, Elizabeth, 74
 Fry, Joseph Storrs, 72
 Fry, Thomas, 84

Garrison, W. L., 46
 Gibbins family, 78
 Gibbons, D., *God in Us*, 81
 Gibson, Elizabeth (Scotland), 29
 Gibson, William, 70
 Gifford, Joseph, 36, 48

Gillett family, 78
 Gillman, F. J., *Hymn*, 81
 Glastonbury, 33ff, 44
 Glentworth, 52
 Gloucestershire, 49
 Goad, Elizabeth, *aft.* Crossfield, 80
 Gouldney, Thomas, 12
 Grant, Elihu, quoted, 64
 Greenleaf, Isaac, 85
 Gregory, Ann, *aft.* Thompson, 47
 Greinton, 33, 38, 47
 Grellet, Stephen, 59ff
 Grey, Francis, 78
 Grittleton, 40
 Grubb, E., writings, 80
 Grubb, Samuel, 84
 Grubb, Sarah (Tuke), 82, 86
 Gummere, A. M., writings, 68, 79
 Guy, Jewell, 27

Halhead, Miles, 66
 Hall, Ben, 84
 Hall, John, 48, 49
 Harford, Charles, 12, 16, 23
 Harris, Jane, 43, 50
 Harris, Richard, 50
 Harrison, Agnes, 76
 Harrison, George, 88
 Harvey, T. E., *Quaker Language*, 2, 64
 hat-honor, 19, 59
 Hawley, Mary, 27
 Haydock family, 70
 Heale, John and Margaret, 22

Hellier, John, 17
 Henshaw, Fanny, *aft.* Paxton and Dodshon, 69, 88
 Hicks, Elias, 68
 Higginson, William, 62
 High Wycombe, 49
 Hilderstone, Lanes., 87
 Hiley, Joan, 14
Hill Family, 49, 82, 86
 Hill, J. W. F., *Lincoln*, 73
 Hill, Capt. Richard, 71
 Hill, Dr. Richard, 49, 82
 Hilston, Yorks, 52
 Hine, R. L., *Hitchin*, 71
Hitchin, 71
 Hobhouse, S., *William Law*, 69

Hodgkin, John, 31
 Hodgkin, Thomas, D.C.L., 72
 Hodgson, of Co. Durham, 32
 Hookes, Ellis, 27
 Hopkirk, John, 30
 Hopkirk, Widow, 29, 31
 Hopwood, Samuel, 85
 Horne, James, 84
 Hornor, Edward, 84
 Horslydown, 27, 43
 Howitt, Mary, 81
 Hubberthorne, Richard, 62
 Hudson, John, 52
 Hull, John, 41, 42, 49
 Hull, Samuel and Wm., 42, 49

Hurworth, 32
 Husband, of Co. Durham, 32
 Hutchinson, Sir Jonathan, 72
 Hutson, Anne, 27

Hutton, Gilbert, 27
Hymn, Evolution of, 81

Ilchester, 15
 Independents, 8
 Ingham, Lincs., 52, 53
 Inner Light, 81
 Ireland, 50, 69
 Irvine, John, 84

Jackson, of Co. Durham, 32
 Jackson, Margaret, 76
 Jay, Allen, 69
 Jeckill family, 32
 Jefferson, Henry, 27
 Jenkins, J., *Records*, 83
 Jennings, Samuel, 15
 Jessitk, John, 52, 53
 Jewell, Joseph, 80
 "John the Quaker," 69
 Johnson, Jonathan (Baptist), 73

Jollie, James, 54, 55
 Jones, Charles, 12, 16
 Jones, Charles, Junr., 18ff
 Jones, Edward (U.S.), 77
 Jones, Francis, 74
 Jones, Lancaster, 50
 Jones, Ll., *The Welsh Mint*, 70

Jones, M——, 22
 Jones, Samuel, 74
 Jordan, Hannah, 23
 Jorling, Matthew, 33
 "Judy," 80
 "Juries of Servers," 39

Keith, George, 68
 Kellet, 62
 Kendal, 76, 85
 Kent, M., *John Woolman*, 74
Kenya from Within, 78
 Kibbly, J., *Charlbury*, 74
 Killam, John, 51
 Killam, Margaret, 66
 King, Robert, 32
 Klain, Z., *Education in New England*, 81
 Knight, John (Bristol), 17
 Knowles, G. W., *Quakers and Peace*, 70

Lancashire, 62
 Lancaster, 75, 86, 87
 Lancaster, Joseph, 50, 60, 72
 Langtree, 70
 Launceston, 18
Law, William, 69
 Lawson, John, 87
 Leaper, Thomas, 62
 Lewis, Alice, 74
 Lieven, Count, 56ff
Lincoln, 73
 Lincolnshire, 52
 Linlithgow, 31
 Lippincott, H. M., *Keithian Separation*, 68
 Lister, Lord, 72
 literature, 11, 68-83
 Lloyd family, 78
 Lloyd, Deborah, *aft.* Moore, 82
 Lloyd, Hannah, *aft.* Delaval and Hill, 71

Lloyd, Thomas (Pa.), 71
 Logan, Patrick, 23
Logan—Story Correspondence,
 73, 78
 London, 8, 36, 48, 50
 Long Newton, 32
 Love, John, 23
 Lovell, Edith, *form.* Bourne,
 86
 Lovell, Robert, 86
 Lower, Richard, 77
 Lower, Thomas, 77
 Lucas, Frederick, 84
 Lushington, Stephen, 63

 McDermot, Anne, 69
 MacKiver, Isabella, *aft.* Tin-
 dall, 78
 Macy, Henry, 9
 Manchester, 50
 Marnhull, 43
 marriage, 11, 27, 32
 Marshall, Charles, 16
 Marsillac, Jean de, 82, 86
 Mason, Martin, 73
 Mather, William, 72
 Meade, William, 17
 Melhuish, Thomas, 34ff, 48
 Melksham, 38
Membury, 79
 Mendenhall, Nereus, 69
 Mennell, R. O., *Tea*, 71
 Metford, of Somerset, 33ff, 36,
 44, 45, 47
 Metford, Eleanor, 44
 Metford, Elizabeth, *aft.* Comp-
 ton, 48
 Metford, Elizabeth, *form.*
 Rawes, 43, 44, 47
 Metford, Joseph, 33-50
 Metford, Samuel, 47, 50
 Mewburn, Francis, *Diary*,
 31, 67
 Middleton Cheney, 55
 Middleton, Lancs., 87
 Middleton St. George, 32
 Mifflin, R., *Journey*, 77
 Mifflin, Warner, 77
 "Mildred," 80
 Millbrook, 45
 Miller, William, 29
 Millman, Sarah, 27
 ministry, 37, 45, 50, 54, 77
 ministry, women's, 19
 Moon, Paul, 22, 23
 Moor, Peter, 83
 Moore, Deborah, *aft.* Hill, 82
 Moore, Joseph, 69
 Moore, Dr. Mordecai, 82
 Moorside, Lancs., 87
 More, Dr. Henry, 68
 More, Widow, 31
 Morecombe, 87
 Mottram, R. H., *Our Mr.*
Dormer, 73
 Mullett, Jane, *aft.* Melhuish,
 48
 Mullett, Thomas, 34, 37, 48
 Muschamp, R., *Friends in*
Lancaster District, 62, 75,
 87
 Musselburgh, 30

 Nailsworth, 49
 Nainby, John, Jr., 50
 Naismith, James, 29

Nantucket, 74, 79
 Nayler, James, 51, 80
 Needham, 38
 Nevins, William, 84
 New York, 48
 Newfoundland, 36, 48
 Newman, Thomas, 84
Nicholson, Timothy, 75
 Nilson, John, 84
 North Carolina, 68, 81

 oaths, 31, 39
 O'Connell, Daniel, 46
 Oliffe, Ralph (Bristol), 17
 Olive family, 77
 Oxford, 41, 82

 Packer, Ellinor, 27
 Padley, Thomas, 27
 Painswick, 49
 Palmer, George W., 72
 Panley, Ellen, 27
 Panley, Eve, 27
 Pardo, Marmaduke, 74
 Parker, of Alkincotes, 82
 Parker, R—, 22
 Parsons, Isaac, 33, 47
 Parsons, Sarah, *form.* Metford,
 33, 37, 47
 Pate, Robert, 27
 Pattison, Barbara, 68
 Patton, Alexander, 29
 Payler, Elizabeth, 83
 peace and war, 18, 68, 70, 75
 Pease family, 67
 Pease, Sir A. E., *Glossary*, 62
 Pease, Henry, 85
 Pease, Joseph, M.P., 31, 67
 Pease, Joseph W., 67
 Pease, Thomas (Leeds and
 Bristol), 84
 Peckover, Edmund, 85
Pembrokeshire M. M., 74
 Penington, ? John, 6
 Penn, Springett, 6
 Penn, William, 3-6, 8, 17,
 68
Penn, William, 79
 Pennsylvania, 49, 50
 Pennsylvania Land Com-
 pany, 73
 Pensford, 39
 Philadelphia Y. M., 1900, 68
 Philadelphia Yellow Fever, 82
 Phillips, Richard, 58
 Pike, John, 33
 Pike, Mary, *aft.* Metford, 33,
 47
 playing-cards, 73
Plough Court, 80
 Plymouth, 66
 Poole, 36, 48
 Pope, Dr. Robert, 72
 Porteus, T. C., *Standish*, 70
 prediction, 38
 Presbyterians, 8
 Presentations, 32
 Publow, 33, 47
 Purver, Anthony, 1, 88
 Pyburn, of Co. Durham, 32

Quaker Language, 2, 64
 "Quaker Money," 70
 Quernmore, 87

Radcliffe, Sir Ralph, 71
 Rae, Richard (Scotland), 29
 Randall, Thomas, 32
 Raper, Elizabeth, 42, 49
 Rawes, Elizabeth, *aft.* Met-
 ford, 43
 Rawes, William, 43
 Reading, 65, 67
 Reynner, Edward, 73
 Reynolds, Charles, 84
 Reynolds, Richard, 88
 Richards, L. E., *Elizabeth*
Fry, 74
 Rickman, John, banker, 71
 Rickman, Nathaniel, 61
 Rigge, Isaac, 84
 Ripley, Yorks., 83
 Roberts, Daniel (40), 49
 Robins, Jasper, 27
 Robinson, of Co. Durham, 32
 Robson, John, 84
 Robson, William, 84
 Rogers, William, 15
 Ross, W. Mc.G., *Kenya*, 78
 Rotch, Benjamin, 86
 Routh, Martha, 82
 Row, John(?), 42, 50
 Row, Sarah, 42, 50
 Rowton Brook, Lancs., 87
 Rupert, Prince, 19
 Russell, E., *Separation*, 68
 "Ruth the Quaker," 85

 sacraments, 80
 Salmon, David, writings, 50,
 72, 74
 Salthouse, Thomas, 66
 Sargeant, Isaac, 40, 49
 Savery, William, 38, 48
 Scattergood, Thomas, 82
 Scorer, Frances, *form.* Frith,
 27
 Scorer, Matthew, 27
 Scorer, Richard, 27
 Scottwreth, George, 73
 Scotland, 28ff, 49, 76
Scotland, Quakerism in, 74
 Scriptures, The, 49, 54
 Sculler, William, 30
 Seeborn, Frederic, 72
 Sellar, Richard, 78
 Sellow, Edwin P., 68
 Separations, 68
 Sewel family, 3
 Sewel, William, 3-6
 Shillitoe, Thomas, 68
 silence in meeting, 85
 singing, 81
 Skone, John, 74
 slavery, 61, 62
 sleeping in meeting, 35, 85
 Smith, E. C., *Nonconformity*
in Oxfordshire, 82
 Smith, Edward P., 84
 Smith, Henry F., 84
 Smith, J. J., *Hill Family*,
 82
 Smith, Robert (Phila.), 68
 Snead, Bridget, 23
 Snead, Richard, 16, 23
 Snedeker, C. D., *Dencey*, 79
 Sockburn, 32
 Sodbury, 40
 Somerset, 9, 33ff
 Somervell, J., *Westmorland*
Wills, 76

- Southampton, 45
 Southcott, Joanna, 40, 49
 Southwark, 27, 40, 43
 Sparrow, Joshua, 27
 Spavold, Samuel, 72
 Speakman, Phebe, 49
 Stagg, Robert, 84
Standish, 70
 Steel, Laurence, 7-23
 stenography, 7ff
 Stephens, Amy, *form.* Metford, 33, 47
 Stephens, William (Bridport), 33, 47
 Sterry, Henry, 50
 Sterry, Mary, 42, 50
 Stockton-on-Tees, 32
 Storr, John, 52
 Story, John, 15, 16
 Story, Thomas, 73
 Stout, Robert, 62
 Street, 37
 Sturge family, 74
 Sulist, T. E., 84
 Swallow, Joseph, 27
Swarthmoor Account Book, 2
 Swarthmore College, 87

 Talwin family, 77
 Taunton, 33, 34, 36, 37, 47, 48
 Tayler, George, 51
 Taylor, John and John Edward, 73
 Thomas, A. B., *Nancy Lloyd*, 71
 Thomas, Deborah, 74
 Thomas, J. C., Baltimore Association, 69
 Thomas, Simon, 74
 Thomas, William (Tortola), 85
 Thompson, Ann, *form.* Gregory, 47
 Thompson, C. J. S., *Mysteries*, 80
 Thompson, Cuthbert, 32

 Thompson, Honora E., 33, 44
 Thompson, Jonah, 47
 Thompson, Thomas, 47
 Thompson, Silvanus P., 72
 Thomson, T. R., *Family History*, 80
 Thorp, Sarah, 83
 Tilner, Jacob, 71
Tindalls of Scarborough, 78
 tobacco, 34
 Tomkins, Anthony, 27
 Toppin, John, 10
 Torrance, J., *Early Quakerism in Scotland*, 74
 Trotton, Roger, 32
 Truro, 47
 Tuke family, 71
 Tuke, Mary, 71
 Turberville, A. S., *Men and Manners*, 73
 Turner, Cornelius (U.S.), 77
 Tylor, Sir E. B., 72

 umbrella, 87
 Unitarian Hist. Soc., 73
 Unity Grove, Pa., 77
 Ushaw, John, 32
 Uxbridge, 41, 42

 vagrancy, 53
 Vaux, George, Jr., 69
 Vickris, Richard, 16

 Wakefield, Priscilla, 81
 Walcott, Mary Vaux, 69
 Wales, 49, 70, 74
 Walton, Joseph, 68
 Wapps, Mary, 32
 Warmsworth, 51
 Warner, Metford, 48
 Waterhouse, Octavius, 84
 Watson, George, 84
 Watson, Widow, 32
 Webb, Elizabeth, 74
Welcome, ship, 79

 Wells, Som., 39, 40
 Welsh, Anne, 27
 Whatley, Elizabeth, 27
 White, Julia S., *Peace*, 68
 White Oak Swamp, 85
 Whitehead, George, 18ff
 Whiting, John (Som.), 10ff
 Whitley, 45
 Whitley, Dr., *Thomas Blood*, 74
 Whitwell, Isaac, 84
 Whitwell, John, 84
 Whitwell, Thomas, 84
 Whitwell, William, 85
 Widders, Robert, 62
 Wilburite Controversy, 85
 Wilkins, W., *Membury*, 79
 Wilkinson, George, 32
 Wilkinson, John (Bucks.), 42, 48, 58
 Wilkinson, John (Separatist), 15
 Wilkinson (Martha), 42, 49
 Williams, Lydia, 55
 wills, 23, 36, 76
 Wilson, Robert, 32
 Wiltshire, 9, 16
 Winchelsea, Anne, *Poems*, 77
 Woods, Martha (U.S.), 77
 Woodward, W. C., *Nicholson*, 75
Woolman, John, 74, 85
 Wray, Lancs., 75
 Wright, Elizabeth, 76
 Wright, John, 53
 Wyndham, Judge Hugh, 52
 Wyresdale, 75

 Yealand, 62, 75, 86, 87
 York, 52
 York Castle, 51, 52
 Yorkshire, 54
 Young, Moses (Canada), 68
 Young, Rebecca, 40, 49

 Zinspenning, Judith, 3

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Contents

	PAGE
Our Quotation—20	I
Editor's Notes	I
Swarthmoor Account Book	2
Account of Elizabeth Andrews	3
Gleanings from Some Old Account Books—(<i>the late</i>) <i>W. F. Miller</i>	9
Letter from Richard Hubberthorne concerning George Fox and James Nayler. Comment by <i>Elisabeth Brockbank</i>	II
Aldam Manuscripts : The Death Penalty	16
Death of the Emperor Alexander	17
Mary Russell Mitford on Amelia Opie	20
James Simpson and the "Hyps"	21
Elizabeth Fry and Convict Ships	22
Letters of William Forster of Tottenham :	
Dr. John Fothergill	25
Thomas Church	26
Dr. Knowles	26
The Widow Crawley	26
The Misfortunes of a Descendant of Fells	27
Durham County Friends' School	29
Persecutors as "Friends"	31
Gallery Warnings	32
Supplement No. 14—Sufferings of Quakers in Cornwall— <i>Alfred B. Searle</i>	33
F.H.S. Annual Meeting and Accounts	36
Elizabeth Fry—Public Property	37
Thomas Crewdson & Co.	38
Edward Pease	40

	AGE
John Audland to George Fox, 1654	41
A Visit to the Burial Place of James Nayler— <i>Mabel R. Brailsford</i>	42
At Becky's Shop, Ampthill, Beds.	43
Extracts from the Diary of Abiah Darby	45
"John, the Travelling Quaker"	47
An Apprenticeship in "House Wifry"	48
The Cambridge "Journal of George Fox," and Supplement	50
A Quaker Newswriter	53
Friends and Current Literature	57
Recent Accessions to D	67
In Preparation or Awaiting Publication	70, 88
Middlesex Meeting Houses Registered	72
"Fifteen" and "Forty-five"	73
Loss by Fire—A Brotherly Appeal	74
"The First Publishers of Truth"—Devonshire	76
"Every Tub must stand upon its own Bottom"	78
Quaker Bill-brokers	78
Notes and Queries :	
"Itt was my foote"—Erratum—Gildersome School	
—John Warren, of N.E.—York Retreat—Wharton, of	
Pa.—Elizabeth Ashbridge—Dicker, of Devonshire—	
Dorothy Ripley—Francesca Alexander—Author	
Wanted—Martyred Quaker—Robert Willis, of N.J.—	
Breaking-up Meetings—Anthony Purver—Joseph and	
Peter Grellet—Paul Farthing, Emigrant	79
Notices of Frances Dodshon in the Diary of Samuel Dyer	84
Index	85

Illustration

The Porch, Yealand Friends' Meeting House, 1692 ..	56
----------------------------------------------------	----