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Rules of the Society.

- (I.) Membership shall be open
 - (a) To any member of the Society of Friends on payment of a *minimum* annual subscription of Five Shillings (\$1.25), or of a life composition of Five Guineas (\$25); and
 - (b) To any other person on similar payment, and on the introduction of two members;
- (II.) The officers shall consist of President, Treasurer, Secretary (or Secretaries), and a small Executive Committee, of which the Clerk of the Meeting for Sufferings of London Yearly Meeting, the Clerk of that Meeting's Library and Printing Committee, the Recording Clerk, and the Librarian shall be ex-officio members, and to which several representative Friends in America shall be attached as consultative members;
- (III.) As funds will allow, but not more frequently than four times a year, a Journal shall be issued in the interests of the Society, and sent free to all members;
- (IV.) As supplements to its periodical, the Society shall, from time to time, as means allow, print various documents of interest, which subscribers shall be able to obtain at a reduced price.

Handwritten text in a cursive script, likely a letter from Francis Howgill to George Fox in 1654. The text is dense and covers most of the page, with some lines appearing to be crossed out or heavily scribbled over. The script is characteristic of the Quaker plain style, though this particular example is highly decorative and difficult to decipher. The text is written in dark ink on a light-colored paper.

WRITING ON A LETTER FROM FRANCIS HOWGILL TO GEORGE FOX 1654.

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Contents.	PAGE
Notices - - - - -	1
Notes and Queries - - - - -	2
"The First Publishers of Truth"—II. By <i>A. Neave Brayshaw, LL.B.</i>	7
Deborah Logan and her Contributions to History. By <i>Amelia Mott Gummere.</i> - - - - -	9
Church Affairs in Gaol - - - - -	15
Joseph Williams's Recollections of the Irish Rebellion of 1798—I. -	16
Gulielma Maria Springett and her Tenant - - - - -	20
Letter of Margaret Fox, 1677. Edited by <i>Isaac Sharp, B.A.</i> -	21
Inscriptions in old Friends' Burial Ground, Leiston - - -	25
"Old Style" and "New Style." By <i>Eliot Howard, J.P., D.L.</i> -	26
Thomas Hancock, author of "The Peculium" - - - - -	28
The Wife of John Swinton. By <i>William F. Miller</i> - - - - -	29
Letter of William Penn - - - - -	31
Meetings in Yorkshire, 1668—I. - - - - -	32
The Daughters of John Archdale - - - - -	36
Friends in Current Literature. By <i>Norman Penney</i> - - - - -	37
Friends' Reference Library, Devonshire House - - - - -	39
Fourth List of Members - - - - -	40
Editorial Forecast - - - - -	40

D.=The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

Members' subscriptions for the year 1905 are now due, and should be sent to Norman Penney, Devonshire House, Bishopsgate, London, E.C., to Dr. R. M. Jones, 1010 Arch Street, Philadelphia, or to David S. Taber, 51 Fifth Avenue, New York.

A carefully prepared reproduction of writing in cipher accompanies this number. The assistance of our members and others in the work of reading it would be very welcome. See i. 53.

Notes and Queries.

FRIENDS AND MUSIC.—Was there ever a time when singing and simple kinds of music were not more or less indulged in? Did Friends ever refrain from listening to music when they heard it?—THOMAS WM. BACKHOUSE, *Sunderland*.

GEORGE FOX AUTOGRAPH LETTERS.—I. Endorsed "G. ff to ffr^{ds} in Holland from Harwich, touching his & ffr^{ds} passages oversea." Dated, "harag 23 day 8 mo 1677." This letter is in the possession of Caroline Brown, of Elmhurst, Tuffleigh, Gloucester, who has presented a photographic reproduction to D. It came into the owner's hands in 1878, at the death of Helen Bevington, daughter of Richard and Ann (Beesley) Bevington, and aunt of the late Richard Gopsill Brown, husband of the present owner of the letter. It is the only one left of several once wrapped together in parchment, and endorsed, "Original Letters of George Fox, dated 1675, 6, and 7." The letter opens with a salutation of love, and then recounts, with more detail than given in G. F.'s *Journal*, the incidents of their stormy crossing. Gertrude Derrick Niessen and William Penn suffered much from sea-sickness. The date of the letter is valuable confirmation of the chronology of *The Journal*. It occupies one and a half pages of paper, twelve and a quarter inches by eight and one-twelfth inches;

G. F. wrote his account of the voyage on the evening of arrival at Harwich; William Penn's account, addressed to "Friends of Holland and Germany" and given in his *Travels*, was dated the following morning. Probably W. Penn was not well enough to write within a few hours of landing.

2. The letter dated "Swarthmore, 8mo 16, 1679," transcribed in THE JOURNAL, i. 62, is now in the possession of Wm. Candler Reed, of Croydon. It has recently been seen by the Librarian of D., and careful examination necessitates a few alterations in the transcription: THE JOURNAL, i. 63, line 1 should read "Monke smt [? system] came in," line 4, "this thing," line 5, "I did" (the *and* having been crossed out and the *I* substituted). The reply is in the handwriting of Richard Richardson, Friends' clerk, and thus identifies him with the Spitalfields school-master.

BLIND HOUSE (i. 92): The term is twice used in Foxe's *Acts and Monuments* (vol. viii., 213, 217, Pratt's Edition). Palmer the martyr and a fellow-prisoner were committed to what is called "the comfortable hostry of the blind house," at Reading (A.D. 1556). Presumably the *blind house* was either a place with a dark or *blind* entry having but one opening, or it was lacking in light, probably having windows high up. The expression *blind alley*

(having no outlet) may be adduced by way of illustration. Possibly these and it may be, other novel terms for a prisoner's "hold" or "dungeon" may come to light in overhauling the Devonshire House MSS., if so, it will be interesting to note them. Prisons in the Tower, in the Guildhall, and in the Bishop of Lincoln's Palace at Woburn were known by the name "Little-Ease." I am curious to know whether the latter term was used by the Quakers in the course of the accounts of their persecutions.—C. H. EVELYN WHITE, F.S.A., *Rampton Rectory, near Cambridge.*

[For references to names of prisons occupied by Friends, see *First Publishers*, p. 18, n. 4. EDS.]

[Reply also received from John D. Crosfield, and filed for reference. EDS.]

LLANDDEWI BURIALS.—Am I right in supposing that the burials in Llanddewi Brefi Friends' Burying Ground, Cardiganshire, are recorded in Register No. 683, non-parochials, Somerset House? The pages containing the entries, all of which I have read, are headed in fair writing:—*Buryalls at Llandewy.* They begin with that of Sarah, dau. Humphry Williams, buried at Llandewy, 5mo. 1663. My doubt arises because of the number recorded for so small a ground, and from the distance from which Friends brought bodies for interment. Is any other Llanddewi known, having a burying ground, possibly in Pembrokeshire? I know of none. The register is an extremely interesting one; the last burial noted in it is on 2nd 3mo., 1770; but Friends were

interred in our Cardiganshire ground so recently as 1852.

An account of "Llanddewi Brefi: Home of the Friends" will be found in *Cardiganshire, and its Antiquities*, pp. 191-196, published 1903; there are also two articles on it by Frederick J. Gibbins, of Neath, in *The Friend* (London), 1874 and 1879. Any further history of this retired spot will be welcome.—GEORGE EYRE EVANS, *Aberystwyth.*

BEQUEST OF A COW.—Curious old bequest made by a Friend of Filde [now Preston] Monthly Meeting of Friends, dated 1706. The original document is in the safe at Preston Meeting House.

"These may Certifie whom It may Conserne that John Bigerstafe of Thornton y^e 12th day of first month 1706 did give unto y^e hands of Rebecka ffleming, Ann Eccleston, Allice Cartmell, y^e sum of three pounds whom I mention in trust to Imploy y^e above said money to y^e uses hearein and heare after mentioned and Its my minde that those women doe mention and apoynte other women ffriends to take care of y^e same after their desease. And its also my minde that a cow be bought with this money and that those that has this cow Lent them does Indeavour to bring up a heifer calf which I intend to be their own If they will be soe Industrious as to bringe the heifer Calf up: which in a little time If it lives may be a cow to suply their nessesitys with and that those three women may sell y^e cow that y^e moneys thouse arising may be getting something:

or If they see need they may Lend y^e same cow or an other cow that may be bought with y^e above saide money to another ffriend whom they may have a sense of to be deserving within y^e compas of Filde Meeting: And If it should soe happen that there bee none that stand in need in ffilde meeting then the money to be Imployd to such as may be a deserving ffriend in ffilde monthly meeting.

“And by thus Immploying y^e same It may still either be getting something or doeing servise to that people whom y^e world in scorn calls quakers (If y^e same be carefully Immployed) And may remain to future generations servise.

“As witness my hand y^e day and yeare above saide, John bikkarstaffe, and witness to this paper, John Cartmell.”—DILWORTH ABBATT, *Fulwood, Preston.*

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 BANNOCKBURN (i. 92).—There is no account in the early records of Friends in the South of Scotland (commencing in 1669) of any Friend resident in that locality, and I fancy the name must be derived from some one who had lived there before that date. Curiously enough, a worthy convinced Friend, Alexander Stevenson by name, at one time, I believe a handloom weaver, and afterwards an itinerant dealer in crockery, lived there for many years in a cottage all by himself. I remember his rugged figure, with broad brim, and collarless brown coat, at General Meetings at Edinburgh, say from 1845, probably earlier. He was one of the scattered handful, whom well-concerned public Friends were always taken to

visit, partaking at the same time of his hospitality, which according to his means was bountiful. He knew nothing of the origin of the name of his place of residence. His death took place in 1885.—WILLIAM F. MILLER, *Winscombe, Somerset.*

=====
 WILL OF AMY FLEETWOOD (abstract). Amy Fleetwood, of the Parish of Newington Butts, co. Surrey, widow of John Fleetwood: Will dated 11 April 1681. Will proved 5 August 1684. Calendar Hare. Folio 101. P.C.C.

“I, Amy Fleetwood, of the parish of Newington Butts, co. Surrey, widow, being aged and weakly in body but of good memory: To William Shewin, of the parish of Magdalens, Bermondsey, Pinmaker, and Ellis Hooke[s] of the parish of Newington Butts, Scrivener, £10: Remainder of estate to William Fleetwood, of Spittlefields, parish of Stepney, co. Middlesex, Chandler, and to my daughter, Amy Newbery, wife of David Newbery, of the Borough of Southwark, co. Surrey, Salter, equally. If Amy Newbery predecease David Newbery, her portion to be for the benefit of her two children, Mary and Elizabeth Newbery, payable at 21 or marriage, with remainder to David Newbery, and failing, to Amy Fleetwood's next heirs. Witnesses, Thomas Oare, Matthew Cundi-roff (?), Joseph Miles. Proved 5 August 1684 by Amy Fleetwood *als* Newbery [wife of David Newbery] of St. Saviour's, Southwark.” — ROBERT WOODWARD BUSS, 70, *Whitworth Road, South Norwood, S.E.*

GOLDNEY.—Is there a printed pedigree of Goldney, of Bristol? —ARTHUR SCHOMBERG, *Seend, Melksham, Wilts.*

QUAKERS AND WAR.—In a Newsletter of June 14, 1667, occurs the following: “. . . The City has given orders to enlist all from sixteen to sixty, and to maintain all who cannot maintain themselves. The Quakers have this morning sent to his Majesty an offer to serve him with 6,000 men. In three weeks the King will have an army of 18,000 foot and 5,000 horse. . . .” Above is quoted in the Twelfth Report of the Historical Manuscripts Commission (Rydal Hall MSS.), p. 50. Is anything further known of the offer? Is it likely to be true?

MINTERS (i. 92).—The practice of the ancient ecclesiastical “right of sanctuary” in connection with churches and monasteries gradually gave place, especially in London and Southwark, to a similar one at other places “under the pretext of their having been ancient palaces of the crown, or the like: such as White Friars and its environs; the Savoy; and the Mint in Southwark.” See Stephen’s *Blackstone’s Commentaries*: 3rd edition, vol. iv. ch. ix., p. 287, and ch. xxi., p. 447, note b.—F. F. TUCKETT, *Frenchay, near Bristol.*

In the seventeenth century there were various places in London, such as the Liberty of the Mint, and the Liberty of the Temple, which, owing to the fact that the residents claimed immunity from arrest, were the resort of all who wished to evade punishment or the payment of

their just debts: It was practically impossible to arrest anyone residing in these places. In novels descriptive of the time will be found many references to these places, notably to Whitefriars or Alsatia, within the Liberty of the Temple.—J. D. BROOKS, *Ashford, Kent.*

On the origin of Sanctuaries where asylum was accorded to fugitives from arrest, see Bingham’s *Antiquities of the Christian Church*, page 335 (1878 edition). The system of “sanctuary” was probably useful in the middle ages for somewhat similar reasons to those which led to the establishment of Cities of Refuge in Israel, but it grew into a great abuse which was not entirely stopped until the eighteenth century. The following appear to have been the latest sanctuaries left in London: The Minories, Salisbury Court, Whitefriars, Fullwood’s Rents, Mitre Court, Baldwin’s Gardens, The Savoy, Clink, Deadman’s Place, Montague Close and *The Mint* (see Mazzinghi on *Sanctuaries*, page 16). The Legislature soon took the same view as the Six Weeks’ Meeting, for the privilege appears to have been greatly curtailed in 1696.—ELIOT HOWARD, *Ardmore, Buckhurst Hill.*

[Replies also received from William Beck and John Dymond Crosfield, and contents filed for reference.—EDS.]

FAMILY OF LOVE (i: 51).—The Familists, or Family of Love, arose about the middle of the sixteenth century, their founder being Henry Nicholas, who was born in Westphalia in 1502. They disavowed all connection with the

Puritans, but historians have found it very difficult to learn from their writings their actual position as regards religion. The charges of gross immorality usually brought against them are now considered unfounded. The sect "lasted not much more than half a century on the Continent, and lingered in England, where they were the most numerous, till the times of the Commonwealth." Barclay's *Inner Life*, 1876, pp. 25-35; George Fox (anno 1661) mentions Familists among other sects with whom he had reasonings. See also Marsden's *History of the Early Puritans*, 1860, pp. 138-142; C. Fell Smith's art. on Nicholas in *D.N.B.* and William Penn's Preface to *The Journal of George Fox*.

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 "PRIEST" IN FRIENDS' WRITINGS.—Is it correct, as stated in *First Publishers*, page 17, note 3, that *priest* was used of a minister of any religious body (other of course than Friends)? I take it that *priest* stands for a minister in the service of the "national" church; and that Friends used it rather as denoting official position, than with reference to its original force, *i.e.*; it presented the minister rather as "parson" (*persona ecclesiae*) than as "presbyter." For I do not think it was ordination, so much as spiritual assumption to which the word in Friends' use pointed. Doubtless the application of the word *priest* (a mere variant of presbyter), as equivalent to "sacerdos," was not absent from their minds, though, in this sense, it was an absurd designation for most of those to whom they applied it; for in their case presbyter, as the wits well said, might have been written "priest-biter."—Z.

MARK SWANNER (i: 63-65).—A letter from George Whitehead, given in i. 64, and there stated to be in the author's handwriting is now proved to be only a copy taken from the original by Mark Swanner. Further study of early Quaker MSS. has resulted in the identification of Mark Swanner's hand-writing, and numerous MSS. in one hand may now be definitely ascribed to Richard Richardson's assistant. Among these is the MS. volume *First Day's Meetings*, now in Friends' Library, Philadelphia, the writer of which has hitherto been unknown (see *Extracts from the Minutes of London Yearly Meeting*, 1904, page 128).

Mark Swanner has recently been traced to Hertfordshire by means of the minute books of Hertfordshire Q.M. In Second month, 1688, he was appointed to "keep the Monthly and Quarterly Meetingbook and record all the things concerning the County." On this date his writing appears in the book and continues till Eighth month, 1689, when the writing, presumably of Alexander Seaton, who was appointed in his stead, commences. M. Swanner's name is not found among those of Friends in attendance at Q.M. and M.M. between Eighth month, 1689, and First month, 1691/2. He recommences to write out the minutes in Second month, and continues till the Eighth month Q.M., when we read, "Paid Mark Swanner for half year keeping ye book, due ye 29, 7mo. last past, ye sum of £1," which looks like a conclusion of his services, as his writing does not appear again, though he was present at a Q.M. at Hertford in Eighth month, 1701.

“The First Publishers of Truth.”¹

The second instalment of “The First Publishers of Truth” is a slightly smaller volume than the first one, but is in no way inferior to it in interest. It continues the story of Halstead, Coggeshall, and Colchester, and afterwards goes on to deal with Gloucestershire (Bristol is treated separately in Part 1), Herefordshire, Kent, London, and Norwich. There are a few pages concerning Hampshire, Huntingdonshire, Lancashire, and Lincoln. It is prefaced by a photographic reproduction of an ornamental title page of the Kent Quarterly Meeting MSS.; at the foot of the page there is a Latin quotation followed by two Scripture passages appropriate to the contents, “The Righteous shall be in Euerlasting Remembrance,” and, “The memory of y^e Just is blessed: But y^e Name of the Wicked shall Rott.” The way in which the latter quotation is written shows that at the date in question (1690), the writing of *the* as *ye* (which ought always to be pronounced *the* and not *ye*) was being given up.

In reading these accounts, we cannot fail to be impressed by the simplicity and directness of the narrative; they are a recital of one fact after another; the story of atrocious persecution is not set off with words of indignation or pity, and is none the less effective on that account; the judgments which fell upon the persecutors are told with a bald severity which speaks for itself. The light of simple honesty everywhere shines through. Of Hereford we read: “About ye 11th moneth, 1655, John Audland, *and annother frd whose name is forgot*, came on a first day morning on foot into ye City of Hereford. . . [they were] brought before ye then mayor, who discharged ym, desiering ym to depart ye towne in peace (they made no promise to aney thing).”

¹ Members of the Historical Society can still obtain this set of five Supplements for ten shillings (\$2.50), if paid at once; or, if preferred, members can purchase the Supplements separately for half-a-crown (60 cents) each. Payment in either case should be made to Norman Penney, Devonshire House, Bishopsgate, London, E.C., to Dr. Rufus M. Jones, 1010 Arch Street, Philadelphia, or to Friends' Book and Tract Committee, 51 Fifth Avenue, New York.

The Supplements can be purchased by non-members for three shillings (75 cents) each from Headley Brothers, 14, Bishopsgate Without, London, E.C., or from Philadelphia and New York as above. All prices include postage.

The report concludes, "Wt is heare inserted is truth, except there be aney mistake in ye time, as witness my mark." It would appear that the Clerk, Thomas Merrick, could not write! We are reminded of the account given by Papias concerning the Gospel of Mark; how the writer set down nothing that was not fact, but was not particular as to the chronological order of the events which he related.

The idea of "seeing to the end," a fine thought which we come upon elsewhere in early Quaker literature, is to be found in the report of Ross Meeting—certain persons "did see ye End of ye Preists Teachings." George Fox² tells of a soldier who saw "to the end of fighting" and laid down his arms, the dying James Naylor speaks of that spirit which "sees to the end of all temptation."³

Many are the quaint and beautiful expressions scattered up and down these pages. We cannot refrain from telling of the Friends who had planted meetings at Foulstone (Folkestone), Hythe, Romney, and Lydd, and who came again later "To view the Feild in which ye seed was sowen. . . . and all was as a greene Feild of Corne growing vp." But of Hythe we read later, "Friends grew as ye Garden of ye LORD. But in time, for want of Watchfullnesse, The Fowles of ye Aire pickt vp the Seed in some, And the Thornes choaked it in some, And ye sun scorched it in Others."

The most shocking account is that of the prisoners at Norwich; it bears out the stories of suffering which are to be found in the early minute books of that Monthly Meeting. From those books it would appear that in that town the greater number of Friends were at one time in prison, since several Monthly Meetings are stated to have been held in the gaol.

The frequent mention of the trade or calling of individuals who are named in these reports is of value in showing us the social status of those who came to Friends.⁴

The numerous foot notes appended by the Editor, Norman Penney, show the same minute care and research as distinguished the first instalment of these proceedings.

A. NEAVE BRAYSHAW.

² *The Journal of George Fox*, 8th edition, i. 68.

³ Sewel's *History*, 5th edit., i. 269; Gough's *History*, i. 247.

⁴ A list of the trades, etc., mentioned will be included in the *apparatus criticus* to the book.

Deborah Logan and her Contributions to History.

In that portion of the suburbs of Philadelphia originally settled by Germans, and from them called Germantown, surrounded by tramways, paved streets, long rows of brick houses, and the ugly boarded fence of a near by athletic field, there stands a still stately mansion called "Stenton," built in 1728. Enough of its original demesne remains about it to suggest the acres of lawn and grass land and waving fields of grain and tobacco, which once bounded the landscape.

Here, in intellectual but observant retirement, lived, until his death in 1751, the Honourable James Logan, Secretary, Deputy-Governor, and lifelong friend of William Penn. And to Stenton, in 1781, as the bride of his grandson, Dr. George Logan, came Deborah Norris, the only daughter of Charles, son of Isaac Norris, Jun., and his wife, Mary Parker. "Debby" Norris, as her lively friend, Sally Wister, calls her throughout her own entertaining Revolutionary journal,¹ was born October 19th, 1761, in the handsome residence which her father had built on Chesnut Street below Fifth, in Philadelphia, where now stands the Custom House. Across Fifth Street were the State House grounds, now Independence Square. This elegant mansion boasted tiers of piazzas, and a beautiful garden in which stood hot houses containing such rarities as pineapples. Revolutionary Philadelphia looked upon this fine residence as almost in the suburbs, for it stood upon the western extremity of the town.

From this home, little Debby went daily to Anthony Benezet's school for girls, where her high spirits refused to be subdued into Quaker demureness, and her consequent deficiencies upon leaving had to be made good by diligent voluntary application afterward. Her strength of character is shown in the acquirements to which she soon attained, entirely unaided. Thanks to the literary habits into which she trained herself, we owe to Deborah Logan's care and diligence some of the most important contributions to the Colonial history of Pennsylvania.

Deborah Norris was about fifteen when her morning walk in the garden one summer's day was interrupted by a

¹ *Sally Wister's Journal, being a Quaker Maiden's Account of her Experiences with Officers of the Continental Army, 1777-1778.* Edited by Albert Cook Myers. Philadelphia, 1902.

great commotion in the adjoining street, and clambering upon the garden fence to see, as well as to hear, this wide-awake school girl was involuntarily one of the most intelligent witnesses to the reading of that great document, the Declaration of Independence. From her perch, where the view was interrupted by a little frame building put up by some of the science-loving Philadelphians for astronomical purposes, a familiar voice was heard commanding silence; and from a stage erected near the steps of the State House, called by John Adams, in after years, "that awful platform," was read the fateful instrument. Deborah Logan wrote afterward of the reader's identity as Charles Thomson; but Christopher Marshall, a very accurate historian, speaks of the reader on this occasion as John Nixon. This is what she says herself of the experience:—

How a little time spreads the mantle of oblivion over the manner of the most important events! It is now a matter of doubt at what hour, or how, the Declaration was given to the people; perhaps few remain who heard it read on that day; of these few I am one. Being in the lot adjoining to our old mansion on Chestnut Street, that then extended to Fifth, I distinctly heard the words of that instrument read to the people (I believe from the State House steps, for I did not see the speaker). . . . I think it was Charles Thomson's voice. It took place a little after twelve at noon, and they then proceeded down the street (I understood) to read it at the Court House. It was a time of fearful doubt and great anxiety with the people, many of whom were appalled at the boldness of the measure, and the first audience of the Declaration was neither very numerous nor composed of the most respectable class of citizens.

And now began the dangers of the Revolutionary period—dangerous in a double sense to the fair Deborah, who, in her widowed mother's elegant drawing-room, assisted in receiving the curious mixture of distinguished people who met there. Mrs. Norris's Quaker hospitality was always open to the leaders of the Revolution, while elegant and accomplished Frenchmen and the plainest Quakers met indiscriminately upon this familiar ground. Just how many swains fell victim to the fair Deborah's charms, history does not tell us, but before she was twenty, on September 6th, 1781, she was married to Dr. George Logan, of Stenton, then a medical graduate of Edinburgh, her senior by eight years. The young physician, whose parents had both died during his prolonged absence in Scotland, found himself heir to pillaged lands and a wasted estate, due to the ravages of war, and only the mansion of Stenton, and its lands about, remained. The

former was narrowly saved from the British torch by the cleverness of Dinah, the old negro housekeeper, who sent to the barn two officers, who happened along in search of deserters, and who arrested and carried off, despite their protestations, the men who had gone thither after firewood.

To Stenton came the young couple less than a year after their marriage, Dr. Logan being obliged to give up the practice of his profession in order to devote himself to the reclaiming of his impaired estates, which his excellent management soon accomplished. While never able to support his wife in the luxury to which in her youth she had been accustomed, yet he acquired an ample competency, and his wife's admirable thrift and systematic methods made everything available.

The bricks of which Stenton is built were made on the spot, and in one of them the print of a child's hand is still discernible—probably that of some Indian's papoose, for in those days there were few white children to stray about the place. An avenue of grand hemlocks is said to have been planted by William Penn. The brick hall by which one enters through an arched door, unique in its beauty, leads directly to a splendid double staircase, while right and left are lofty rooms, nearly square, remarkable for their beautiful woodwork. The wainscot is sometimes carried above the mantel to the ceiling, and all the fire places have large openings set with blue and white grotesque Scriptural tiles. Corner cupboards abound, the glass front setting off the rare silver, china, and glass, when not in use. In the second story, the master's library occupied a large room extending over half the front of the house. The bedrooms in the rear are not large, but are well arranged, and the secret staircase connecting with the attic in the thick walls makes one feel as if in mediæval days again, and aware of early colonial dangers from marauders and Indians, as also does the long underground passage connecting with the stables.

In this delightful home, surrounded by an atmosphere of culture and beauty, Deborah Logan passed the whole of her married life. Its lesson is good for our strenuous days. She accomplished a vast deal in her husband's lifetime, and upheld him in his work in the advancement of agricultural and political science. They both believed thoroughly in domestic manufactures, and encouraged the production in each farmer's family of as many articles as possible needed in the household. Mrs. Logan writes :—

I have not forgotten the agreeable interchange of visits, the beneficial emulation, and the harmless pride with which we exhibited specimens of our industry and good management to each other. The spinning wheel was going in every house, and it was a high object of our ambition to see our husbands and families clothed in our own manufactures (a good practice which my honoured husband never relinquished), and to produce at our social dinner parties the finest ale of our own brewing, the best home made wines, cheese, and other articles which we thought ought to be made among ourselves rather than to be imported from abroad.

She did her own clear-starching, and her fine lace caps and kerchiefs were models of "doing up." Mrs. Logan did not accompany her husband when, in 1798, he went to France upon an unofficial visit, in the attempt to promote peace—an attempt in which he was successful. In 1812, he undertook a journey to England for a similar purpose, in which he went commended by President Madison to the American minister at the court of St. James. As history tells us, the effort was in vain.

But other women, few in number though they be, have *been*, and have *done* all these things. Deborah Logan's memory, apart from the personal charm to which every one who met her at once succumbed, is held in honour for her notable contributions to Colonial history. Without her, some of William Penn's most valuable letters and memoranda to James Logan must have perished. Her diary, from which our quotations are made, was begun before her husband's death in 1821. She was in the practice of noting down interesting or amusing conversations which took place in the varied society to which she was accustomed. In later years, when the circle of her intimate friends had narrowed down to a few quiet people, she was persuaded by a very strict Quakeress to submit her priceless manuscript to the censorship which was so arbitrarily exercised by the older Friends, in order to eliminate everything that savoured of worldliness or interfered with "our peaceable testimony." We can therefore only mourn over the laborious care with which the Friend, whose "concern" it was, went with the author through her precious reminiscences, and erased every word of chit-chat, table talk, and delightful nothings, or more sententious paragraphs, which fell from the lips of the most eminent people of the day, merely because, forsooth, they were men and women of affairs. This revision shows what dangers lay before Quakerism in lack of education, for any one with a proper sense of proportion must have felt such an act to be

vandalism, even though under peaceful guise, and no doubt Mrs. Logan inwardly rebelled. The personal recollections of a gifted woman who writes of contemporary events are always of untold value. About the year 1814, however, Deborah Logan began to examine the great mass of material which she found in the attics of Stenton, and becoming convinced of the importance of its preservation for posterity, she set bravely about the arduous task of deciphering and arranging what has since been given to the world, through the Pennsylvania Historical Society, as *The Penn and Logan Correspondence*,² which, without her labours, must have fallen a prey to the tooth of time—and mice. Of these papers, the editor of the Penn-Logan letters says:—

They had been very much neglected and treated as useless waste paper, and were piled away in the garrets as worthless rubbish, the very room they occupied being bestowed reluctantly. She was not, however, to be discouraged by their unpromising appearance, and mouldy, worm-eaten, tattered condition, nor the difficulty of deciphering that which appeared at first as unintelligible as Egyptian hieroglyphics. She devoted many years of her life in collecting, arranging, systematising, and copying these papers. Many thousand pages of original letters relating to Colonial history were neatly copied, with remarks and annotations.

Her first idea was merely to preserve the papers and documents and make a general orderly arrangement. There were so many of these, however, that in order to make any impression upon the mass of material before her, she was obliged to take time from her hours of sleep by rising before or at the dawn, summer and winter, to secure the leisure from her many social and household duties necessary for the labour involved. Without such industry and intelligent method, reduced to a system extending over some years, she could not have left behind her the eleven manuscript quarto volumes in which her work was completed. As she went on, the

² *Correspondence between William Penn and James Logan, Secretary of the Province of Pennsylvania, and others, 1700-1750, from the original letters in possession of the Logan family. With notes by the late Mrs. Deborah Logan. Philadelphia, 1870-72.* This forms volumes ix. and x. of the *Memoirs of the Historical Society of Pennsylvania*. Considerable use of the *Correspondence* was made by Alfred Cope in a series of articles in *The Friend* (Phila.), vols: 18 and 19 (1845, 1846), entitled, *Proprietary Correspondence*. See also Janney's *Life of Penn*, 1851; Armistead's *James Logan*, 1851: Some account of the literary labours of Deborah Logan may be found in Hotchkin's *Penn's Greene Country Town*, 1903; Armistead's *James Logan*, 1851. [EDS.]

importance of the material in her hands was recognised by her. She says of the papers :—

Many of them evidently belong to the public, as containing references to transactions which the historian may claim as his right, whilst the sentiments and opinions of such eminent characters as William Penn and James Logan seem to be a part of the common inheritance of mankind, and therefore ought not to be withheld from them. . . . In contemplating the sudden rise of Pennsylvania to her present state of wealth, strength, and resources, the mind becomes curious to trace the steps of such prosperity; and I flatter myself that I am performing an acceptable service to my fellow-citizens in discovering to their view some of the remote rills and fountains which are the sources of the majestic river which we now survey.

Mrs. Logan made selections from a portion of her miscellaneous material, but the correspondence between Penn and Logan was copied entire, as she states in her preface to the manuscript, "I have copied the whole of their correspondence which is in our possession." The letters cover a period of forty years, and increase in interest and importance as time goes on. The large collection of Penn's letters now in possession of the Pennsylvania Historical Society at Philadelphia, gathered from other sources as well, makes possible and desirable a complete publication of all his letters, and what is very necessary, and would add much to the value of the letters edited by Mrs. Logan, a full and careful index.

Her MS. is very beautiful. In an even, small, but unfeminine hand,³ as legible as type, with wide margins and well broken paragraphs, with foot notes separated by double lines from the page above, and careful distinction given to extracts, quotations, dates, titles, or signatures, the whole is a model of how this sort of work should be done. The typewriter has now effected another transformation, and the MSS. of Deborah Logan may well be kept as types of the best of that style of work.

Her death occurred in 1839, and she lies in the picturesque private burying ground of the Logans at Stenton, beside her devoted husband.

One cannot turn from the subject without reflecting upon the value of such work, and such appreciation of official and informal correspondence, without hoping that modern Quakerism may draw a lesson from the example set us, and

³ D. possesses specimens of her hand-writing, and also that of her husband and his grandfather.

that each family of Friends on both sides of the Atlantic may be zealous to preserve all old family or historical papers in their possession, which, however commonplace their character, often become of great value with the passing years. In fact, it is by the use of such material that history is written.

AMELIA MOTT GUMMERE.

Church Affairs in Gaol.¹

Thomas Harris of this City, Apothecary, and Phebe Hollister did on the 29th day of the 8th moneth at the mens meeting manefest their Jntentions of marriage, and on the twelueth day of the Nineth moneth, 1683, the mens meeting Advised them to publish the same amongst our friends both in Prison and at the weomens meeting.

wittness THOMAS CALLOWHILL.

Wheras upon the proposalls of an entended Marriage between Thomas Harris, of Bristoll, Apothecary, & Phebe Hollister, our friends from the mens meeting advised them to cause the same to be published amongst our friends in Prisson and at the weomens meeting. These are therefore to Certefie all whom it may Concerne that the Jntention of Marriage betwene the said Thomas Harris & Phebe Hollister haue been published amongst us, and that wee find noe thing meet to obstruct them in their Jntended Marriage.

Signed on behalfe of our ffriends

at Newgate, by RICHD : SNEADE,

at Bridewell, by ANNA JORDAN,

at the Weomans meeting, by ANN JONES.

¹ The following is copied from the original in **D.** (Gibson Bequest MSS. iii. 81.) The body of the document is in one handwriting, and the signatures are autographs. Priscilla A. Fry, of Bristol, owns a similar document, dated the same year, and signed by three of the four Friends, relating to William Gravet and Martha ffrye, of Bristol. It would be interesting to hear of other documents of this kind;

Joseph Williams's Recollections of the Irish Rebellion of 1798.¹

[The narrator of the following was Joseph Williams, of Randalls Mills, in the County of Wexford, or "Cousin Joe," as he was familiarly called. He was born in the old homestead where he afterwards went through the experiences here related—experiences taken down by a friend in 1866. There he lived unmarried with his sister Jane, making his living off a farm, and by the earnings of his little flour mill. Randalls Mills was and is a lovely spot, still occupied by collateral descendants. He and his sister were types of the best outcome of old Quakerism. How well I remember the peaceful charm of the place, and the solemnity of the week-day meetings latterly held in the parlour. He was the adviser, the executor, too often the troubled trustee of a large circle of Friends then living in the County of Wexford. He died in 1867, aged 91. This is not the place to discuss the origin or history of the Rebellion of 1798. Of the hundreds of Friends living in the disturbed districts in Ireland, none were injured, or seriously molested, in their persons, except one who took up arms on the Government side. An ancestor of mine and her eight unmarried sons and daughters, aged from ten to twenty-one, resided in the town of Wexford during its six weeks' occupation by the insurgents. Monuments have of late years been very generally erected by the inhabitants of Wexford to those who on the people's side fell in the strife.—ALFRED WEBB, Dublin.]

The country was in a disturbed state and proclaimed under martial law in Fifth Month, 1798, but no one in our immediate neighbourhood had been arrested.

On First day, the 27th of Fifth Month, a servant told me early in the morning that the rebellion had broken out several miles to the northward, but, notwithstanding, we (my father, mother, sister, and self) set off about 8 o'clock as usual to attend meeting at Cooladine. About two miles on the road, John Peare, whose house we passed, told us that the rebels were killing two men at the cross of Ballymurrin. They had left the spot before we reached it, and though most likely the bodies were there we did not see them. As we rode along we observed several parties of men on the hills in the distance, and before we passed the gate of Ballinkeale a band, armed with pikes and forks and such weapons, met us, but offered no violence, one only rather civilly remarking, "It has come to this at last with us!" Another and larger body, of about forty or fifty,

¹ For other accounts of Friends and the Rebellion of 1798, see Dinah W. Goff's *Divine Protection through extraordinary Dangers*, 1857, etc.; Dr. Hancock's *Principles of Peace*, 1825, etc.; Armistead's *Select Miscellanies*, iv: 296; and several MSS. in D: [EDS.]

armed like the last, and headed by a man on horseback, who carried in place of a pike part of a sheep shears fastened on a pole, stopped us before we reached the bridge of Ballinkeale, and insisted that we should turn back, the leader saying that we should else give news of them to the troops in Enniscorthy and bring them out against them. We assured him that it was for Cooladine, not Enniscorthy, that we were bound, but to no purpose; he still declared that we should carry tidings some way or other, and we were forced to return.

Through the afternoon news of the progress of the rebels was constantly arriving, and towards evening, from the high ground behind the house, fires, caused by the burning of gentlemen's places, were to be seen in the distance. In the evening we heard that the troops had left Wexford, and that almost the entire body of North Cork Militia, amounting to upwards of 100 men, had been cut to pieces at Oulart Hill, only two or three escaping, while the rebels took possession of their arms. Later on in the evening a party of these latter, carrying guns and pikes, passed our place, coming from Castlebridge direction and going up the road to Crossabeg. About half-an-hour after, while I and two others were sitting on the battlements of the bridge, they returned with about thrice as many added to their number, forty or so in all, and dragged out a workman belonging to this place, beating him and forcing him by threats and violence to accompany them. The man went with them part of the night, but was back again the next morning. Cowardice, however, rather than loyalty, prevented his joining more heartily in the rebellion. During the afternoon a man in our employment came to me asking for a large hay-fork that was up in the garret. My answer was that if he wanted it he must go and take it himself, for that I would have nothing to do with such things. In the end I do not think he took it. That night we went to bed as usual. During the next day news came of country places having been destroyed, Enniscorthy attacked and many houses burned.

On Third day the rebels marched towards Wexford and encamped about Three Rocks or Newtown, where, though there was no regular fight, Colonel Watson, who went out against them from Wexford, was killed by a stray shot from a distance. General Faussett, with a party of Royal Meath Militia, and two or three cannon, moved from Duncannon Fort to reinforce Wexford, and was cut off at

Three Rocks in the Mountain of Forth. I have often seen the spot where this happened. It was called "the bewitched field"; for many years neither corn nor potatoes would grow on the part where the slaughter took place. (Dinah Goff, in her narrative, called this party Yeomen, but as far as my memory serves me, they were Militia.)

About Fifth or Sixth day, the rebel party, after getting possession of Wexford, marched by this, and many hundreds swarmed into the yard and house, asking for food and clothing. They had prisoners with them, one I remember distinctly, a soldier, who, in token of his position, was marched along with his coat turned inside out. I called him in and gave him food. Our visitors were not at all violent, and we supplied their wants as far as we could. Indeed at this time and for weeks after, the baking of barley bread and some kind of cooking or other went on incessantly in our house to meet the constant demands made for food. I recollect one of the party just alluded to, a civil, reasonable sort of man, asking where a companion of his was. "Upstairs, putting on a shirt," somebody replied. "I worked hard and earned the shirt that I have on me," was his remark, "and if it's my fate to die, I'll die in no one else's clothes."

Towards the afternoon when the various parties had mostly gone by, and the place was quiet, I thought I would go and take a look around to see what stock had been left to us. The old smith, he whom the rebels had tried to take the First day before, went with me. I found that four horses had been carried off, and only two young untrained ones remained. While we were in the field called Ochaboulla (of seven or eight acres) a man with a gun in his hand crossed the ditch looking for a horse, and asked me whether the young filly was trained. I said, not. After a while he inquired why I was not at the camp. The man who was with me told him I was a Quaker and did not fight. "I don't know who *you* are," he roughly answered, pushing at him with his gun, "but I'll take you both to Vinegar Hill and find out more about you." After marching us before him for about half-a-mile we passed by a house at Lacken, and I said to the man to whom it belonged, and with whom I was acquainted, "I suppose I'm going a prisoner to Vinegar Hill." "I'm sorry for it," was the answer. The other, seeing us talking together, asked whether my friend knew me. "Yes," he said, "I know him well. He's a Quaker, and I'll take my oath he's neither an Orangeman

nor a Protestant." "I've heard that the Quakers are a good, quiet set of people," remarked the other, "and hurt no one. There are none in my part of the country and I've only heard of them." He then shook hands with me, saying that he should be sorry to injure such, and passing on left us free. The smith went home at once; but my acquaintance told me to go into his house and sit down until he had spoken to some strangers who were coming up, and when the place looked quiet he came in and desired me to return to the mill by the Slaney, and he thought I should meet with no harm from the neighbours. When, however, I had nearly reached the field where the man had taken me first, two men, armed, came in sight and called me over to them. They, too, wanted to know whether the filly had been trained. Again I answered, "No," and after a little more talk, one of them angrily said to me, "Go about your business! If I say another word to you I shall shoot you." I just remarked that I was not afraid of my neighbours, or something to that effect, and again he bade me go about my business, and off I went.

When my sister and I went to Meeting—so far as I can remember she went once and I twice during these troubles—we were obliged to walk, all the horses fit for work having been taken from us by one party or the other. On the day that we went together, I think about a fortnight after the beginning of the Rebellion, we had got unmolested about as far as the Chapel of Ballymurrin, when some one called out to us two or three times to turn to our right, that was, towards the Chapel, but we walked on without taking any notice. Near the bridge of Ballinkeale two men came out of a cabin and told us that we might go to Mass, if we pleased, but nowhere else. We said that we were going to Meeting, and that as we were not interfering with them they need not do so with us, whereupon one of them remarked, "This might do for a while, but in the end there must be only one religion." We tried to induce them to let us pass by, telling them that our neighbours, those who knew us, did not trouble us, but they persisted in their determination, until another man, named David Quinlan, coming near, they beckoned him up and told him what they were doing. He asked them what business they had with us, and said that we were quiet people, who did no harm to any. Hereupon the two remarked that if he said that, they would give us up to him, and he took charge of us until we met another in

higher authority than he, Kennedy Barlow, a kind of commissary or magistrate under the rebel authority in the parish. Quinlan reported his proceedings and the other said that he had acted aright. Barlow was on horseback and wanted my sister to mount behind him, but as there was no pillow she could not accept his offer. He kept by us until we reached Thos. Thompson's at Cooladine, where the meeting was held. Nothing particular happened to us during our return home.

To be concluded.

Gulielma Maria Springett and Her Tenant.¹

Upon the 22th day of y^e month called July, 1669, Accounts were stated between John ffuller and his Landlady, and it appeared y^t at y^e time called Michaelmas, then next ensueing, there would be due from him to his Landlady for Rent one hundred and eighty pounds.

It was then also agreed between them, that John ffuller should hold y^e farm (without y^e woods), for one year more at fourscore pounds; and in case it should prove a good year John shal advance his Rent five pounds, but if it should prove an ill year, his Landlady shal abate five pounds; and y^t it shal be referred to two men to determine whether it be a good or a bad year.

Agreed further y^t if an house be built on y^e farm next Summer, John shal lay in at his own charge ten thousand Bricks, and if it be thatched he is to find Straw.

GULIELMA MARIA SPRINGETT.

¹ D. Penn MSS. 125. This original document was borrowed of the owner in Brighton by the late Robert Horne Penney, who brought it up to London in 1899 to show to the Recording Clerk. The latter purchased it, and it was subsequently presented to the Reference Library by Alexander Peckover. It consists of a single leaf of paper, about 8 inches by 6, somewhat stained, but generally in good condition, and not torn. It is in the small, neat handwriting of Thomas Ellwood, and the signature of the landlady (then in her 26th year) is in somewhat large, carefully written characters. It was in 1669, the date of the agreement, that Ellwood was sent, as he himself says, by Mary Penington to accompany Guli Springett from Buckinghamshire to the home of her Uncle Springett in Sussex, and also to "assist her in her business with her tenants." Evidently in the agreement we have one of the fruits of this errand.

Letter of Margaret Fox to her daughters Sarah and Susanna, 1677.

This letter, which has been kindly lent for the purpose of transcription, is the property of Isabella Metford, of Glasfryn, Dinas Powys, near Cardiff, to whom it has come down through her grandfather, Thomas Clark, who received it from Robert Foster, of Newcastle, who in his turn had received it from a Friend at Swarthmore, who had a box of old papers relating to Friends. It consists of a single leaf, $10\frac{1}{2}$ by $8\frac{1}{4}$ inches, the edges of which are much worn with time, and in one of the folds it is almost divided into two portions. The handwriting is exceedingly clear and regular,¹ the left hand margin of nearly an inch having been exactly kept, apparently by folding the paper over, a trace of the fold appearing at the back of the sheet. That some mechanical means were used to aid the skilled penmanship is evident, as George Fox in his postscript has not trenched upon the margin, which he assuredly would have done had he been allowed! The smallness of the writing of the letter, as compared with the postscript, is shown by the relative spaces occupied, the thirty-six lines of the former requiring a depth of six inches, whilst the five lines of the heavy and vigorous strokes of George Fox take up from two and a half to three. It will be seen that not only George Fox signs, as usual, with initials merely, but a similar mode of signature is adopted for Margaret Fox and by R. ff. and e. h.

The general tenor of the letter speaks for itself; the pious expressions which form so much of the correspondence of the good Friends of the time occupy but few lines, and the main part of the letter deals with important business, and is not devoid of delightful human touches. The tender allusion of the writer to her husband's state of health is the first matter of importance after the salutation with which the letter commences. How true to twentieth century life is the picture of the young man who "looked for something more," the perception of Margaret Fox of the young man's thoughts, and the immediate response in producing the shilling from her pocket!

¹ The handwriting of this letter does not bear any resemblance to that reproduced as M. Fell's in Webb's *Swarthmoor Hall*;

The Sarah and Susanna to whom the letter was addressed were afterwards Sarah Mead and Susanna Ingram, as stated in one of the endorsements, which is in the handwriting of John, son of Daniel Abraham. The "Mary" of the letter and "m. l." of the postscript refer, no doubt, to Mary Lower. There is a loving touch in J.A.'s endorsement not only, as was natural, to the "Dear and Honourd Grand Mother," but also to "Dear Grand father ffox," accentuated by the words "and his own hand writing." It is pleasing to note from this and similar mention of him in many places, how dear George Fox became to his wife's children and grandchildren.

From the eighth edition of *The Journal*, vol. ii., page 255, we learn that George Fox left Swarthmore on the 26th of 1st Month, 1677, and after visiting Thomas Pearson and Thomas Camm, was taken from the house of the latter, at Camsgill, by John Blaykling to his house at Draw-well near Sedbergh.² He had visited Draw-well soon after his marriage, in company with Margaret Fox and several members of her family, on which occasion some were lodged at Francis Blaykling's, the small Draw-well farmhouse not affording sufficient accommodation for all the guests. His worthy host, John Blaykling, is mentioned several times in *The Journal*: he was a faithful minister of the Gospel who travelled much, and who died in 1705 aged 80 years.³

Two or three nights were spent at Draw-well and "large and precious" meetings were held, ending with one at the host's house, at which many assembled who were on their way to Quarterly Meeting at Kendal. Margaret Fox went back with these, as also her daughter Rachel, who had accompanied her mother and step-father from Swarthmore.

² I am indebted to correspondents in Westmorland Quarterly Meeting for information as to Draw-well, which is a small "beneficiary" farm of about sixteen acres in the hamlet of Howgill, two miles from Sedbergh. The house is let as a cottage and the land is in the occupation of a neighbouring farmer. It is situated on the sunny slope of a hill, and no material alteration is known to have been made in it during the last two and a half centuries. The draw-well itself is close to the back door of the house under the Howgill Fells. In 1901 the well was dry, a condition that had not been known in the memory of living men. Away below is the river Lune which here divides Yorkshire from Westmorland, and over the brow of the fell opposite is the rock known as "Fox's Pulpit," from which George Fox preached to a large concourse of people in 1652. The occasion of which we write was not therefore the first time that he visited the neighbourhood, nor was it the first time that he had experienced the Blaykling hospitality.

³ See *Piety Promoted*.

George Fox, with Leonard Fell as companion, went on through Yorkshire and thence to London, finally reaching William Mead's house at Highgate, and attending the Yearly Meeting of 1677.

ISAAC SHARP.

Draw-well y^e 31st of the 1st moth, 1677.

Deare Sarah & Susanna.

Jn y^e blessed Loue & Life y^t remaines for ever, in which o^r deare portion and Jnheritance stands & consists, in this is yo^r ffather & My deare Loue remembered vnto you, Knowing y^t you have A portion and an Jnheritance in this, with Vs : and y^t Jt may Jncrease & multiply, is y^e desire of OUR SOULES. And by this you may Know, y^t wee are well gott hither, praised bee y^e Lord, and yo^r ffath^r Js not Altogether so weary as Hee was, but hee cannot endure to ryde but very little Journeys, & Lytes often ; but hee is pretty well & harty, praised bee y^e Lord. J was this Morninge wth y^e Vice Chancellor⁴ att his house, Jn^o Blayklinge went with mee : and hee was very Loveing & Kind to Vs, and J accknowledged his favour y^t Hee had done for vs y^e last Assizes : and J also told him how they threatned y^e Bayliffe to Jndicte him, & gett him fined : and Hee said, Lett him alone for y^t hee would see to that ; and then J spoke to Him Concerning y^e order y^t y^e Judge gaue in open Court y^e last Assizes, and that it was quasht by y^e man's oath, after it was given in open Court ; and J desired him to acquaint y^e Judge with y^t order : and hee said, Hee would. And hee said, if there was not another order Recorded, to dissanull y^t former order (which gaue thee thy Liberty), then they could doe well enough, but if there was another order, to Continue the Jmprisonm^t, then there could bee nothing done ; And hee sent for Tho : Heblethwaite⁵ and badd him looke out y^e Pleas, and hee said, Hee had them

⁴ I am again indebted to our local correspondents for light thrown upon the affair respecting which Margaret Fox in her business-like way interviewed the Vice-Chancellor (of the Duchy of Lancaster), who, it appears, was Sir John Otway, of Ingmire Hall. He had assisted the daughters of Margaret Fox in London, in their efforts to secure their mother's release from Lancaster Castle. Sir John Otway was the son of Roger Otway, whose first wife was Anne, daughter of James and Mary Hebblethwaite.

⁵ Thomas Hebblethwaite was Sir John Otway's cousin, and probably his Secretary. He is not known to have joined Friends, as did his brother Alexander, of Gate in Dent.

in his Poke-mantle⁶ at Kendall, and hee would looke them out at Lancast^r. thy ffath^r gaue mee A Ginny to giue him, & hee was mighty well pleased, and said, Hee Loued SARAH dearly, hee would doe what ever layd in his power for her : J gaue Tho : Heblethwaite 5s. and desired him to bee carefull to looke about Jt, and told him Wee could none of Vs be there, and therefore wee Committ it wholly to you : and hee bad mee write to Rich : Cleayton to putt them in minde of Jt, and to looke about Jt, and his M^r said soe too : and J gaue him the warrant, & hee called for Tho : Heblethwaite to take a Coppy of Jt : and after hee had written Jt, another young man & hee examined Jt, & gave mee Jt, and J saw hee looked for som thing more, and J had A shilling in my pockett, & J gave him Jtt : and so they were mighty well pleased, and J beleive they will doe what they cann : and wee had a fine oppertunity with them : and Jt was somthing strange y^t wee should light soe, and neuer forcast for Jt : for hee has been but two nights at home : and J thinke hee goes away to Morrow ; ffor hee s^d hee thought y^e. Judge would bee in to day. J have written to Rich : Cleayton as they ordered mee, and desired him [*paper torn*] y^e order of Henry Bodon⁷ : and also to looke about, to see if they did any thing Against Benson⁷ : and this is all y^t wee cann doe at p^rsent, but Leaues Jt to y^e Lord. so Rememb^r my d^r & eternall loue to Mary, & J hope in y^e Lord wee shall bee at home about this day weeke :

Yo^r Moth^r Jn the Lord

M. F.

soe be cherfull in the seed of life which is over all in which yov have satisfaction & life & yov may anser f r the next wee[k] for this j have writin to him to hovld acoraspond[ence] with yov soe mi love to you & m l & frends gff

the Jndeared salutashon of my loue is un to youe R ff.

The salutation of m[y] [d] Love is to yo^u all e : h :

⁶ Dr. J. A. H. Murray, of Oxford, writes in answer to our enquiry respecting this word :—“ *Poke-mantle* is a well-known northern form of *portemanteau*, from late sixteenth century onward. The word is, of course, French, originally *porte-mantel*. Like all foreign words it was exposed to what is called ‘popular etymology,’ *i.e.* the instinctive impulse to connect it with something already known—the process that made asparagus into ‘sparrow-grass,’ and makes bronchitis into ‘brown typhus.’ *Mantel* was easily identified, but *porte* had no intelligible meaning, so was transformed into *poke*, bag, as the thing was a travelling bag.”

⁷ Of Boden and Benson no particulars are forthcoming.

ENDORSEMENTS.

To Sarah Fell att Swarthmoore These with care ddd in Lancashire.

My Dear and Honourd Grand Mothers Letter to my Dear Aunt Mead and Aunt Ingram before marridge. And a few Lines In the Bottom of my Dear Grand father ffoxs and his own hand writing.

m : ff : &c : to S : F : &c : y^e 31. 1st moth 1677.

Drawell

these enclosed & Compared

These are all Ingrossed and Compared

Inscriptions on a large unhewn stone in the old Friends' Burying Ground at Leiston, in Suffolk.

ON THE SOUTH SIDE.

In the year 1670, This piece of land was purchased by the Society of people called Quakers, And for many years used as a Burying Ground for their dead.

In 1786, it was planted with trees, and this stone placed.

ON THE NORTH SIDE.

Mortal ! look here, think on thy own frail state ;
And learn from this, thy own most certain fate.
Here, mixed with dust, obscure from mortal's eye,
The mouldering bones of ancient worthies lie.
This grove is raised for that sufficient end,
To guard their dust, and mouldering bones defend,
And this is raised, their monumental stone,
Not to record their deeds, but say they are gone.

Written, and executed on the stone, by a member of the Society of Friends, at Saxmundham.

Information supplied by Edwin R. Ransome, of London.

“Old Style” and “New Style.” (O.S. and N.S.)

The object of the following notes is to help readers of eighteenth century documents to avoid the pitfalls caused by the change made in 1752 from “Old Style” to “New Style.” The change is puzzling enough when the months are called by their Julian names, but much more so, as will be seen, in studying the letters and records of Friends, for in their case the months changed not only their position in the year but their names.

Up to the year 1752 the Julian Calendar was in use in England although it had long gone out of use in the rest of Western Europe. According to this Calendar the year began in March, which was therefore the first month, and the Friends’ names of the months corresponded with the reckoning which made September, October, November and December the seventh, eighth, ninth and tenth months of the year.¹

But by the Gregorian Calendar which was introduced by an Act passed in 1751 (coming into force in 1752), the year, instead of beginning about the Spring Equinox was made to begin about the Winter Solstice or on the 1st of January. January had hitherto been the eleventh month of the year and now became the first month. The months of January and February and part of March, which had previously belonged to the old year now became part of the new year. This change is easily expressed in the ordinary notation by giving a double year to days between the 1st of January and 25th March in speaking of years before 1752, as for instance, “17th February 1745/6.” This is comparatively simple, but when we come to dates in Friends’ language the complication is serious, for the months changed their names as well as their places in the year. Thus 17th February, 1745/6 would be 17th of 12th Month, 1745 “Old Style,” and 17th of 2nd Month, 1746, “New Style.” It is evident therefore that great care is needed in identifying dates which belong to this portion of the year, and it is easy to get a year wrong.

¹ This must be borne in mind when it is stated that the Yearly Meeting was held in “Third Month” or “Fourth Month,” as though it had preceded the usual “time called Whitsuntide.” The later months of the year can be best reckoned when the Latin origin of their names is remembered. See THE JOURNAL, i. 66, 95; *First Publishers*, p. 1, etc. [EDS.]

The double date will be found sometimes before 1751. This is not surprising when we remember that in the other countries of Western Europe the Gregorian Calendar had been in use since 1582. Intelligent people in England began, at least as early as the seventeenth century, to appreciate the confusion between their dates and those of their neighbours. It would appear, however, that the question was not always understood clearly, for I am informed that occasionally a double date is found in the middle of a year.

Another part of the change from the Julian to the Gregorian Calendar was perhaps more surprising at the time, but it is not likely to cause much embarrassment to students. The Act enacted that the next day after the 3rd of September, 1752, should be reckoned as the 14th of September. The mob, who were ignorant of the reason and necessity for such a startling change, considered that they had been defrauded of eleven days of their lives, and used to shout to unpopular ministers in the street or at the hustings, “Who stole the eleven days?” and, “Give us back our eleven days!”

The reason for this change was that the astronomers of the time of Julius Cæsar reckoned the length of the solar year as 365 days six hours, and these odd six hours were provided for by adding an extra day to February every four years. But, as a matter of fact, the solar year is eleven minutes ten and three-tenths seconds shorter than was supposed, and this error accumulates in a century to nearly (but not quite) a whole day of twenty-four hours. In course of time the error had amounted to eleven days and these had to be got rid of in the summary manner already mentioned to bring the Calendar into line with astronomical facts. To prevent further errors it was arranged that the extra “Leap-year” day should be omitted at the even centuries which are not divisible by four. Thus 1600 was a leap-year, but 1700, 1800 and 1900 were not leap-years.

Russia and Greece alone of all Christian countries still adhere to the old Calendar, which has by this time become wrong by thirteen days, so that the 12th of June with them is the 25th of June with us.

It may not be without interest to mention that in Mohammedan countries they still adhere to a year of twelve lunar months, which is some eleven days shorter than the solar year: making a complete cycle in about thirty-three years or three years in a century. This accounts for the fact that the Mohammedan year which begins in A.D. 1904 is not A.H.

1282 as we should make it (dating from the year of the Hejira, 622), but A.H. 1322 as may be seen in Letts' Diary. It also accounts for the puzzling fact that the fast of Ramadan and other yearly events may come at any time of our year.

ELIOT HOWARD.

Thomas Hancock, author of "*The Peculium*."

Thomas Hancock was born July 19th, 1832, and was educated at Merchant Taylors' School. His father, who was an artist and also a manufacturer of india-rubber, intended him to take a share in the business, but a mercantile life had no charm for him, so he tried his hand at journalistic and literary work. It was during this time that the Prize Competition, originated by Mr. Rowntree, came to his notice, and he wrote *The Peculium*. This brought him under the eye of Frederick Denison Maurice, one of the judges of the Essays, and he advised Thomas Hancock to seek orders in the Church, which he did, after some difficulties, as he had no University or College training. Eventually he was ordained by Bishop Samuel Wilberforce at Oxford, and served as curate till 1875. In 1884, the late Professor Shuttleworth offered him the lecturership of S. Nicholas Cole Abbey, in the City of London, which he held until his death on September 24th, 1903.

The whole of the period from 1875 until his death, Thomas Hancock did journalistic work for his living, and spent all his available time in historical research upon the middle period of the 17th century, on which he was a comparatively unknown, yet first-rate authority. He left behind him MSS. notes and references from all sorts of works of that period—books, newspapers, sermons, and pamphlets, which run into thousands and thousands of pages, those referring to the early days of the Society of Friends being amongst the fullest.

¹ Slightly abbreviated from a biographical sketch written at the request of the Librarian of D., by Thomas Hancock's son, Aidan Hancock, of S. Peter's Parsonage, Sutton Road, Colney Hatch Lane, London, N.

The Wife of John Swinton.

Is there any record of the marriage to *Aaron Sonemans* of Frances Swinton, widow of John Swinton, of Swinton (who died in 1679)?

Frances White, of Newington Butts, Surrey, was a widow at the time of her marriage to John Swinton, at Westminster, 3rd of Sixth Month, 1671. Burke, in his *Landed Gentry*, says she was "the daughter of — Hancock, of Wallieford, East Lothian;" and adds that she married for her third husband, "Arnot Soman." Can this be a misprint for Aaron Sonemans, a Friend originally from Holland?

The only records of Frances *Swinton* in the Edinburgh Meeting Records for many years are her signature to a marriage at Edinburgh, 11 mo., 1671, and a "Testimony" written by her at Borthwick, 6 mo., 1679, about the time of her husband, John Swinton's decease. In 1 mo., 1689, however, occurs the incident given in THE JOURNAL, i. 119, when she was mobbed and illtreated at a meeting in Edinburgh. Two years later, whilst driving from Meeting in Edinburgh, she and others were stoned through the "grase mercket" by the covenanting rabble, who had molested Friends all meeting time. Both the coach doors were broken "with great stons," and one of the women inside was wounded, and a boy was knocked on the head "with a stone of about 2lb wieght . . . the Lady Swintoun hardly escaping." The only other mention of this lady in Scottish Meeting records is in Book C., of Aberdeen, from which we learn that about 8 mo., 1693, she had a design, along with Friends of Edinburgh, to reprint "a notable little treatise lately published in London, containing some fundamental principles of truth to obviate and stop the malicious designs of some separat spirits in America Their bespattering frinds and the Light itself as Insufficient, &c. Together with some papers of P. Livingstones." Aberdeen Friends agree to bear one third of the expenses of printing, etc., and are to have, as their share, 162 copies of the book.

Next year, it appears from the following letter (Aberdeen Meeting, Book C.), that Frances Swinton was occupied with another publication.

Aberdeen Monthly Meeting 6. of Tenth mnth, 1694.

Also frinds wrot the following Letter to Francis Swinton concerning Jo. Robertson's answer to William Jamieson, which Letter was sent South by Alexr. Spark.

"Francis Swinton, Dear Frind.

"We received thy Letter directed to Andrew Jaffray concerning these books Latly printed: And we since understand by Alexr. Spark That ye are willing to keep two hundred for the South and West. And as for the remaining 300 coppies, We desire that frinds may take care to send ane hundred of them derected to Gilbert Moleson Unbound (we having his order for them) with a Letter giving account of their price: And as for the other two hundred, Wee desire on hundred of them Unbound may be sent heir packt in a barrell, with four or fyve pecks of flower in the bottom and as much on the Tope or more if it will hold it: And the other hundred we desire ye may keep till further Order: And we shall take care thou shall be no Looser for our share: Let the Barrell be marked with J: H: with a Line by poast directed to John Hall and the price of the flower and nothing else in it. This is all we find needfull at present save our dear Love to thee and frinds.

"Signed by aptment of the Meeting,

"JOHN HALL:

"AND: JAFFRAY.

"A written Account of the Late Conference betwixt frinds & the presbiterians we shall Labour to send very shortly: Farewell."

Aberdeen Friends seem to have been somewhat dilatory in paying for the books, as, in Tenth Month, 1695, a Friend writes on Frances Swinton's behalf craving for the money due for the 200 copies of J. R.'s book, which had been apportioned to the North—"She having Lyen Long out of it and desiring friends answer per first poast." In response to this appeal £8 sterling was sent, sixteen shillings short of the required sum—which no doubt was remitted by a subsequent "poast."

As regards Frances *Sonemans*, we find her witnessing a marriage at Edinburgh, 9 mo., 1681, and, next year, record is made of her sending two dollars for the relief of a suffering Friend at Musselburgh. Aaron Sonemans, whilst travelling in England with his friend, Robert Barclay, was killed by highwaymen in 1683. In 1691 we find Frances Sonemans signing a memorial to William III., anent the sufferings of Friends in Glasgow, and next year her name appears as witness to a marriage at Edinburgh. In 1699 she was entrusted by Edinburgh Monthly Meeting with £6 Scots "to dispos on as she seeth fit." She died, apparently at Edinburgh, 29th 3rd mo., 1699, when she is described as "spouse to Arrant Sinamons."

Now, do these entries regarding Frances *Sonemans* refer to the widow of John Swinton, who married, as seems very likely, Aaron *Sonemans*? She might not improbably be still known as "Lady Swinton," especially by Friends at a distance. She seems to have been Aaron *Soneman's* wife for only two or three years. There is no record in the Meeting books of the death of Lady Swinton.

WILLIAM F. MILLER.

William Penn's Introduction of Thomas Ellwood
to his Agents in Philadelphia.¹

Wellbeloved friends.

26. 1^m. 1704.

At the request of my old and worthy friend, Thomas Elwood, who cannot be unknown to you at least by a just fame & reputation and of the first purchassers, J do hereby desire & order you to take care that you forthwith Graunt warrants of Survey to take up & Survey w^t lands of his (haveing right to 1,000 acres) remains unsurveyd, & also his Liberty lands and Citty Lots, on front and in High street, according to Lott and Settlemts: concerning which he will give order to some person to attend you. With best wishes
J close & am

Your true &
affect: friend

W^m Penn.

Endorsed by writer:—For my Com^{rs} of Property in Philadelphia in Pennsylvania.

Further endorsement in another hand:—The Prop^r to y^e Comm^{rs} in behalf of Tho: Ellwood brought by Sa: Jennings. dat 26. 1^{mo}. 1704.

¹ Copied from the original in the autograph of William Penn (D. Penn MSS. 45).

Meetings in Yorkshire, 1668.¹

A List of all ye meetings in ye County & Cytye of yorke, as they were devided into Monthly Meetings, Att A q^rterly meeting at Yorke, ye 18th Day of ye 1th Mo: 1668.

West Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thes four Meetings one Monthly Meeting	Yorke	Dunnington Fowforth ²	Cornelious Horsley, Edw : Nightingall, Thomas Waite, John Todd, Thomas Bulmer, Thomas Garthwaite.
	Tadcaster	Shearburne Bramham Newton Millforth Hillam	William Siddall, John Horner, John Loft, Christp ^r Knapton, Richard Powell, Thomas Procter, Richard Haryson, Chr : Stephenson.
	Selbye	Braton Skipwith Cottenworth Aughton	Jo : Hodson, Geo : Canbye, Jo : Leake, Rob : Waite, Geo : & Tho : Thomson, John Winder, Rob : Scot, Jo : Webster.
	Whicksley	Audborough Shagetfeild ³ Green Hamerton Nunmounton	Anderew Hawkes, Jo : Crom- bock, Richard Blithman, Th : Smithson, Rog ^r Tuten, Tho : Coats.

¹ Copied from an original manuscript in a portfolio belonging to Yorkshire Q.M. (P. 90.)

Modern names which differ considerably from those in the text are given in notes on p. 36.

West Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thes fower Meetings one Monthly Meeting	Fishlocke	Thorne Pollington Sikehouse Rocliffe ⁴	John Low, Geo : Musgraue, Godfray Pettye, Ab ^r : Decow, Thomas Cutt, Tho : Wo- mersley, Will ^m Walker, Robert Cooke.
	Ballbye	Cantley Harlington Warnsworth Hooton Panell	Jo : Killam, Thomas Killam, Thomas Aldam, Tho : Broughton, Samuell Box, Tho : Jackson, John Bur- gesse.
	Sinderhill	Haggenthorp ⁵ Woodhouse	Godfrey Newbolt, Will ^m Lee, Thomas Stacye, Robert Stacye, Malon Stacye.
	Sheffeild	Moorewood	Will ^m Shaw, Geo : Shaw, Rich : Webster, Will ^m Al- dam, Geo : Huchinson.
Thes fower Meetings one Monthly Meeting	Ponte- frak	Knottinley	Tho : English, Samuell Pool, William Stoanes [?], Henry Calfe, Peter Skafe, Phillop Austwick, Will ^m Bream.
	Denbye	Woodaille Hoyle & Swaine ⁶ Langside Midupp	Henry Dickenson, Tho : Ellis, Jo : Swift, Rich : Preest, Amor Moxson, John Moxon, John Woodhouse.
	Burton	Barnsley Ardsley Harlington Billinsley Coodworth Carlton	Geo : Ellis, Henry Ellis, Francis Penhill, Henry Roebuck, Christopher Chap- man, Robert Leatham.
	Wakefeild	Ossett	Samuell Binns, Jo : Bradford, Will ^m Spray, Francis Booth.

West Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
Thes four Meetings one Monthly Meeting	Brig-housse	Liversedge Oakinshaw Bradford Bowling Great Horton	John Green, Thomas Taylor, Richard Handson, Will ^m Pearson, James Graue, Jonas Long, John Jewitt, Will ^m Croysdaile, James Marshall, John Winn.
	Leeds	Morley Carlton Houlbeck Hunslett Cherrell Wortley Woodhousse	Chr : Roads, Henry Vbanke, John Wailes, Simyon Whit- head, Barth : Horner, Steph : Ellbecke, Richard Storke, Thomas Thackarye.
	Manklin- holes ⁷	Stainfeild Longfeild Rushforth ⁸	Thomas Sutclif, Rich : Sut- cliffe, John Whaley, Rich : Houlden, John Feilding, Joshua Smith, Henry Dyson:
	Hallifax	Rushforth ⁸	Abraham Hodson, Robert Colme, Josh : Smith, Edw : Haley, Henry Dyson, Abra- ham Wadsworth.
Thes 7 Meetings make—	Knas- brough	Scotton Harragate Pannell	Geo : Watkinson, John Hogg, Will ^m Jngle, Boswell Midleton.
	Kighley	Steeton Stanberye	Will ^m Clough, Josh : Dawson, Dinis Waid, Thomas Brigs, Robert Smith, Henry Ambler
	Guysley		William Overend
	Nether- daile		Henry Settle, Miles Oddye, Peter Hardcastle, John Bainbridge.
	Beams- ley	Boulton Adingham	Anth : Myers, Charles Walms- ley, Richard Smith, John Moore, Thomas Smithson, Thomas Tennant.

West Ryding	Meetings.	Townes belonging to Meetings.	Names of some prsons belonging to each Meeting.
—one Monthly Meeting	Weston	Ackwith Farnley	Henry Thomson, Nicholas Pawson, Robert Smith, Will ^m Smith.
	Bradley	Silsden Skipton Carlton Lothersdale Cuninley	Thomas Sawley, Peter Scarborough, Robert Smith, James Dealtrye, Edw : Watkinson, Francis Dunn, Thomas Smith, Arthur Roberts, Jonas Booth, John Stott.
Thes 6 Meetings one Monthly Meeting	Settle	Stainforth Eldrah }	Sam : Watson, John Moore, Peter Atkinson, James Banks, Robert Banks, John Kidd, John Robinson, Chr : Armystead.
	Bentham		Jarvis Benson, Jo : Topham, Geo : Bland, Rich : Guy, Tho : Gibson, Tristeram Wray.
	Scale- housse	Airton Rilston Heaton ⁹ Crayka ¹⁰ Flassbye Ashton ¹¹ }	Will ^m Smith, Symon Wilkinson, Chr : Murras, Will ^m Watkinson, Richard Tonsdale, John Hill, Will ^m Wainman.
	Brough- ton	Kellbrough Ayrbye ¹² Salterforth Barellwicke ¹³ }	Rob : Clough, Chr : Loftas, Rich : Boothman.
	Scar- housse	Litton Burton ¹⁴ Arncliffe Starbotten }	James Tennant, James Scott, Geo : Wilson, John Bowland, Tho : Preston, Rob : Calvert.
	Bowland	Bolland	Cudbart Hurst, Will ^m Hurst, Rob : Walbanke.

To be continued.

NOTES.

- | | |
|---|--|
| ² Fulford: | ⁹ Hatton. |
| ³ J. Wilhelm Rowntree suggests
Shacklefield House, on the Ouse
near Linton Lock. | ¹⁰ Cracoe: |
| ⁴ Rawcliffe. | ¹¹ Eshton: |
| ⁵ Hackenthorpe (in Derbyshire). | ¹² Earby. |
| ⁶ Hoyland Swaine: | ¹³ Barnoldswick. |
| ⁷ Mankinholes. | ¹⁴ J. W. Rowntree suggests
Barton Chapel, about fourteen
miles from Litton. |
| ⁸ Rishworth: | |

Certificate respecting Mary and Ann Archdale.¹

Albemarle,
Carolina.

From ower Quarterly
Meeting held at Hen :
Whitts, the 4th of 1st
m^o, 168⁷/₈.

This Js to Cartifie all whom it may Consarne that wee the subscribers hearof, beeing mett to gether about the Churches Affaires in the County afore said, at the place & day above mentiond, was their desired to give thes Lynes to Cartifie that Mary & Ann Archdale, Daughters of Jn^o Archdale, Dureing all their time of Residence hear did behave them selves soberly and moddestly, and have Left a good Reporte behind them, and that they are, so fare as we know, Cleer from any Jngagement or Jntangellments, as with Respect to Marriage to any purson Jn thes partes. In Wittnesse wee have sett ower hands :—

DANIEL AKEHURST, HENRY WHITE, ROBERT WILLSON, WILLIAM BUNDY, ARNOLD WHITE, JONATHAN PHELPS, ZACHARIAS NIXON, THOMAS SYMONS, FFRANCIS TOMES, JEREMIAH SYMONS, WILLIAM TURNER, WILLIAM HOGBIN, JOHN BOULTON, THO LEPPER, ANN WILLSON, MARY BUNDY, HANNAH HILL, DAMARIS WHITE, HANNAH PHELPS, ANN LEPPER, REBECKA WHIAT, MARGRET HOGGBEN, REBECA SIMONS, ANE SIMONS.

Endorsement :—A Cartinacat [*sic*] from the Quarterly Meeting of Freinds in Albermarle.

¹ Copied from the original in D (Gibson Bequest MSS. iii. 19). All signatures appear to be autographs.

Friends in Current Literature.

In *Religious Persecution, A Study in Political Psychology*, by E. S. P. Haynes, late Scholar of Balliol College, Oxford (London : Duckworth, 1904), there are interesting references to Quakerism. Among them is the following (p. 116):—
“There is much vain talk of ecclesiastical continuity, but the Nazarene carpenter would hardly have understood the ideas of any Christian sect after the fourth century but the Quakers. They have made religion a strictly individual matter ; they have, at all times, stood out for peace, and they have never tainted religious ideals with political subterfuges. Even when politically supreme, they have never violated spiritual freedom. Yet we are asked to believe that the medieval inquisitor and the ritualistic priest are, in some mysterious way, more closely connected with the Christian tradition than Dissenters like George Fox or William Penn.”

G. M. Trevelyan, late Fellow of Trinity College, Cambridge, in *England under the Stuarts* (London : Methuen, 1904), writes (p. 312), “George Fox, the weaver’s son, apprentice to a shoemaker and dealer in wool, had little book-learning beyond the Bible ; but he had as a young man acquired first-hand knowledge of varieties of religious experience by walking through the Midlands to seek out and converse with ‘professors’ of Puritanism in all its forms. Thus trained he was better suited to found a new religion that should satisfy the desires of the soul, than if the academic study of Hooker and Calvin had accustomed him to regard the organization of Churches and the details of dogma as matters of spiritual importance. His views, which he drew from obscure corners of his own country, had come from distant lands and ages. . . . These ideas . . . he alone was able to impress upon a large portion of mankind by the fire of his living genius.” And again (p. 314), “Quakerism corrected the worst faults of those Puritan sects out of whose midst it grew. It was not for nothing that Fox had spent so many years studying ‘professors.’ Instead of the military spirit, he proclaimed the wickedness of all war. Instead of the reliance on force, he enjoined martyrdom. Instead of the suppression of vice, the influence of example. In place of the religion of gloom and reprobation, he opened the inner well-springs of constant joy. In place of the hell waiting the sinner in the next

world, he taught men to unfold the heaven that each carried hidden within himself on earth. . . . The doctrine of the 'inner light' was the centre of his system. . . . The 'inner light' was at once the outcome and the countercheck of the Puritan Bible-worship." Fox's *Journal*, Ellwood's *Life*, Barclay's *Inner Life*, Stephen's *Quaker Strongholds*, and Sewel's *History* appear in the Bibliography; the first is described as "One of the greatest spiritual autobiographies in the world."

The Manuscripts of the House of Lords, 1695-1697, issued by the Historical Manuscripts Commission, contains various references to Friends as a body, and also to individual members such as Archdale, Armstrong, Billing, Carpenter, Eccleston, Floyd, Goodson, Heathcote, Penn, Vaughton.

Social Law in the Spiritual World, being "Studies in Human and Divine Inter-Relationship," by Dr. Rufus M. Jones (Philadelphia: Winston), is just to hand.

The fourth volume of the *Proceedings of the Wesley Historical Society* is just complete (Rev. H. J. Foster, Wesley Manse, Harrogate). It contains a short article on "Joseph Rule, the White Quaker," who is mentioned in Wesley's *Journal*. The Society is doing excellent work in the elucidation of names and places, etc., occurring in Wesley's writings. The F.H.S. might follow suit as regards George Fox's *Journal*.

"This morning I went to a Quakers' meeting. It was very good and most restful, but even more silent than most I have been to. They are wise in not making them too long—never apparently more than an hour. . . . It certainly is curious that, in the peaceful atmosphere of a Friends' meeting, wandering thoughts don't come at all in the same way as at other times." So wrote Ada Ellen Bayly (Edna Lyall), respecting the Meeting at Tunbridge Wells, which she attended on the invitation of Joseph J. Green. See *Life of Edna Lyall*, by J. M. Escreet (London: 1904), p. 220. This *Life* contains about a score of allusions to Friends¹, including extracts from letters to J. J. Green, who gave Edna Lyall valuable assistance in the representation of Quaker characters in her books. Her views on war were largely in harmony with those held by Friends.

NORMAN PENNEY.

¹ The copy in D., presented by J. J. Green, has been furnished by him with a full list of these allusions.

Friends' Reference Library. (D)

The following list gives short titles of some books not in the collection, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

Thomas LISTER's *Temperance Rhymes*, 1837, and *Rhymes of Progress*, 1862; William DARTON's *Atlas and Map*, 1812, 1821; William SEWELL's *Memoir of Mennell Stickney*, 1845; *Anti-Quakerism, or, The Character of the Quaker Spirit*, broadside, 1659; *Observations on the Quaker Peculiarities of Dress and Language*, 1836; *Pictorial Life of Wm. Penn*, Phila., 1849; *Memoir of John Barlow*, 1858; Robert J. GREER's *Irish Geography*, c. 1840; Thomas W. HOLME's *Poems and Prose*, 1874; *Memoir of William Tyler Barling*, 1844; John HATTERSLEY's *Conquest of America, and Minor Poems*, 1831; *An Answer to an Invidious Pamphlet, A Brief State of the Province of Pennsylvania*, London, 1755; *Animadversions on a Discourse by Anthony Sharpe in Dublin*, by a Protestant of the Church of England, 1701; Dr. LONGSDALE's *Life and Memoir of John Dalton*; John ADY's poem, *The Final Audit*, 1777; Joseph Binyon FORSTER's *Society of Friends and Freedom of Thought*, 1871; A. M. GUMMERE's *Evolution of the Quaker Dress; The Quakers or Friends, their Rise and Decline*, 1859; *The Causes of the Decline of the Society of Friends*, "Quantum mutatus," 1859; M. CARTA STURGE on *Christian Science*, 1903, and other works; Thomas BROWN's *Works, Serious and Comical*, 1720; Sir John DENHAM's *Relation of a Quaker . . . Colchester; The Quaker's Art of Courtship*, 1687; *The Journal of Elizabeth Drinker*; R. MORRIS SMITH's *Burlington Smiths*; Mahlon S. KIRKBRIDE's *Domestic Portraiture of our Ancestors Kirkbride*; WORTH's *Nantucket Friends' Meetings*; MICHENER's *Retrospect of Early Quakerism; Character of a Quaker in his True and Proper Colours*, 1671; J. J. SMITH's *Letters of the Hill Family*; Samuel FOTHERGILL's *Essays*, 1888; *Reply to George Railton's George Fox and his salvation Army*, 1882; Roger CRABB's *Dagon's Downfall and English Hermit*, 16—; David HOLT's *Miscellaneous Extracts*, 1836, and *Incidents*, 1843; David HOLT, Jun.'s *Lay of Hero Worship*, 1850, and *Janus and other Poems*, 1853; Clementina WATKINS (*née* ENOCK), *Nellie Deane*, 1864; Letter from William TANNER to Isaac Brown, on the Ministry, 1866; R. P. HALLOWELL's *Pioneer Quakers*, 1887; David THOMAS's *Travels*, N.Y., 1819; Mary C. JOHNSON's *Life of Levi Coffin*, 1863; *Life of Rachel Hicks*, 1890; E. M. CHANDLER's *Poetical Works*, edited by Benjamin LUNDY, 1836, and *Essays*, 1836; *Monodies*, by a member of the Portfolio Society, London; *Report of Proceedings of London Y.M.* 1836, "Christian Advocate" reprint.

Fourth List of Members.

*Names received in London from the 21st of 10th Month to
the 31st of 12th Month, 1904.*

Brown, Caroline	Holloway Friends' Library
Cotterell, Ernest A. S.	Marshall, Samuel (U.S.A.)
Emlen, James (U.S.A.)	New York Public Library
Gummere, Amelia Mott (U.S.A.)	(U.S.A.)
Haverford College Library (U.S.A.)	Rodes, Miss de
Hodgkinson, Arnold	Rogers, Sophia S. (U.S.A.)
Holdsworth, John	Sharpless, Isaac, Sc.D., LL.D. (U.S.A.)
	York Preparative Meeting

Editorial Forecast.

The Editors have the following articles on hand for publication, in addition to those mentioned in i. 120 which do not find a place in the present number, *viz.*, "Extracts from Correspondence between Samuel Gorton, of Rhode Island, and Friends in Boston Jail, 1656;" "Occurrences for the Progress of Truth," being reports made to the National Meeting of Friends in Ireland, 1749, etc.; "Friends' Libraries in Maryland;" "Extracts from the Bishop of Chester's Visitation for the year 1665, relating to Friends;" "Account of the Bevan-Naish Library, Birmingham;" "Early Collumpton Friends;" "Will of Margaret Fox."

As a contribution in answer to the request made in i. 1 for accounts of "Friends on the Atlantic," John Dymond Crosfield has forwarded for publication complete lists of the stores supplied to Samuel Fothergill and others in 1756, and to Jane Crosfield in 1761, for their return voyages from America.

The Editors would be glad to receive short accounts of ancient Meeting Houses, and also extracts from the wills of well-known early Friends.

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JOHN STEPHENSON ROWNTREE, J.P.

Past President:

THOMAS HODGKIN, D.C.L., Litt.D.

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