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THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL  
SOCIETY.

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THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL SOCIETY.

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VOLUME 1, 1903-1904,

CONTAINS :

Foreword.  
Notes and Queries.  
The Handwriting of George Fox. *Illustrated.*  
Our Recording Clerks :  
    (1.) Ellis Hookes.      (2.) Richard Richardson.  
The Case of William Gibson, 1723. *Illustrated.*  
The Quaker Family of Owen.  
Letters of William Dewsbury and John Whitehead.  
Cotemporary Account of Illness and Death of George Fox.  
Friends' Library, Sixteenth Street, Philadelphia.  
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Gleanings from Friends' Registers at Somerset House.  
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# THE JOURNAL

## OF THE

# FRIENDS' HISTORICAL SOCIETY.

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### Notice.

The third annual meeting of the Friends' Historical Society was held at Devonshire House, London, E.C., on the 24th of Fifth Month, about 100 members and others being present. William Charles Braithwaite presided. A special feature of interest was the public exhibition, for the first time, of the MS. *Journal of George Fox*, which had arrived the previous day for deposit in D. For list of officers of the Society, accounts, and balance sheet, see pp. 127, 128.

## Notes and Queries.

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MEETING RECORDS.—The Record Books and Papers relating to Shropshire Monthly Meeting which are existent, are preserved at Coalbrookdale, chiefly in a safe at the Meeting House, the key being in my care. The earlier books, when Shrewsbury was the central Meeting, have long since disappeared.

The Book of earliest date is a Record of Sufferings, Epistles, etc. from 1660 to 1682.

Of Minute Books, the earliest relates to the Meeting at Broseley, afterwards absorbed in Coalbrookdale, from 1690 to 1747, and in the later years chiefly relates to collections.

The Books of Coalbrookdale Meeting run from 1741.

Those of the Monthly Meeting, which comprised Meetings at Shrewsbury, Coalbrookdale, and New Dale, go from 1768 to the time of its junction with Worcestershire.

The Minute Book of the N. Wales Quarterly Meeting, which comprised Merionethshire, Montgomeryshire, and Shropshire, from 1668 to 1752, is preserved at Worcester.

The original Books of Registers were sent to London in 1841; digests were made of these, and they were deposited in the care of the Registrar General, at Somerset House, where they remain.—WM. GREGORY NORRIS, Coalbrookdale, Shropshire.

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The Minute Book of Monyash Monthly Meeting, Derbyshire, containing minutes; dated from

1672 to 1735, of Meetings at Matlock, Baslow, Ashford, Monyash, Peasenhurst; Smerrill, One Ash, Elton, etc., has just been deposited in D. The first page is occupied by the following inscription in the handwriting of John Gratton:<sup>1</sup>

This booke was bought the 21 day of the 12 month, 1672. The prise was 0-2-10, and is for the use of the church and people of god, called by his grace, and gathered and knit together by and in his spirit of light, life, and loue, in which wee now meett and asemble together to wait upon and worship the god and father of our lord Jesus Crist, who freely hath giuen unto euey one of us a measure of the holy ghost, by which wee come and are in measure comn unto the

<sup>1</sup> John Gratton's life was mostly spent in the Midlands of England. After upwards of forty years' residence at Monyash, his wife and he removed, in 1707, to Farnsfield in Nottinghamshire, [incorrectly given as Transfield in some editions of his *Journal*], where he died in 1711/12, at the residence of his daughter, Phebe Bateman. He visited Friends in several parts of England, and also in Wales and Ireland, but his principal work appears to have been done in the districts surrounding his home. His *Journal*, first published, with his works, in 1720, and several times re-issued, is well worth perusal for its vivid pictures of early spiritual struggles and later persecution and suffering. Dr. Spencer T. Hall, in his brief memoir, dated 1885, calls him, "The Quaker Apostle of the Peak."

true knowledg of the mynd and will of god, tho wee are a poore, unworthy, and dispised people, scattered amongst the rocky mountains and derk ualleys of the hy peak Country; and were many of us conuined of gods light, way, and truth in this same year abouesaid. Glory, glory, glory, to the lord god of Jsaraell, who keeps Couenant, and his mercys endure for euer. Praises to his name for euer, saith the soulle of one of the poorest and unworthiest of his little remnant.—J.G.

The names of Bunting, Hall; Bowman, Shakerly, Bower, Sikes; Low, etc., appear frequently.

A minute book, entitled, "A Book of Record for the Trent Side Mo. Meeting," Nottinghamshire, containing minutes from 1726 to 1749 was recently offered for sale in an English provincial town. The owner said he bought it from a house formerly occupied by Friends. The Friends of the district were not prepared to purchase this ancient record at the price asked, so the book has, apparently; disappeared again into private hands.

**LUNDY FAMILY.** — Valuable information respecting this family; of Axminster; Devonshire, and later; of Pennsylvania, is to be found in William Clinton Armstrong's *Lundy Family and their Descendants of Whatsoever Surname*, printed at New Brunswick, N. J., in 1902, in large 8vo, pp. 485. The book contains a biographical sketch of Benjamin Lundy; the Founder of American Abolition-

ism, and notes on the associated families of Adams, Armstrong, Buckley, Dennis, Dilts, Foss, Gibbs, Laing, Large, Lenher, Lewis, Lundy, Parker, Patterson, Schmuck, Schooley, Shotwell, Stockton, Van Horn, Willets, and Willson. There are thirty-three illustrations.

ENGLISH FRIENDS AT EDINBURGH Y.M., 1708 (ii. 109).—William F. Miller sends the following list of these "publick frinds":—

*Joshua Middleton.* — He had already attended Edinburgh Yearly Meeting in 1700 and 1705.

*James Halliday.*—He was of Allartowne, Northumberland, and seems to have been often in Edinburgh. His name is of frequent occurrence in the minutes from 1669 to 1709.

*Jonathan Burnyeat.*—He was also at an Edinburgh Quarterly Meeting in 1703.

*Jeremiah Hunter.*—His name is recorded again as at Edinburgh Yearly Meeting, 1732.

*Jonathan Bowman.*—No further mention of this Friend in the Scottish meeting minutes; nor have I met with any notice of him elsewhere.

*John Doubleday.*—He seems also to have attended Edinburgh Yearly Meetings for 1700, 1705, 1709 and 1726.

*John Hudson.*—He seems also to have visited the south of Scotland in 1727.

*James Wilson.*—The only mention of him in Edinburgh Meeting minutes, but I have a long letter from May Drummond, written in 1759 to "My

worthy, fatherly friend, James Wilson"—probably the same individual.

=====

ABSTRACT OF THE WILL OF  
FRANCIS FOX, OF PLYMOUTH,  
DRUGGIST.<sup>2</sup>

I give & bequeath £300 to

<sup>2</sup>Francis Fox, of Plymouth, 1760-1812, a favourite grandson of William Cookworthy, the chemist, and founder of the British porcelain manufacture, was born in that town. On his father's side he was the grandson of George Fox, of Par, by his second wife, Anna Debell. George Fox was the grandson of Francis Fox, who married Dorothy Keke-wich, and resided at Catchfrench, St. Germans, Cornwall, when Friends were first gathered in that county. They were the first of the family now so widely spread amongst us to unite themselves with the Society in its earliest years.

Francis, the fourth son of the second family of George Fox, of Par, married William Cookworthy's daughter, Sarah, in 1754. In 1760, he died, at the early age of twenty-six, leaving two sons, the elder, William, who adopted his grandfather's name, Cookworthy, and the younger, Francis, the subject of these notes.

Francis Fox appears to have been trained in the business of chemist and druggist, and to have early become a member of the Cookworthy firm. His grandfather died in 1780, about the time of his coming of age.

In 1799, Francis Fox married Sarah Birkbeck, the daughter of John and Sarah Birkbeck, of Settle, Yorkshire. Before her marriage, she had travelled extensively as a Minister. For nearly five years she accompanied Sarah Harrison, from America, in visiting most of the Meetings of Friends in England, Scotland, and Ireland. Previously, she had for about a year and a half

Lydia Prideaux, of Plymouth, widow, but not to be paid her until twelve months after the decease of my mother, Sarah Fox.

To my cousin, Frederick Cookworthy, of Bristol, £100.

filled a vacancy as Superintendent of the Girls' School at Ackworth, where she exercised a powerful influence for good, as testified to by a minute of the Committee.

Their married life was of about thirteen years' duration. She died on the 30th of 10 mo., 1833, aged seventy-two, having survived her husband twenty-one years, a Minister about forty-two years.

One daughter, Sarah, was the only issue of the marriage. She became the wife of the late William Crewdson, of Kendal, but died without children.

Francis Fox was a man of rare benevolence of character. He was of a retiring habit and though occupying a position greatly esteemed in his native town, was seldom seen in public except at meetings convened for some charitable purpose. At a comparatively early age he became an Elder amongst Friends, which however, did not prevent his exercising a gift in the ministry which was much valued. He was one of the founders of the Lancasterian School at Plymouth, to which he afterwards left an endowment.

For the purpose of obtaining better dwellings for the poor he purchased a field of several acres, but from a subsequent apprehension that evil consequences might ensue from locating together a large number of persons of a lower standard of morals than that of an average or mixed population, he abandoned his benevolent project and only built a small row of cottages near the back of his own residence for the workmen in his employ.

ALFRED PAYNE BALKWILL.

To my aunt, Susanna Harrison, to my sister-in-law, Elizabeth Cookworthy, to my brothers-in-law, John Birkbeck, Wilson Birkbeck and Benjamin Birkbeck, & to my cousin, Deborah Birkbeck, £20 each.

To my cousins, Lydia Shepley; George Harrison, the Younger; Anna Prideaux, Senr., James Fox, Senr.; and Elizabeth Fox, Senr., of Plymouth, and to my sisters-in-law, Mary Birkbeck and Grizel Birkbeck, each the sum of £5.

To my cousins, Emma Berry, of Bristol, Fidelity Pinnock, of Bristol, and Ann Clark, of Bristol, each the sum of £20.

To my cousins, Betty, Sarah, Rachel, and Lydia Moore, of Salisbury, each the sum of £10.

To Benjamin Balkwill, of Plymouth, and to John Cornish, of Plymouth, each the sum of £20.

To Ann Over, of Plymouth, and to William Rexford, of Plymouth, each the sum of £10.

To each of the servants who shall have been one year in my service, or employed one year at either the shops in which I am engaged as a partner, the sum of £5.

To Elizabeth Greenslade, the wife of Robert Greenslade, of Plymouth, £5.

To my brother-in-law, Joseph Birkbeck, to my cousins, Edward Fox, of Wadebridge, John Wadge, of Liskeard, and William Prideaux, of Plymouth, each the sum of £20.

To William Prideaux, of Modbury, £5.

Also I give and Bequeath all my share being one third part thereof of all the stock in trade

utensils & implements belonging to the same which I now carry on in Partnership with William Prideaux Charles Prideaux & Benjamin Balkwill to sell & dispose of the same to the aforesaid William Prideaux of Plymouth & Charles Prideaux of Plymouth at the full value of the respective articles and on such conditions as may be contained in any agreement between us and from the monies arising herefrom I do direct my aforesaid trustees to pay off & discharge the respective legacies hereby given & bequeathed & the residue to pay over to my executrix.

And as to all the rest residue and remainder of my Messuages Lands Tenements Goods Chattels Real & Personal Estate and effects whatsoever & wheresoever not herein by me given & bequeathed I do hereby give devise & bequeath the same & every part thereof unto my dear wife Sarah Fox her heirs &c.

Subject nevertheless to the annual payment of one hundred pounds to my dear mother Sarah Fox.

To my dear daughter, Sarah Fox, £2,000, on her attaining the age of twenty-one years, and at her mother's decease the further sum of £3,000.

Out of the property which will fall to me or my representatives by the will of my late brother, William Cookworthy, after the decease of my sister-in-law, Elizabeth, I give £3,000 to William Collier; William Fry, William Prideaux, Charles Prideaux and Benjamin Balkwill, all of Plymouth, in trust for the following purposes, viz., £1,200 for building six houses to contain two rooms

each for the residence of twelve poor women who are not less than fifty years of age, and who shall have resided in Plymouth at least one year.

Interest of £1,000 toward support of a school, lately established in Plymouth, called "The Plymouth Institution for the Education and Improvement of the Morals of Poor Children."

But in case this school should not exist or if the management thereof is not satisfactory to the above named trustees then I wish them to apply the income of this sum of £1,000 towards establishing or supporting a school of this kind in Plymouth on a plan that may be approved by them.

Interest on £800 for poor Friends or attenders of Meetings in Devon & Cornwall whose circumstances are such that some pecuniary aid would materially add to their comforts but who do not receive any relief from the Meetings to which they belong & further I do direct that not more than £5 be given to any one person in the space of one year & if it should happen that there are not a sufficient number of persons resident in Devon & Cornwall of the above description then it may be given to others of the same description residing in any other part of Great Britain.

When the trustees are reduced by death to three then I hereby authorise & appoint the Quarterly Meeting of Friends of Devonshire to fill up the trust by the appointment of three suitable Friends resident in Plymouth but if the Quarterly Meeting think such Friends or not a sufficient number are resident in Plymouth then they may appoint those they think

suitable who reside nearest to Plymouth.

The will is dated 23rd of 8 mo., 1809, and is witnessed by Elizabeth Balkwill, Thomas Adams, and George Prideaux, Jun.

Proved at London, 16th March, 1813, before the Judge, by the oath of Sarah Fox, widow; the relict and sole executrix.

In a codicil, dated 29th of 8mo., 1809, his wife, Sarah Fox, & George Prideaux, of Plymouth, are added to the list of five trustees; and the Quarterly Meeting of Friends in Devonshire to fill up the trust when the number by death shall be reduced to three by the appointment of five suitable Friends instead of three.

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DUTCH QUAKER FROM IRELAND (ii. 123).—In all probability the Friend referred to by John Wesley was Gharret Van Hassen. This good man was born in Holland about the year 1695. At the age of forty years, he quitted Holland for England *en route* for Philadelphia, but was prevented proceeding to America by illness. He settled first at Colchester as a woolcomber, and here he joined with the Friends, being profoundly impressed by the ministry of Sarah Lay and Mary Wyatt. In 1737, he crossed to Ireland, and he lived in Dublin for the remainder of his life. He paid religious visits in England and Scotland, and also in his adopted country. His death took place in 1765. See *Piety Promoted*; Evans's *Friends' Library*, vol. iv.

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STRANGMAN AND WESLEY.—1749. [June] "Tues., 27 [Mountmellick] I talked two hours with

J—— Str——n, a Quaker. He spoke in the very spirit and language wherein poor Mr. [Westley] Hall used to speak, before he made shipwreck of the grace of God. I found it good for me to be with him: It enlivened and strengthened my soul."

1774. [July] "Wed.; 27. About one we reached Leek, in Staffordshire. I could not imagine who the Quaker should be that

had sent me word he expected me to dinner; and was agreeably surprised to find that it was my old friend; Joshua Strongman [sic] of Mount Mellick, in Ireland, whom I had not seen for many years. I found he was the same man still; of the same open, friendly; amiable temper: And everything about him was (not costly or fine, but) surprisingly neat and elegant."—H. J. FOSTER, Wesley Manse, Harrogate.

[THOMAS STRANGMAN, of Lissen in Essex.

SAMUEL = HESTER, b. 1619, m. 1635, d. 1688.  
 Came to Ireland in 1652 as a Planter, [See Wm. Edmundson's *Journal*, p. 177.] Daughter of Joshua and Sarah Warren, of Colchester.  
 b. 1610, d. 1695.

JOSHUA = JANE JOHNSTON,

b. m. 1671, d. 1674.  
 JOSHUA = HANNAH PEARCE, of Limerick,  
 b. 1672, d. 1743. | b. 1681, d. 1741.

JOSHUA = ANNE PIKE.

b. 1703, d. 1747.

JOSHUA = ANNE TOFT,<sup>s</sup> of Leek, Staffordshire.

b. 1727.

ONE DAUGHTER = TOFT CHORLEY.

NO ISSUE.

<sup>s</sup> This will account for J. S. being in Leek.

T. H. WEBB.]

QUAKER RELICS.—I have obtained possession of the ball and pedestal of Sedbergh market cross; which was knocked over when William Dewsbury was preaching in 1653, with the intent of doing him bodily harm; and I have also a piece of the yew tree from Sedbergh churchyard, under which G. Fox preached in 1652. I have placed this in our Meeting House here.—JOHN HANDLEY, Brigflatts, Sedbergh, Yorkshire.

BAYARD TAYLOR.—The last number of THE JOURNAL is inter-

esting as usual. I had not seen the work of Bayard Taylor's widow, *On Two Continents*; and was surprised to note that she represented his ancestor, Robert Taylor, as coming from Warwickshire. There is no possible doubt of his coming from Cheshire, and from Clutterwick in Little Leigh; as shown by his deeds for land purchased from William Penn. This has been published several times and Bayard's family must have seen it. Besse tells of his imprisonment in January, 1662; and THE JOURNAL (vol. iii. p. 28) ]

mentions the Bishop's complaint of his being unlawfully married. The evidence is that he came over in 1682, bringing his eldest child, Rachel (my ancestor), and third, Josiah; while his wife, Mary, and several other children came on the "Endeavour," of London, arriving here on the 29th of 7th Month, 1683. The "Registry of Arrivals" states that she came from Clatterwitch, in Cheshire, with children; Isaac, Thomas, Jonathan, Phebe, Mary, and Martha. Rachel married Jonathan Livezey, and a second husband, Joseph Gilbert. Her son, Benjamin Gilbert; with several of his family, were taken prisoners by Indians in 1780, and the narrative of their captivity has passed through several editions.—GILBERT COPE, West Chester, Pa.

JAMES AND ANN KING (iii. 8).—James King was the son of Joseph King and his wife, Hannah (*née* Herron), and was born on the 7th April, 1718. Both his father and himself carried on the business of "bottell maker" at the Glasshouses within the Liberties of the Town and County of Newcastle-on-Tyne. James King married Ann Goldsbrough, at North Shields, on the 21st October, 1755. They had five children; Joseph, Ann; Joseph, James, and Hannah. At the birth of Hannah, they resided in Pilgrim Street, Newcastle-on-Tyne.

In the seventeenth and eighteenth centuries, there were a large number of Friends of the name of King residing in the district covered by Newcastle Monthly Meeting. William King, a son of one William King, of West Kenton,

yeoman (who married Ann Purdom, 14th January, 1762), migrated to Stourbridge, Worcestershire, where he started the manufacture of fire-clay pots, etc., a business which is still carried on by descendants of the same name, though I believe they have all left Friends. I should be glad of any information as to the parentage of either William King, the father, or Ann Purdom.—WALTER BARROW, 43, Frederick Road, Birmingham.

William Hunt, of North Carolina, died at the house of James King, of Newcastle, in 1772, while on a religious visit to Great Britain.—EDS.

MISLET.—Some years ago, when staying near Windermere, I was shown near there, at a little hamlet called Misset, an old Friends' Meeting House and Burial Ground, both very small. There are still mounds in the graveyard, and the farmer who lives close to said that his father remembered the last one or two funerals. I have never been able to ascertain anything of the history of this place or of the Friends who worshipped there. Can anyone throw any light on it?—THOMAS C. RYLEY, 19, Sweeting Street, Liverpool.

[There is a description and illustration of Misset Meeting House and Burial Ground in *The Friend* (London), vol. 35 (1895), p. 57. "The Meeting House is crude in the extreme, but strongly built, and entirely in the manner used in building about here nearly 300 years ago. It is almost buried amongst trees; grand old limes towering above it on all sides. The Burial Ground is a small and square plot, at the east end of the

House. . . . The Meeting House is now used as a cottage. About the middle of the present [last] century, the remainder of the lease was given up by the trustees, for the sum of £10, to Hannah Braithwaite, of Kendal."—EDS.]

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FRIENDS' REGISTERS.—In the "Official List" supplied by the Registrar General to the Registrars of Births, Deaths, and Marriages, in the list of "Non-Parochial Registers and Records" appears the following:—"Registers of Births, Marriages, and Burials kept by the Society of Friends (Quakers) throughout England and Wales. These Records extend over the years 1640 to 1837, but in a few exceptional cases the dates go back to 1578 and onwards to 1840." As George Fox did not begin his ministry till 1647, how is it that the Registers go back so far as indicated by the Registrar General?—ARTHUR J. WOOD, 17, Sun Street, Canterbury.

[The oldest entry on the Register, as indicated above, refers to the year 1578. In this year the baptism of Richard Lindley is recorded thus:—"Richard Lindley, 1578. 6. 31, was Baptized on this day at Langton, son of Christopher." (Yorkshire Registers.) It is quite clear that Richard Lindley could only have been a Friend in his old age.

George Fox, with characteristic foresight, seeing that the records of births, marriages, and deaths of Friends would no longer appear on parish registers, persuaded his followers to commence registers of their own. No doubt some Friends, born before the existence

of the Society, desired to be entered with others, and, accordingly, dates of births of such, with the dates of one or two baptisms, appear on our Registers. It is interesting to note, that Christopher Fox, the father of George; had been churchwarden, and as such had taken his share in recording and attesting parish events, which circumstance may have made George Fox more alive to the necessity of keeping denominational registers than would otherwise have been the case.

It will be seen from the above that an early date of a birth must not necessarily be taken as evidence that Friends were established at that date at the place where the birth occurred. On the other hand, in some districts; Friends are known to have existed as corporate bodies years before the dates of the first events recorded on the registers for those districts.—EDS.]

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BARCLAY'S "LETTERS, ETC., OF EARLY FRIENDS."—This valuable compilation has been incorrectly attributed to John Barclay in the pages of THE JOURNAL; and the Supplements. It forms one volume of the series originated by John Barclay, but was the work of his brother, Abram Rawlinson Barclay, who continued the series. The original MS. of *Letters, etc.*, has been presented to D.

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REGISTERS OF WILLS (ii. 83).—At the Meeting House at Brighton, there is "A Register of the Wills of Friends in the County of Sussex, first entered in the year 1679,"

to which reference is made in the following minute:—

At a Quarterly Meeting held at Worminghurst, 1st, 5th mo., 1678, (Wm. Penn amongst those present)

Whereas there have been and may be Wills made by friends, by which they have given & may give legacies for the service of God's truth it is now agreed & ordered y<sup>t</sup> a book be provided for the registering all such wills; both past & to come y<sup>t</sup> soe the Good examples of such Christian Tendernes & Liberality may not be lost.

The book measures fourteen inches by nine inches, and has 147 leaves, but it contains only ten wills, occupying fifteen pages.—ROBERT A. PENNEY, Keldholm, Dyke Road Drive, Brighton.

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MS. "JOURNAL OF GEORGE FOX" (ii. 152).—By the kindness of Robert Spence, of London and North Shields, the owner of this valuable MS., it has been deposited in D, where it will prove of great value for purposes of research. It is bound in two folio volumes, and is accompanied by a third volume, which contains numerous original letters forming a portion of the general collection known as the Swarthmore MSS.

To facilitate easy reference these volumes will be known as the "Spence MSS."

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OBITUARY.—In *The Examiner* for May 17th more than two columns are devoted to an appreciation, by (Rev.) George P. Jarvis, of High Wycombe, of the life of (Rev.) W. H. Summers, who died on April 30th last.

Mr. Summers is best known among Friends as the author of *Memories of Jordans and the Chalfontons*, first published in the year 1895, a second edition appearing last year.

William Henry Summers was born at Dorking, in June, 1850, his mother coming of a Scottish family. Practically all his life he suffered from ill health, but this did not hinder his love for history and literature, which was a passion with him up till the very last, and the fruits of which remain in several valuable historical works.

For some years he resided at Beaconsfield, in Buckinghamshire, and it was here that he commenced his researches into the early history of the Quakers in Buckinghamshire. From 1901, Mr. Summers was minister of the Congregational cause at Hungerford; he also acted as general secretary for the local Congregational Association. He won the affection of those he ministered to by his faithfulness and Christian courtesy, and there was a very large gathering of townspeople at his funeral.

One of the last literary efforts of Mr. Summers was the writing of the Historical Introduction to the new edition of *The History of the Life of Thomas Ellwood*, a work for which he had a great admiration.

---

William Cudworth, C.E.; of Uppertorpe, Darlington, Co. Durham, died on the 4th of 6mo.; aged ninety-one years. When comparatively young he succeeded John Dixon, first permanent way engineer of the old Stockton and

Darlington Railway; and he retained the position under the North-Eastern Railway. William Cudworth was a great reader; he printed for private circulation several of his own translations from the Classics into English blank verse, among them, *The Æneid of Virgil*, bks. 1 and 2, *The Iliad of Homer*, bks. 1, 6 and 9, and *The Odyssey*, two vols. He was for many years a teacher in the Darlington Adult School. His portrait appears in *One and All*, vol. viii. (1898), p. 1. See *The Cudworth Family*, compiled by J. J. Green, 1898; *Pedigrees of Dixon*, compiled by G. B. Longstaff, 1899.

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WILLIAM ALLEN PORTRAITS.—Mr. David Salmon, the Principal of Swansea Training College, has contributed to the *Educational Record*, issued by the British and Foreign School Society, a very interesting sketch of the career of William Allen, the first President of the Pharmaceutical Society. Mr. Salmon has drawn largely upon the "Life of Allen," in three volumes, published in 1846-7, and has illustrated his article with a picture of the historic house in Plough Court, reproduced from a block lent by the Pharmaceutical Society, and with two portraits of Allen, one of them representing him about the period of middle age, the other being a likeness of a much later period. In commenting upon these portraits, the author says that the earlier was "dessiné par Melle Romilly," and "gravé à Genève par E. Bovet." A copy of the engraving had been pasted in the author's copy of the Life

by a former owner. The later portrait has been reproduced from a lithograph by Mr. Baugnet; taken from a full-length oil-painting which has been in the possession of the British and Foreign School Society since 1844. Mr. Salmon does not appear to be acquainted with the fine oil-painting by H. P. Briggs, R.A.; which was executed just before, and indeed hardly completed at the time of, Allen's death.

This portrait hangs in the Council chamber of the Pharmaceutical Society. A line engraving of it; by H. C. Shenton, may be seen in the Society's Library, and the bust portion of the engraving was published as a frontispiece to *The Pharmaceutical Journal*, of February 1st, 1846. A beautiful little portrait of Allen, published by William Darton, 58, Holborn Hill, but bearing no name of artist or engraver, is mentioned by Mr. Salmon. Another oil-painting, nearly full-length, was seen by the writer of this notice in the year 1882. It was in the rooms of the Cambridge University Librarian, the late Henry Bradshaw; at King's College. If the writer remembers correctly, Mr. Bradshaw told him that he had had the portrait given or bequeathed to him by an aunt, who was in some way connected with, or related to, William Allen. Of this portrait also Mr. Salmon apparently has no knowledge. It would be interesting to know its present whereabouts.—THE PHARMACEUTICAL JOURNAL (London), August 12th, 1905.

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CANON, OF MANCHESTER AND PHILADELPHIA.—In the first

edition of *The Fells of Swarthmoor Hall*, London, Alfred W. Bennett, 1865; page 413, it is stated that John Abraham's youngest daughter, Mary, was married to Charles Canon, of Manchester, in 1756; and that this couple, with three children; emigrated to Philadelphia in 1762, but that of their descendants nothing is known.

The following information may serve to aid in tracing such descendants, if it was ever thought desirable to do so. Of course the writer does not guarantee the identity of the persons named.

Records of Philadelphia Monthly Meeting of Friends.—1763. 9 mo. 30. Certificate was received from Hardshaw, Lancashire, for Charles Canon; wife, Mary, and children, James, Edward, and Sarah. Charles died a short time before the receipt of the certificate.

1770. Mary, the widow of Charles Canon, married out of Meeting a man named Gray, and was disowned.

1782. Sarah Canon married out of Meeting a man named Norris.

Record of Register of Wills for Philadelphia County.—This officer has the charge of the probate of Wills and granting Letters of Administration, and all original papers remain on file in his office.

1763. 9mo. 20. Letters of Administration on Estate of Charles Canon, Tailor and Shop Keeper, were granted to Robert Ritchie, Joseph Wharton, and John Pemberton, the widow, Mary Canon, renouncing.

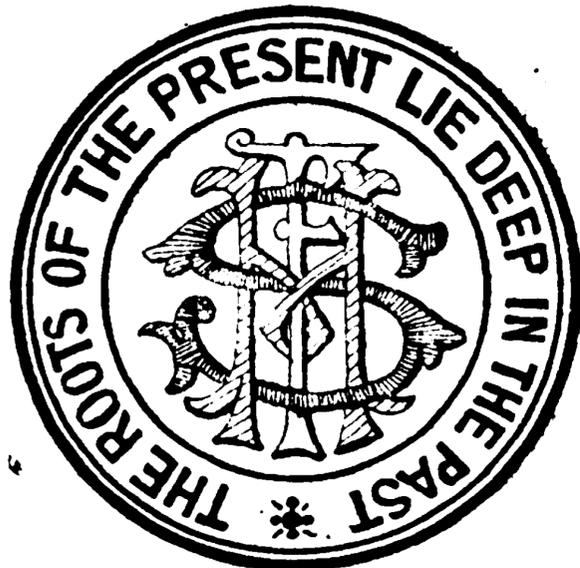
1786. 1mo. 11. Letters of Administration on Estate of James

Canon were granted to Francis Johnston.

1781. 3mo. 20. Letters of Administration on Estate of Sarah Norris were granted to William Coates and Benjamin Janney.

1815. 4mo. 20. Letters of Administration on Estate of James Canon were granted to his widow, Jane Canon.—GEORGE VAUX, Philadelphia.

MOTTO AND MONOGRAM (ii. 120).—Our readers are invited to send criticisms on the production given below. The motto (which is a



quotation from Bishop Stubbs) is the suggestion of D. W. Lawrence, B.S., of Friends' Ski-a-took School, Hillside, Ind. Ter., and the monogram is from a design by Richard H. Smith, of Staines, Middlesex.

JAMES GOAD, OF MOUNTMELICK.—I have been trying to ascertain some information about a Friends' School at Mountmellick, taught by James Goad in 1701. The earliest date I can get of a School there is 1786. Can your readers help me in any way?—HARPER GAYTHORPE, Claverton, Prospect Road, Barrow-in-Furness.

## Letter from William Penn.

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The conditions which called forth this letter were as follows :—

William Penn and eleven associates, mostly Friends, bought East Jersey for 3,400 pounds on the first of February, 1682. Each sold one-half his interest. The twenty-four proprietors selected Robert Barclay, of Urie, as Governor. His brothers, David and John, were among the proprietors. He appointed as a deputy, first, Gawen Laurie, a Friend, then Lord Neil Campbell, who had fled from Scotland after an unsuccessful invasion (a strange selection for Robert Barclay to make), and finally Andrew Hamilton, an Edinburgh merchant. Hamilton made a successful administration till 1697. Then an Act of Parliament required that all governors of colonies should be natural-born Englishmen, and he was declared ineligible. His successor was Jeremiah Basse (or Bass—see reference in the letter). Basse was never confirmed by the Crown, nor did he receive the endorsement of a majority of the proprietors, and yet, with this clouded title, he undertook to assume the government. Many of the people refused to recognise him and publicly disavowed his appointees. The Province was in a state of excitement till 1700, when it was decided that Hamilton, as a Scotsman, was not ineligible, and he was reappointed. This did not end the confusion, for the Basse party now refused to recognise the authority of Hamilton and his subordinates. Seditious meetings were held, justices and sheriffs were assaulted in the performance of their duties, and Hamilton himself was confined under guard for four days, on attempting to hold a court in Monmouth County. He gradually, however, got the better of the malcontents.

Such were the circumstances which led Penn to write this letter. He evidently sympathised warmly with Hamilton and his party, and wished the “rioters” put down with a strong hand. (Query, If the rioters had resisted, how far would he have pushed the “Coercives”?)

ISAAC SHARPLESS.

Philadelphia,  
3. 2<sup>m</sup>, 1701.

Honored friend.

J have had y<sup>e</sup> surprizeing news of y<sup>e</sup> Practices of some east-Jersians ; as unexpected by me as dishonorable & Licentious in them. Jt will be hard to finde temper enough to ballance extreams ; for J know not w<sup>t</sup> punishm<sup>t</sup> those Rioters do not deserve ; & J had rather live alone than not have such people Corrigible. Their heads should be eyed, & some forcd to declare them by y<sup>e</sup> rigour of y<sup>e</sup> Law, & those y<sup>t</sup> are found to be such should bear the burden of such sedition, w<sup>ch</sup> were y<sup>e</sup> best way to be-head the Body without danger ; if Lenitives wont do, Coercives should, but tho naturally we would begin there, yet it is y<sup>e</sup> end of wise men, & a remedy with regrett too.

J was Just comeing, as P. R<sup>r</sup> knows, with a dozen of our most reputable people (tho Coll. Q., J. M., & J. Gu<sup>2</sup> seemed too much (y<sup>e</sup> first especially) to take part with y<sup>e</sup> mobs argum<sup>ts</sup> tho not with their practice), till thyn to S. Jenings<sup>3</sup> gave me y<sup>e</sup> satisfaction of knowing thy more easy & honorable circumstances, & prospect of Loading them w<sup>th</sup> their own Confusions. Pray make not too much hast from them, but Clench y<sup>e</sup> nale ; for examples must be made

<sup>1</sup> I cannot identify P. R.

<sup>2</sup> Colonel Robert Quarry, John Moore, and John Guest. Quarry was Judge of the Admiralty, and Moore Advocate of his Court. They were appointed by the Crown, hence independent of Penn. Guest was Chief Justice of the Province. The three were leaders of a little Church of England party, who sent unfavourable reports to England concerning disorders in Pennsylvania, pirates on the Delaware, and the impossibility of conducting the Province without oaths. Penn, in his mild (?) way, in another letter, says, "Quarry is the greatest of villains and God will, I believe, confound him in this world for his lies, falsehoods, and supreme knavery."

<sup>3</sup> Samuel Jennings was one of a numerous class of men in Pennsylvania and New Jersey who were Ministers among Friends and also prominent in State affairs. He was the first Deputy Governor of West Jersey, but afterwards moved to Philadelphia, where he was Judge of the County Court (1690-1693). He vigorously espoused the Quaker side in the Keith controversy, and was attacked by Keith in a pamphlet which sent the author, and the printer, Bradford, into nominal confinement, and caused much criticism against the authorities for abridging the liberty of the press. Keith says Jennings was "too high and imperious in worldly courts." The controversy was carried to London, and Jennings went with it and wrote, *The Case Stated*. He afterwards settled in Burlington, N.J., holding many important offices, and, as a leader of the popular side, drove Lord Cornbury, the Crown Governor, from the Colony. He travelled extensively in the ministry among Friends.

by thee, of them y<sup>t</sup> acted so unexemplarily. J assure thee  
 Jt was my own thought y<sup>t</sup> New York would be obliged to  
 take Cognisance of it. Jt was at least an extraordinary  
 Ryote, if not Rebellion in armes, to Jmprison a Gover<sup>r</sup>,  
 because one of his Justices refused to stand mute at his  
 being insolently paraded by a Criminal, & in y<sup>e</sup> solemnity  
 of a Court. But y<sup>e</sup> Gent afore sayd, tax L. M.<sup>4</sup> with  
 haveing used Bass just so, to extenuate this or recriminate.  
 Jf by being an ould, & not y<sup>e</sup> least Pretender to East Jersey,  
 & a neighb<sup>r</sup>, in my station, J can yet be serviceable, to com-  
 pose or Countenance a just prosecution of Rebellious prac-  
 tices, let an express reach me before J leave these parts,  
 & J shall Jmmediately take horse, God permitting. Time  
 & a Crowd forbids to be more particuler, but with hearty  
 regards J am

Thy ffaithfull and  
 affect. ffriend,



My salutes to Coll Mony<sup>5</sup>, R. Burnet<sup>6</sup>, J. B.<sup>7</sup> etc.

<sup>4</sup> Lewis Morris, a prominent citizen of East Jersey and a strong friend of Hamilton's. Penn's suggestion here is that the rebels are extenuating their acts by reporting that Morris treated Basse with equal insolence during his administration. In the following sentence he says that, as he is himself a proprietor of East Jersey and also interested in Pennsylvania, he will come if needed. The problem was, however, solved by turning the government of East Jersey over to the Crown the following year.

<sup>5</sup> I cannot identify Coll. Mony.

<sup>6</sup> Richard Burnet, one of the proprietors.

<sup>7</sup> Probably John Barclay, brother of Robert, also Receiver-General and Surveyor-General of the Province.

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[The original letter, which covers three pages of letter-paper, has been recently deposited in D. It is the property of Westminster and Longford Monthly Meeting, having been presented to the Library of Westminster Meeting by Samuel Bevan in 1873. With other letters and documents relating to Penn, it was reproduced by the autotype process, and published, by direction of Samuel Gurney, in a portfolio, by Samuel Harris and Co., of London. Portions of the letter appeared in the biographies of Penn written by Clarkson and Janney, and have also been quoted elsewhere.—EDS.]

## David Lloyd.

*Concluded from page 55.*

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After Penn's departure Lloyd soon became a member of the Assembly, representing Philadelphia County, until 1710, except one year when he was elected by the City. The history of the Assembly during those nine formative years is largely the history of Lloyd's public life. He had secured the right to build an Assembly, with functions separate and distinct from the executive or the judicial, and this was largely accomplished during those nine years. There may be seen in it more than personal quarrels, or a body of Quaker representatives resisting the Proprietor and the Churchmen. An independent Assembly came into life during that time, and the work was largely due to the far-sightedness of David Lloyd.

The three lower counties on the Delaware refused to accept the Concessions. Lloyd urged that they should be accepted if their representatives were to sit in the same Assembly with those that were elected under the Concessions. They could not be a House, he insisted, if a part were elected by virtue of the Governor's writs and the other part were elected by the new laws or grants. This hastened the separation, and gave David Lloyd a more homogeneous body to mould into a House. Lloyd's opponent was James Logan, who saw in the Concessions the source of all the difficulties, and in Lloyd's efforts, an attempt to undermine the interests of the Proprietor. John Evans, the able young Governor, with unformed character and wide learning, stood between Penn, Logan, and Lloyd in this struggle. Evans' first effort was to reunite Pennsylvania and Delaware. Lloyd was in his way. He expected financial support from the Assembly, but his vigour in imprisoning and fining William Biles, an Assemblyman from Bucks County, for saying on the street, "The Governor is but a boy, we'll kick him out," led the Assembly to refuse a salary for part of the time, telling him in private to take it out of the Biles fine. The Governor claimed to have a commission from William Penn, directing him to convene and adjourn the Assembly at the executive pleasure. Lloyd showed him

the grant in the Concessions, and held that no proprietor had a right to insert in his instructions to a deputy anything contrary to the compact made with the people. On this issue Lloyd won the right for the Assembly to convene and adjourn by statute. The real bone of contention between the Governor and Assembly as guided by Logan and Lloyd was upon the method of establishing the Courts. The old act had been repealed by the Crown. Logan saw that if Penn ever succeeded in selling the Province to the Crown, as he was urging him to do, that the price would be enhanced if he could prevent the people from having the right to establish their own Courts through the acts of the Assembly. The Governor declared that the right of establishing Courts rested with the executive by ordinance. Lloyd insisted that the Assembly as the people's Representatives was the only constitutional method of establishing justice. Logan so managed this affair that Penn could see in Lloyd only an enemy bent upon his financial ruin. The granting of licences was a source of private income to the Governor. Lloyd wanted this power placed in the hands of the magistrates, believing that the authority that had to deal with the consequences of this traffic should be the same that granted the licences. Here again Logan led Penn to see that Lloyd's position was one that threatened to rob his deputy of a just emolument. Logan held that the Friends, with their conscientious principles against war and the use of oaths, were not suitable to hold public office, consequently the Governor's policy was one that delayed all legislation favourable to the use of an affirmation instead of an oath. The Friends felt that they should at least have the same rights in America as they had in England. Lloyd said that they should have more. Penn urged them to suffer rather than submit to the enforcement of the oath. Lloyd in this case was not inclined passively to suffer, and lose the hold upon public affairs which he insisted must be retained. He preferred to work in the Assembly, and, of course, in time won a victory for his people.

These things directed the attention of the people against Evans, the Governor. This was rendered the more easy because of the false alarm which Evans was foolish enough to plan, leading the Philadelphians to believe there was a French fleet entering the Bay. His motive was to see if the Quakers would not fight when the emergency occurred. This and the extravagant life he lived with William Penn,

Jun., turned the attention of the people against him. Lloyd strove to show that Logan was the cause and occasion of all their difficulties. In this Logan parried the blow, and made it appear to be directed upon the Proprietor ; in this he gained at that time a victory for himself.

Toward the close of the Assembly in 1704, it was decided to make these things known to William Penn, and other Friends in England, who would see that justice was done. The day previous to adjournment, a committee, composed of David Lloyd and Isaac Norris, was appointed to draw up a paper that

would deal plainly with the Proprietor, concerning the privileges and immunities he had promised the people of this Province; and how inconsistent and repugnant thereto is his commission to his present deputy, as well as his former orders and proceedings in the administration of this government ; and how the people of this Province are wronged and deprived of these privileges ; and how they are injured in their properties; and what inconveniences have happened by occasion of the Proprietary not passing the bill for regulating officers' fees, proposed to him by the Assembly in the year 1701.

The following morning the Committee reported that their duties to the Assembly had prevented them from putting the paper into form. However, they offered nine separate complaints, of which the House unanimously approved.

The chief feature of these complaints was the fear that Penn would sell the Province, and leave the landholders unprotected. This, with complaints about the management of the land office, and the conduct of Evans and Logan, was all that the articles contained. It was agreed that the Remonstrance should be drawn up on these heads, and that David Lloyd, as Speaker, should sign the same, and that the usual committee that revised the Assembly's minutes should examine the Remonstrance. When Logan heard of this action he at once appealed to Isaac Norris, who was a member of the Committee to revise the minutes. Consequently there was a division, and Norris and one other member refused to have anything to do with the affair. Lloyd worded the Remonstrance, and sent it with a personal letter of his own to George Whitehead and two other Friends, with the request that they present the Remonstrance to William Penn. The only irregularity thus far was that the Remonstrance was not sent through Governor Evans, with his approval. This was not Lloyd's intention. The

document was a reflection upon the management of affairs by Evans and Logan, and Penn's insistence in retaining such representatives. The letter was Lloyd's own act explanatory to George Whitehead.

The packet was in a ship captured by the French, and the Remonstrance with the letter came directly into the hands of William Penn. Isaac Norris took the affidavit that the paper sent was not the article drawn up in the Assembly. He smoothed the affair over with the frequent assertion that the Remonstrance was not the act of the full Assembly. Logan declared that Lloyd had no right to sign and send such a paper after the Assembly adjourned; that he changed the minutes upon the subject without the consent of the Assembly. Penn took most offence at the letter written to George Whitehead, which he promptly forwarded to Logan, but retained the Remonstrance in spite of Logan's repeated requests for at least a copy of the same. Isaac Norris and a committee of Friends asked the next Assembly for a copy of the Remonstrance. Governor Evans demanded a copy. The Assembly replied that the Remonstrance was not their act, and refused. The House expressed regret that there should have been cause for such a Remonstrance, and that William Penn should have taken umbrage at its contents. The House had done more, it sent to New York to ascertain if the papers had been forwarded; and on the 19th of October, which was shortly after convening, it recorded that the "Remonstrance was read and directed to be read again"; but there is no mention of it being different from the one directed to be forwarded in August.<sup>7</sup> At no time did the Assembly ever repudiate its act or bring any charges against Lloyd for irregularity in signing the Remonstrance. In 1711, when an anti-Lloyd Assembly was in session, Lloyd brought the matter before them. A committee, of which Isaac Norris was a member, made an investigation, reporting that the Remonstrance sent in 1704 was not identical with the resolves passed by the House at that time—that a copy of that Remonstrance could not be found—that David Lloyd said that the copy in his possession was a true duplicate of the original Remonstrance. After hearing the report, the House spent some time discussing the careless manner of keeping records, and resolved that hereafter two copies of the Journal of the House be made, and that one copy be

<sup>7</sup> *Votes of Penna. Assembly*; vol. ii., p. 95.

placed in the hands of the Secretary of the Council.<sup>8</sup> Thus an anti-Lloyd Assembly reluctantly exonerated Lloyd from the charges made by rumour, and since recorded in history.

Logan's presentation of the matter to Penn was full of invective. Lloyd was called that "lurking snake," that "treacherous man," wholly void of any religious principles. By the time Penn had received the letter and Remonstrance, he was willing to call Lloyd by even worse terms, and insisted that Logan should have him impeached, and ejected from the Assembly, and forbidden to practise law "in any of my courts." Penn's charges, which had been previously suggested by Logan, were that Lloyd had acted as Deputy Master of the Rolls under Thomas Lloyd without appointment or commission from the Proprietary; that he had forged an order of the Assembly in issuing and signing the Remonstrance; and that as Master of the Rolls and Clerk of the Peace, he "suffered encroachments on my lots in the City and Manors in the Country, and recorded them without one caveat in favour of his master and patron, or my poor children."

Now that Penn was aroused and insisted upon prosecution, Logan replied,

I know not how we shall go about it. The letter sent in the Assembly's name thou hast not returned. As for those other charges against him I fear they will not hold. 'Tis in vain, I believe, to attempt it; he carries so fair with our weak country people, and those that long looked upon him as the champion of Friends' cause in government matters in former times, that there is no possessing them. His party is strong as that of the wicked and foolish.<sup>9</sup>

The idea of impeachment was abandoned. The Assembly of 1706 sent another Remonstrance, more direct and suggestive than the one of 1704 to which it referred. It was more regular in its issue, and brought no reflections upon David Lloyd, but on the contrary was instrumental in securing the removal of Deputy Governor, John Evans.

The difficulties growing out of the Remonstrance of 1704—the impossibility of securing an unprejudiced hearing with William Penn—the skill with which the Council was able to obstruct all legislation offered by the Assembly, convinced Lloyd that Logan was at the bottom of the trouble. Could he be removed from office, things would go on. There

<sup>8</sup> *Votes of Penna. Assembly*, vol. ii. p. 95.

<sup>9</sup> *Penn-Logan Correspondence*, vol. ii.; p. 119.

is every reason to believe that this view of Lloyd's was coloured with personal acrimony toward Logan ; but there is no evidence beyond that inspired by Logan that Lloyd had any feeling against Penn himself. Lloyd charged Logan with attempting to convert the privileges of the charter into an arbitrary government—with inserting a clause into Governor Evans's instructions, that no law was valid until approved by the Proprietary, and that the Governor could call and adjourn the Assembly without conforming to the Concessions of 1701—that he took from the Commissioners of Property their right to confirm patents and issue orders for resurveys—that he concealed from the Assembly the Lords Commissioners' reasons for their repeal of several laws, thus deceiving the people's representatives. Each of the charges was so worded as to appear that they were directly contrary to law.

Governor Evans hesitated to try the case, but the Attorney-General and the Assembly, reflecting Lloyd's opinions, told him that he was required by law to do so. After many delays the hearing was begun. Logan was to deny or admit each charge, and the House would attempt to prove such as he denied. Evans ordered the Attorney-General to read the first charge. Logan replied that he did not understand it ; he would have it explained or proved. Lloyd replied that the Secretary should not plead ignorance. He should have procured advice from those that knew the law. Evans then adjourned the hearing until the afternoon. By delays and excuses another hearing was avoided. He claimed that the Council was not endowed with the authority of the English House of Lords ; it was not a third Estate, and could not try impeachments. Lloyd replied that if the constitution was defective, the Governor should have implied the same before going so far—that he was now acting contrary to the best legal advice in the Province—that, according to the Charter, the right of impeachment was with the Assembly and the Governor and not the Council ; the House could impeach and the Governor sit in judgment upon the evidence—that while the Charter provided for no third Estate, the power was implied. Lloyd's reply is one of the ablest legal opinions given in the Province up to that date. Evans refused to act unless there was specific law requiring him to do so. Lloyd insisted that this ruling left the Province without judicial protection against men in the employ of the Proprietor.

The recall of Governor Evans and the arrival of Governor Gookin only aggravated matters. Logan could control Gookin with less effort than Evans. The Council would sanction no laws offered by the House. Lloyd held that the Council was not a party to legislation, that the Charter expressly placed it with the Assembly and the Governor. Again it was insisted that Logan was the obstructionist. Hearing that he was about to sail for England, and possibly fearing the nature of his representations, Lloyd overstepped his prerogative as Speaker of the House, and issued an order to the sheriff for his arrest. The Governor issued a contrary order. The sheriff consulted the best legal advice outside of David Lloyd, and refused to obey the Assembly. Logan escaped jail and sailed for England. The people arose and elected a new Assembly, not returning one of the former members. This was in October, 1710. For a year, Lloyd was not in the Assembly, and, for over a year, Logan was not in Philadelphia. The change was wholesome for each of them. They returned to their former duties in an attitude that later enabled them to work together upon a number of public matters. Only a shadow of the old feeling appeared in their pamphlet controversy in 1725.

In the autumn of 1711, Lloyd returned again to the Assembly, representing Chester County. He remained in the House, and was Speaker for one year, until he was appointed Chief Justice, in 1718. He retained the Chief Justiceship until his death, and in 1723 entered the House again, where he remained until within two years of his death. During this time he was Speaker four consecutive years. As Chief Justice, he interpreted the laws of his own making. He was Pennsylvania's first great lawgiver, who modelled his work upon the pattern given by William Penn. He gave to the Assembly a body and a form, establishing order, and locating the legislative function distinct and apart from the executive and the judicial. In this capacity the nation owes him a great debt. Pennsylvania owes to William Penn her soil and her democratic plan of toleration and individual freedom, to David Lloyd she owes the practical application of these hopes and dreams. Penn never became a Pennsylvanian; Lloyd was not only a Friend of Penn's making, but he was the first Pennsylvanian, the first great Commoner.

His early experiences in the Province mark him as a Welshman. His clear direct manner of expression, his

lack of diplomacy, his life of deeds without explanations, made him many enemies. His associations with Thomas Lloyd, his efforts in securing the Concessions of 1701, the right of affirmation instead of the oath, the struggle to have the right of issuing liquor licences in the hands of the magistrates instead of the Deputy Governor, his success in establishing a system of courts, his never failing sympathy for the under dog, all combined to make him a Pennsylvanian, and his faith in the final efficiency of the popular ballot made him an American.

His method, so free from personal explanations, created at that time many misunderstandings, and left him unprotected in history. As a Clerk of the Courts, and in obedience to the order of the magistrates, and the verdict of a jury, he, one time, wrote out the sentence for counterfeiting. The moment, some years later, that a cloud was upon his reputation, a petition came into Council from the prisoner stating that Lloyd added to his sentence, which was treason, forfeiture of goods, and life imprisonment. The Council was unable to find that Lloyd had done more than what had been commanded, but they added that the sentence was too severe for "one who had been only found guilty of dispersing bad money."<sup>10</sup> Then again, an effort was made to blacken his character because of his purchase of land in Chester, which increased in value because he took legal means to render hitherto questionable titles valid. What had been a commons became private property, and there does not seem to have been a Swedish burying ground there as alleged. Another time, Daniel Pastorius, in petitioning against the administrators of the estate of the Frankford Company, claimed that a certain Henry Sprogel, one of the administrators, pretended to have bought the claims of the members in Germany, and was ejecting the innocent settlers by court orders, and depriving him of any compensation as agent for seventeen years, and was misrepresenting the other administrators, and had paid the four known lawyers in the Province to assist or remain quiet. After these petitions had been investigated by the Council, James Logan, with his characteristic freedom with the minutes, observes, that upon examination of the witnesses it appears "that David Lloyd was the contriver of the whole," and that he received as compensation a thousand acres of Benjamin Furley's land. In the petition,

<sup>10</sup> *Minutes Penna. Provincial Council*, vol. i., p. 386.

Pastorius said that the scheme was planned by David Falkner, one of the administrators. This matter appears to have come before David Lloyd's Monthly Meeting, but no action seems to have been taken.

That Lloyd grew wealthy and lived in a generous fashion is true. His salary as Chief Justice never exceeded £150 per year, and often that was in arrears. As late as 1724, the Attorney-General received only £60. Lloyd often received an additional salary as Assemblyman for extra labour in drawing bills. Doubtless the main sources of his wealth came from judicious purchases and sale of lands. The house he built in Chester in 1721, since known as the Old Porter House, from the mention of the parts reserved for the widow would indicate that plenty was the portion of his later years. Grace Growden, who was cut off by her father's will with five shillings, had reserved for her exclusive use, after her husband's death, the room in the north-west corner, known as the dining-room, the parlour in the north-east corner, and "the closet and milk-house adjoining, the old kitchen and the chamber over it, churn house and cider mill, cider press, and part of the garden."

In 1710, Jane Fen, an English woman, who became prominent in the ministry, entered the Lloyd family as "an upper servant such as we call in England, housekeepers, having all the keys, plate, linen, etc., delivered to me. They had a great family, and everything passed through my hands . . . After my arrival I did not live as an hired servant, with David Lloyd or his widow" . . . Jane Fen first saw David Lloyd in Haverford Meeting. She writes:—

After I was seated some time, David Lloyd from Chester, with his wife and several other Friends, came in. As soon as they were seated, it was as though it had been spoken to me, "These are the people with whom thou must go and settle." They being strangers to me, and appearing as persons of distinction, I said, "Lord, how can such an one as I get acquainted with people who appear so much above the common rank. . . ." I afterwards understood that David Lloyd and his wife fixed their eyes upon me, and felt a near sympathy with me, such as they had never known for a stranger before, and said in their hearts, "This young woman is or will be a preacher." They were both tendered, and it was fixed in their minds, that they were to take me under their care; and nurse me for the Lord's service, with a promise that His blessing should attend them. This I had from their own mouths after I lived with them.

From Jane Fen's account, it appears that David Lloyd sat either at the head or near the head of the meeting in





Here Lye the body of  
David Lloyd who dep-  
arted this Life on the 5<sup>th</sup> day  
of 2<sup>d</sup> month anno dom  
1750 Aged 75 years.

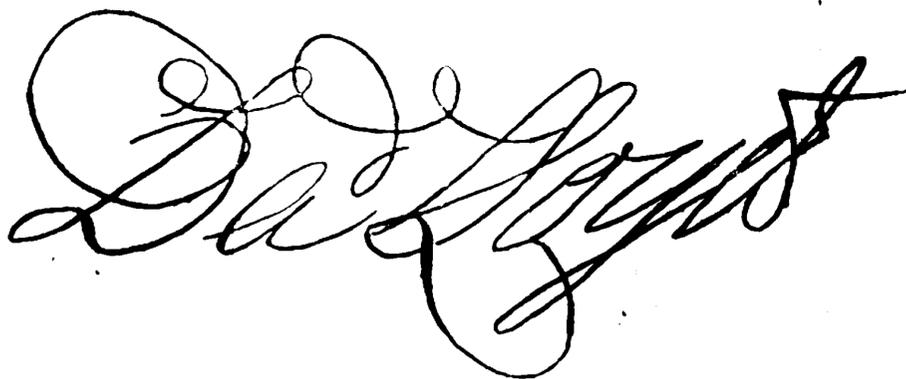
Here lye the Body of  
GRACE LLOYD,  
who departed this Life  
the 19<sup>th</sup> Day of the 5<sup>th</sup> Mo<sup>th</sup>  
Anne Dom 1760,  
Aged about 80 Years.

FRIENDS' GRAVEYARD AT CHESTER, PA. (See page 105.)

Chester as early as 1710. This was about the time the Sprugel affair was reported to the Meeting. Jane Fen travelled in the ministry through New England, in the Carolinas, and Barbados, and, in 1727, through England and Ireland, returning in 1730. She writes :—

Soon after my return David Lloyd was taken ill with his last sickness, during which I thought it my duty to attend on him as usual. On the 6th day of the second month, 1731, he departed this life; and in him I lost a father and a sure friend. In all the journeys I went, whilst he lived, he cheerfully supplied me with the necessaries requisite. He was exemplary in his family, treating all about him with humanity, choosing rather to be loved than feared. He was diligent in attending meetings for worship; and those of his servants who inclined to go to meetings, he allowed to perform that necessary duty."

JOSEPH S. WALTON



FACSIMILE OF SIGNATURE.

"*Friends' Library*, vol. i., p. 460. "Life of Jane Hoskens." Also published separately in 1771, 1810, etc. Thomas Chalkly wrote a beautiful letter to Jane Fen and Elizabeth Levis relating to their visit to the West Indies.

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### Friends on the Atlantic.

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Affixed to page 457 of *The Life of Thomas Story*, included in the Gibson Bequest MSS. in D., is a list of sea stores for use by Thomas Story on his voyage from Barbados to England in 1714. The stores were shipped at The Bridge, and also at Speights-Town, under the care of Richard Poore. The live stock included 5 sheep, 7 turkeys, 5 hogs, 32 fowls, and 11 ducks.

## King's Briefs the Forerunners of Mutual Insurance Societies.

The following information of Briefs and Brief-books may be of interest to the readers of THE JOURNAL. The writer remembers to have seen, long ago, a book which contained the account of money collected by means of Briefs, at the Friends' Meeting House, Bull Street, Birmingham. This book appears, unfortunately, to have been destroyed, which is cause for regret, but perhaps not so much for surprise, for one finds, from inquiries made, that the Brief-books connected with several of the churches in Birmingham are also destroyed or lost; St. Martin's, St. Philip's, St. Mary's, St. Bartholomew's, St. John's Digbeth, and the Edgbaston parish church, have all lost their books. It would have been interesting to have read, in the records of the last-named, a grateful acknowledgment that on September 21st, 1684, Newbold Pacy, near Stratford-on-Avon, collected two shillings and threepence "for Edgbaston church" (the record in the Register at Newbold does not add for what reason the help was required); unless other places made a larger contribution, one does not see that very efficient help could be rendered by two shillings and threepence.

Cornelius Walford, a Barrister-at-Law, has given considerable attention to the subject of Briefs, and from his books,<sup>1</sup> and other sources, I have been able to gather a few particulars. The earliest trace of issuing Briefs, in England, appears in connection with the redemption of Christian captives<sup>2</sup> sold into slavery to the Moors and

<sup>1</sup> *King's Briefs, their Purposes and History*; being a paper read before the Royal Historical Society; and reprinted from its Transactions; vol. x.; By Cornelius Walford, barrister-at-law. Printed for Private Circulation, 1882. On page 58 is the following: In the minutes of the proceedings of the Monthly Meeting of the Society of Friends, held at Exeter in 1729, it is recorded, "Two briefs for building or re-building two steeple-houses being offer'd to this meeting, they are returned with 'nothing collected' writ upon them."

<sup>2</sup> "This is not the place to enter into a history of the practice, which continued to be carried on; owing partly to the encouragement the pirates received from European nations when at war with one another. As far as regards England, the worst period was that of Charles I. and the two latter Stuarts. It diminished towards the close of the century." For an account of the sufferings of Friends who were taken captive, see *Account of the Slavery of Friends in the Barbary States; towards the Close of the Seventeenth Century*; 1848.

Turks, in 1206, but the system had been in vogue in Northern Europe at a much earlier date. In the first century of the Christian Era, the practice was in full operation in Rome, and earlier still in Assyria. It has played an important part in the social history of this country. Walford mentions a case in 1247, when alms were requested for the building of the Hospital of St. John the Evangelist, at Cambridge, the donors being assured that their generosity would be rewarded by the remission of forty days of Purgatory. In 1423, a Brief was issued for the repair of Salisbury Cathedral. In 1694, more than half Warwick was destroyed by fire, including a considerable portion of the Castle; a national collection was made by means of King's Briefs, and £110,000 was gathered, including £1,000 from Queen Anne.

The right to grant Briefs was in the hands of the Sovereign, the Lord Chancellor, and the Church. Any sort of calamity might be helped by what seems, in this practical day, a very cumbrous method. Floods, earthquakes, hailstones, shipwrecks, fire, and plague are especially mentioned, also that money was thus raised for redeeming persons sold into captivity, for relieving those suffering for conscience sake or from robbers on land or water, and as a means of collecting funds for the founding of hospitals and churches. When a Brief came into a parish, it was read from the pulpit during service, and at the close of the service the clerk stood at the door with a money box, and with a loud voice called out, "Please remember the Brief." Not only were Briefs issued to all the Church dignitaries, but the "Teachers of separate Congregations" had the privilege of making the announcement from the pulpit, and even any person who preached in any meeting of the people called Quakers must give out the notice, and ask the grave congregation to "Please remember the Brief." In addition to these official means, a house-to-house collection was invited, the results of which must have been very doubtful, to say the least.

Even in the time of Pepys, Briefs seem to have become a nuisance. He writes in his *Diary*, June, 1661, "To church where we observe the trade of Briefs is come now up to so constant a course every Sunday, that we resolve to give no more to them"; and no wonder, for it appears that the parish book contains entries of these collections in church towards the relief of losses by fire on the fourteen

successive Sundays previous to the date of Pepys's entry in his *Diary*.

Among the archives in the safe in Bull Street<sup>3</sup> was recently found a document issued by George III., in 1797, connected with Warwick Meeting House ; it sets forth that William Armstrong, of Henley-upon-Thames, had his Mill burnt down, and sustained damage to his property of £418 10s. 4d. The same Brief states that John Rowly, of Malden, in Surrey, had suffered from a conflagration caused by children playing with dry straw and matches, the unlawful combination having resulted in a loss of £161. The well known liberality of Friends, and the probability that the Warwick Meeting House, in those days, held a good sized congregation, may have encouraged the sufferers to hope for a liberal response to this appeal, and to count upon a large addition being made to the collections from Church and Chapel. When we read that one shilling was collected at the Warwick Meeting House, we are inclined to sympathise with the blighted hopes of William Armstrong and John Rowly, who must have felt that Briefs were but broken reeds to lean upon in time of trouble, and to unite in the satisfaction the two men must have felt when the cumbersome machinery was declared illegal. The "illegality" would be peculiarly apparent to Armstrong and Rowly, as they were even defrauded of the one poor shilling, the Brief drifting into the Bull Street strong-box, and the shilling ! Query ? has search ever been made for this lost piece of money, and inquiry instituted for interest that should have accrued since 1797 ?

In the Brief now preserved in the Bevan-Naish Library, it is stated that "farming Briefs" is illegal. One would have thought the rashest speculator would have hesitated to advance money to the man who was too poor to wait for the result of such appeal to the compassion of his country, for not only was the result of such appeal most uncertain, as we have seen, but the expenses connected with the issue were so great, that very little of what was collected reached the sufferer.

<sup>3</sup> D. possess an official Brief, addressed to "Bristol Quakers Meeting," for a fire at Ellerton Mill, Shropshire, for which money was "to be collected, from House to House, throughout the Counties of *Salop, Chester, Lancaster, York, Lincoln, Leicester, Northampton, Oxford, Gloucester, and Worcester.*" Bristol Friends do not appear to have made any collection. The date is 1790. [EDS.]

For instance, a Brief was issued on behalf of a parish church in 1809, the number of copies sent out was 9,986, the amount brought in was £614 10s. 9d., the expenses incurred were £330, so the net amount received for the restoration of the church was only about £284!

This tendency to reduction made people claim more than their right; thus a man whose loss would have been covered by £20 would put it down on the Brief as £300, and when the money required for building a church was really only £300—£1,000 would be asked for; and so after centuries of use and abuse the whole system got satisfactorily made illegal by Act of Parliament. The main difficulty of passing this Act was the fact of the very large fees derived by the legal profession and the Government officials.

An essay on Briefs would be incomplete without a reference to the two pamphlets prepared by T. N. Brushfield, M.D. on *Devonshire Briefs*, and contributed by him to the "Devonshire Association for the Advancement of Science, Literature, and Art," in 1896, in which he has catalogued the 1,103 Briefs issued in East Budleigh church, from 1669 to 1828. Scarcely any of these Briefs were on behalf of distress in Devonshire, but include practically every county in England. We may mention that out of the 623 Briefs in the Crawford collection, all but 114 are included in the East Budleigh Records, and these probably occurred during the nineteen years during which no record was kept at East Budleigh.

In conclusion, one feels that by the abolition of Briefs in 1828, one of the many abuses and useless remains of an earlier time was wisely swept away by the revolutionary energy of the earlier part of the nineteenth century.

JOEL CADBURY.

As a contrast with the cold formality of the usual printed document, we give here a appeal from Buckinghamshire Quarterly Meeting in 1692.<sup>4</sup>

Dear friends and Brethren.

In the heart-opening love of God, & blessed fellowship of the Gospel of Jesus, we very dearly salute you: in w<sup>ch</sup> al the living & sensible ones are near one to another, & have at tender sense of, & sympathizing with each other in the

<sup>4</sup> This appeal is in the handwriting of Thomas Ellwood. It is in D. (Gibson Bequest MSS. iii. 57.)

various Exercises, Sufferings, Losses, & Afflictions that befall any, who, being baptized by the One Spirit, are indeed made Members of y<sup>e</sup> one Body.

And as we know there cannot but be a fellowfeeling & compassionate Commiseration of the wants of such, in all those who are gathered into, & abide in the blessed Truth: so we are thereby induced to lay before you y<sup>e</sup> great Loss, and thereby low Condition, of our dear friend & Brother in the Truth, James Smith, of Aylesbury, in this County of Bucks, an honest & serviceable Member of this our Quarterly Meeting, of whose faithfulness & sincerity to y<sup>e</sup> Lord we have an ample Testimony in ourselves (as we doubt not but many of you also have), & whose blameless Conversation & upright Dealing hath gained Truth & him a good report, even amongst them y<sup>t</sup> are without. He, on y<sup>e</sup> 26<sup>t</sup> of y<sup>e</sup> 2<sup>d</sup> month last past, by a fire, w<sup>ch</sup> brake forth, about Midnight, in the House wherein he dwelt, in little more than an hour's space, had y<sup>e</sup> House burnt down to y<sup>e</sup> Ground, & most of his Goods, both in House and Shop, consumed, the suddenness & violence of y<sup>e</sup> fire (increased much by a very strong wind) & the Season wherein it fell (being the dead time of y<sup>e</sup> night) permitting to save but little, & that of little value. His wife & himself hardly scaped through y<sup>e</sup> flames & Smoak, in w<sup>ch</sup> three of his family lost their lives.

He keeping a Sale-Shop, & driving a very considerable Trade therein, & being furnished w<sup>th</sup> a stock of Goods answerable to y<sup>e</sup> Trade he had, we cannot find, upon y<sup>e</sup> nearest Computation we can make, & best Information he can give us, y<sup>t</sup> y<sup>e</sup> Loss he sustained by this devouring fire, could be less than a Thousand or Eleven Hundred Pounds. By w<sup>ch</sup> great Loss, He and his wife, who, by y<sup>e</sup> blessing of God on their industrious labours, have heretofore been able & very forward to exercise Hospitality & Charity, as Occasion offered, & were serviceable to Truth & friends in their places, have now nothing left to support themselves w<sup>th</sup>, having honestly & freely offered up y<sup>e</sup> whole of what was saved (both in Monies, Goods, & Debts) towards y<sup>e</sup> discharging of those Engagements to others, which he, as a Trader, lay under. The Consideration wherof, as it hath deeply affected us, some hope it wil you also, w<sup>th</sup> a compassionate Sense of their Condition, w<sup>ch</sup> we desire ye wil recommend to y<sup>e</sup> faithful friends of & belonging to your Monthly Meeting, y<sup>t</sup> they who desire to be rich in good works, & are ready to distribute, may not miss so inviting

an Occasion to do good & to communicate, w<sup>th</sup> w<sup>ch</sup> kind of Sacrifices God is wel pleased.

And what, in y<sup>e</sup> opening love of God, shal be freely given, by faithfull ffriends, on this Occasion, we desire may be returned as soon as conveniently it can be, to Thomas Olliffe, of Aylesbury aforesaid, for the use of our said ffriend & Brother, James Smith.

So committing you to y<sup>e</sup> guidance of y<sup>e</sup> good spirit of God, in this, and al other services of Truth, we remain

Your ffriends & Brethren, met together on the service of the same Truth, at our Quarterly Meeting at Weston Turvill, in y<sup>e</sup> County of Bucks, this 29<sup>th</sup> day of the 4<sup>th</sup> month, 1692,

ROBT. JONES,  
RICH. BAKER,  
WM. LODDINGTON,  
DANIELL ROBERTS,  
JNO. PENINGTON,  
THO. OLLIFFE,  
HENRY TREDWAY,  
JOHN BELLERS,  
EDM. BELSON,  
HENRY COSTARD,  
JOHN WHITE,  
THO. REDMAN,  
WILL. GRIMSDALE,

ROGER DANCER,  
ALEX. MERRICK,  
THO. DELL,  
THOMAS WHITE,  
WILLIAM RUSSELL,  
JOHN PUDDIVATT,  
WILLIAM ASHBY,  
JOHN PARTRIDGE,  
JOHN HALLIDAY,  
THOMAS COOKE,  
JOHN HOTON,  
JAMES PHILLIPS,  
THO. ELLWOOD.

It is evident that many collections were made in Meeting Houses, and Friends must have attended their meetings provided with money in order to respond to them. Thomas Davidson, of Fritchley, Derbyshire, has made some extracts from an old Brief-book connected with the Meeting of Codnor Breach, near Heanor, which may be thus tabulated :—<sup>5</sup>

Date.	Place.	Amt. lost.	Amt. collected.	
			£	s. d.
8 June, 1707	.. Spilsby ..	..	5,984	.. 6 0
10 Sept., "	.. Shireland ..	..	3,505	.. 1 9
10 " "	.. ..	..	612	.. 1 1

<sup>5</sup> The time covered by the minutes is 1700 to 1762 ; Breach Monthly Meeting was then joined to Nottingham, and afterwards handed back to Chesterfield.

Date.	Place.	Amt. lost.	Amt. collected.	
			s.	d.
14 Sept., 1707	.. North Morston	.. 3,465	.. 4	10
28 " "	.. Little Port ..	.. 3,931	.. 4	4
5 Oct., "	.. Towchester	.. 1,057	.. 1	2
14 Dec., "	.. Southam ..	.. 4,454	.. 1	8
9 June, 1708	.. Wincanton	.. 2,930	.. 1	6
1 Aug., "	.. Gt. Yarmouth	.. 1,228	.. 1	6
10 Oct., "	.. Aleonbury Cumweston	3,318	.. 1	0
17 " "	.. Lisburne, Ireland	.. 31,770	.. 2	0
1 May, 1709	.. Strand, London	.. 17,880	.. 1	2½
8 " "	.. Edinburgh ..	.. 7,962	.. 1	8½
17 July, "	.. Market Rayson	.. 1,228	.. 1	2
21 Aug., "	.. Holt-Market <sup>6</sup>	.. 11,258	.. 1	8

In the minute-book of "Olvestone Preparative Meeting," Gloucestershire, covering the period from 1787 to 1824, lent to D. by J. Marshall Sturge, of Bewdley, there is a list of collections for various fires, occupying three pages. In 1790, two collections amounting to £0 6s. 6d. were handed over to the local authority; in 1796, fourteen collections, made since 1791, amounting to £1 5s. 6d. were paid over; and other entries occur down to the year 1809. The Churchwarden or other official who received the money, signed his name in the book. Four shillings was the largest amount collected on any one occasion.

<sup>6</sup> A copy of the Queen's Brief issued for this fire, 1708, is among the records belonging to Ratcliff and Barking Monthly Meeting.

### Whitefield's Estimate of Quakerism.

"The Quakers, though wrong in their principles, yet I think have left us an example of patient suffering, and did more by their bold, unanimous and persevering testimonies, than if they had taken up all the arms in the Kingdom. In this respect I hope I shall follow them as they did Christ, and though I die for him, yet take up no carnal weapon in defence of him in any wise."

Extracted from a letter of George Whitefield, dated, "Philadelphia, November 10, 1739." See his *Works*, London, 1771, vol. i. p. 79.

## Earlham College Library,

Richmond, Ind., U.S.A.

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The Earlham College Library had its beginning with the establishment of the school in 1847, yet its early growth was slow, and it was not until 1872 that a regular librarian was appointed to assume the responsibility of its direction. The year 1872 seems to have been an important one in the history of the library in a number of ways. The library had grown until it contained three thousand three hundred volumes, about two thousand of which belonged to the College proper, and the remainder to the Ionian and Phoenix libraries, and the "Library of Reference" of Indiana Yearly Meeting. On account of its size and growing importance, a room fifty-five by thirty feet was appropriated as a library and reading room. In the year 1872, Joseph Pease, of Darlington, England, contributed to the College a very valuable collection of books, editions of the seventeenth and eighteenth centuries. Among these were the works of Tertullian, Josephus, Clemens of Alexandria, Lexicon of seven languages, "Adagia" of Erasmus, Justin Martyr, etc., etc. In 1872 the Ionian and Phoenix literary societies, which had in 1871 made an appeal to their members and friends to raise and establish a permanent endowment fund for the benefit of the libraries of the two societies, succeeded in raising one thousand dollars. The two literary societies had been organised very soon after the organisation of the College, and early incorporated the idea of a library as a necessary part of their organisation. The first clue we have to the establishment of the Ionian library is obtained from the minutes of November 14th, 1857: "The library formerly belonging to the association known as the 'Hesperian Junto' was received as the property of the Ionian." Clarkson Davis donated the first volume to the Ionian library, and soon after, Wm. B. Morgan and others followed his example. The first appropriation to the Ionian library was made November 21st, 1857, when \$2.50 was appropriated. Phoenix library was organised about the same time, and at the end of fifteen years these libraries had

about eleven hundred volumes of well selected works. In the appeal sent out early in 1872, the societies say that they have been expending most of their resources to furnish the reading room of the College with periodicals, which has left little for the purchase of new publications, and that they thought they had shown themselves competent to invest profitably the proceeds of the fund. Recognising "that a library of well selected books is one of the best means of disseminating useful knowledge, will at once be admitted by all; we therefore earnestly ask your assistance in establishing a fund whereby the societies may be better able to supply their libraries with current and standard literature, that they may be in keeping with the demands of the times."

The response was gratifying, and thus was created the first and only fixed endowment fund for the benefit of the library until the Alumni endowment fund was established in 1902.

The first regularly appointed librarian was Prof. Calvin W. Pearson, who served in that capacity from 1872 to 1876, with the exception of the year 1874-75, when Anna Miles held the position. Since that time the following persons have served in that capacity: Lindley H. Johnson, 1876-77; Lydia N. Bowerman, 1877-78; Emma R. Clark, 1878-79, 1880-81; Clara M. Levering, 1880; William Earl Morgan, 1881-82; John R. Sherrick, 1882-83, 1884-85, 1887-88; Ira I. Cammack, 1883-84; Lindley D. Clark, 1885-86; Elwood D. Allen, 1886-87; Mary E. Harris, 1888-97; Charles B. Newby, 1897-98; Harlow Lindley, 1898—.

The library now contains, altogether, over twelve thousand volumes, not including a large collection of pamphlets and unbound periodicals, and is classified according to the Dewey decimal system of classification, and the card catalogue includes all books belonging to the College library, the libraries of the Ionian and Phoenix literary societies, and the departmental libraries, of which there are seven—the German and French reference library, the History Club reference library, the Anglican library, the Geological, Biological and Chemical reference libraries, and the well equipped reference library of the Biblical department.

In addition to these facilities at the College, the College participates in the free use of all the enlarged educational

resources and advantages of the Morrisson-Reeves library of Richmond.

The College management is now adding about one thousand volumes per year from all sources, and seventy-five periodicals are regularly received.

In addition to this library of the College, the College has the care of the Friends' Reference Library of Indiana Yearly Meeting, a brief history of which will be of interest to Friends.

In the fall of the year 1845, four Friends appointed by London Yearly Meeting visited the United States, in regard to the Abolition Separation. They returned to England in the Spring of 1846. At London Yearly Meeting in 1846 they "introduced the subject of a supply of the Society's writings, for the use of Friends in Indiana, where some works, especially the more ancient, are very scarce."

Friends in England were encouraged to send over their duplicate copies, and George Crosfield, of Liverpool, offered to take charge of them. The result of this movement was that about 800 volumes were contributed by various Friends, chiefly in the North of England. The books were packed by George Crosfield, and forwarded from Liverpool in Fifth Month, 1847, and were received at Richmond, Indiana, in the Eighth Month of the same year. In a letter, dated Sixth Month 14th, 1847, George Crosfield writes as follows to a Friend at Richmond: "Our view was that you would take one copy of every work, and deposit it at Whitewater, as a standard library of reference; after this a second and third selection might be made in like manner to be placed in the largest Meetings' libraries; and the rest, we supposed, would be distributed to the libraries of Monthly and Preparative Meetings."

The books were committed to the care of the Committee of Book Agency, who were directed to separate one of a kind for the Yearly Meeting's Library of Reference, as proposed, to be kept in the Boarding School Buildings, near Richmond, Indiana. The remaining books were divided among the several Quarterly Meetings, and one of the largest selections was placed in charge of Thomas Evans, of Miami, for the use of Friends in the Eastern part of the Yearly Meeting; and a like collection in charge of Joel Dixon, of White Lick, for the use of Friends in the Western part.

The books selected for the Library of Reference were carefully examined by a bookbinder; several volumes were

made in addition by binding selections of tracts, pamphlets, and small works ; several of the old books were rebound, and many of them repaired ; all were put in good order, labels were put in them, and the initial collection numbered about 320. Some additional volumes were afterwards sent from London by Josiah Forster.

This early collection of Friends' literature is of great value for reference purposes, containing such biographical material as the writings of Penn, Fox, Chalkley, Crisp, Barclay, Dell, Sewel, Pennington, Shillitoe, Story, Whitehead, Woolman, Gurney, and many others.

During recent years very few volumes have been added to this collection, but an effort has been put forth recently to make this Reference Library of Indiana Yearly Meeting, and the Friends' Section of the Earlham College Library, which occupy the same room, as complete a collection of Friends' material as is possible. As a result, at the last session of Indiana Yearly Meeting, \$50 was appropriated directly, and \$50 in addition was appropriated by the Yearly Meeting's Book and Tract Committee, for the purchase of more recent books, written by Friends and relating to Friends. From those two sources, fifty volumes have recently been added to the Reference Library of Indiana Yearly Meeting, and additional material will be secured with the appropriation remaining.

Some very valuable donations, including a number of volumes of Friends' periodicals, have been made recently to the College Library, and the College will be glad to secure all such valuable material.

Mention should be made of recent contributions by Prof. Allen C. Thomas, of Haverford College ; Joshua L. Baily, of Philadelphia ; Charles W. Lawrence, Secretary of the H. H. Mosher Fund of the New York Yearly Meeting ; John Britnell, of Toronto, Canada ; Caroline Edgerton, of Indiana ; and especially Norman Penney, of London, England, who has contributed much valuable literature of the eighteenth and early nineteenth centuries.

Earlham College as a centre of Quakerism, should become a centre for all the literary and historical materials relating to Friends that can be secured. This should include complete files of Friends' periodicals, and the printed minutes of the various Yearly Meetings, which are now conspicuously lacking.

The increasing use made of the library together with the constantly increasing demands upon it, makes it

imperative that added facilities be provided for its future growth and permanent interests. A library building, equipped especially for library purposes, and furnishing the necessary advantages of an educational laboratory for the seeker of *truth* in whatever field of research he may be engaged, is now an essential to the best interests of the College, and with its acquisition the College as a whole will enter upon a new era of advancement.<sup>1</sup> HARLOW LINDLEY.

<sup>1</sup> We are pleased to learn that Earlham College has just secured a large number of Friends' books and pamphlets from the library of the late Joseph S. Elkinton, of Philadelphia. [Eds.]

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### Editors' Notes.

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The present number has been enlarged to forty-eight pages to provide space for several articles awaiting publication.

The Editors hope to print, next quarter, a paper on the Select Meetings of London Yearly Meeting (the Yearly Meeting of Ministers and Elders and the Yearly Meeting on Ministry and Oversight), in connection with the recent action of the Yearly Meeting in laying down such Meetings.

Other papers to appear in course include "May Drummond," by William F. Miller; "An Unpublished Letter of Hannah Callowhill, the second wife of William Penn, to Thomas Story," edited by J. J. Green; Early Marriage Certificate, Hough-Barnes; Letter from William Penn to Thomas Curtis, 1706; "Our Bibliographers: I.—John Whiting," by Isaac Sharp, B.A.; "Personal Recollections of American Friends travelling in the British Isles, 1828 to 1852," by Samuel Alexander; "Presentations of Quakers in Episcopal Visitations, 1662 to 1679," by G. Lyon Turner, M.A.; etc.

William C. Braithwaite's article on "The Penal Laws affecting Early Friends in England" is to hand, and will appear in the last number of "The First Publishers of Truth." This last number (Supplement No. 5) will not be obtainable separately, save by subscribers to the whole work.

## Large Gatherings of Friends.

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In response to the Editors' inquiry in last number (iii. 72) :—

The largest gathering of Friends which I have ever heard of since very early days was the General Conference of the Friends called Hicksite, held at Swarthmore, Pennsylvania, in 1896, at which I was present. Three thousand Friends assembled in a tent on the campus of Swarthmore College, on the day of the fullest attendance, and the meetings continued for a week. These Conferences are held every two years. I was present in 1902 at the one held at Asbury Park, New Jersey, at which the largest attendance was something over two thousand, and in 1904, at Toronto, where one thousand five hundred was the most numerous gathering. Swarthmore had the fullest attendance, because it is in the neighbourhood of Philadelphia, which is the principal centre for that body of Friends. This year, 1906, the Conference meets at Mountain Lake Park, Maryland, in August.

I add some facts concerning the history of the movement represented by the Conferences, from which it will be seen that the present united organisation may be said to date from the Conference at Pendleton, Indiana, in 1890.

“First-Day School General Conferences” were held in Philadelphia in 1868, 1869, 1870; in New York, 1871; in Baltimore, 1872; Richmond, Ind., 1873; Mt. Pleasant, O., 1874; Pickering, Ont., 1875; Clear Creek, Ill., 1881; Waynesville, O., 1883; Mt. Pleasant, O., 1884; Philadelphia, 1886; Yarmouth, Ont., 1888.

“Friends' Union for Philanthropic Labour” was organised at Waynesville, O., in 1882, and held its second meeting in Baltimore in 1883. Since then the First-Day School and Philanthropic Conferences have been held at the same time and place, except in 1888, when the Philanthropic Union met in New York. Joint Conferences were held at Pendleton, Ind., in 1890, and at Lincoln, Va., in 1892. At Chappaqua, N.Y., in 1894, some sessions were devoted to subjects of a particularly religious character. At Swarthmore, Pa., in 1896, an educational department was added. Conferences for the consideration of these four lines of work were held at Richmond, Ind., in 1898,

and at Chautauqua, N. Y., in 1890. At Asbury Park, N. J., in 1902, the four hitherto partially distinct Conferences were merged in one General Conference in which the Young Friends' Associations were also represented.

For a fuller history of Friends' Conferences see the introduction to the proceedings of the Conference held at Chautauqua, from which the above is gleaned.

These gatherings are separate from the organisations of the seven Yearly Meetings, to which they bear the same kind of relation as the English Summer Schools bear to London Yearly Meeting.

At the Meetings for Worship at the Yearly Meeting at Race Street, Philadelphia, three large houses are filled to overflowing and the number must be something like those given above.

JOHN WILLIAM GRAHAM.

## Meeting Records.<sup>1</sup>

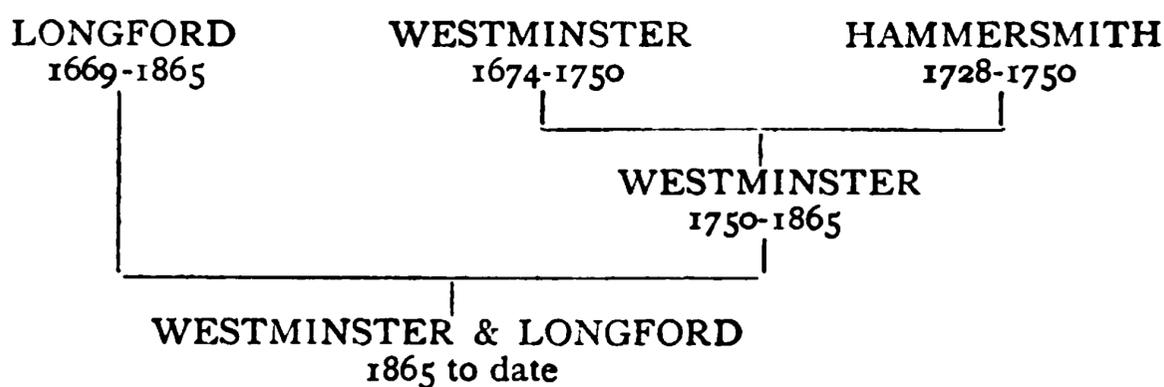
### I. WESTMINSTER MEETING HOUSE, LONDON.

Longford Monthly Meeting, 1669-1865. 13 vols.

Westminster Monthly Meeting, 1674-1865. 17 vols.

Hammersmith Monthly Meeting, 1728-1750. 1 vol.

Westminster and Longford Monthly Meeting, 1865 to date. 9 vols.



<sup>1</sup> Minute of the Meeting for Sufferings, London, Second Month, 1906 :  
The Committee of the Friends' Historical Society asks permission to print, from time to time, in the Journal of the Society, lists of minute books, etc., sent up by Quarterly and Monthly Meetings to this Meeting, showing what historical records, relative to Friends, exist in various parts of the country. The request is granted. (Signed) ROBERT A. PENNEY, *Clerk*.

## Friends in Current Literature.

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Joseph John Armistead's book, *Piloted ; being a Series of Notes and Experiences from the Author's Life*, is very readable (London : Headley, 8vo, pp. 208). The writer, who is a son of the late Wilson Armistead, of Anti-slavery fame, graphically describes some of his striking experiences in the work of fish-culture, and subsequently in connection with mission work in the Vigten Islands and other districts of the far north of Europe. The work of John Frederick Hanson,<sup>1</sup> of Iowa, and Charles and May Replogle, from Alaska, is also referred to.

Albert J. Edmunds, cataloguer to the Historical Society of Pennsylvania, and late assistant librarian at Haverford College, Pa., has re-issued his *Buddhist and Christian Gospels, now first compared from the originals, being Gospel parallels from Pali texts*. In this edition, the third, all the translations from the Pali have been compared with Chinese versions of the early Christian centuries, by M. Anesaki, Professor in the Imperial University of Japan (Tokyo : Yuhokwan Publishing House ; Chicago : Open Court Publishing Co. ; and London : Kegan Paul, large 8vo, pp. 230). A. J. Edmunds is a son of Thomas and Rebecca Edmunds, late of Tottenham, Middlesex, and was educated at Croydon School, and The Flounders Institute, Ackworth.

*The Essex Review*, for April (London : Simpkin), contains an article by Joseph J. Green, on "The Wayside Chapel at Stansted Montfitchet," with illustrations, also a paper on "Newport School and its Founder," by Charlotte Fell Smith.

*The Sun-baked City, and other Verses* is a collection of poetical pieces, by Elizabeth Fox Howard (London : Headley, 4to, pp. 24). One piece is entitled, "Silent Meeting." The author is a member of a London suburban Meeting, and daughter of Eliot Howard, J.P., D.L., of Buckhurst Hill, Essex.

Two poems by John G. Whittier, "The Eternal Goodness" and "The Minister's Daughter," have been reprinted by the British and Foreign Unitarian Association, of London, as No. 24 of *Unitarian Tracts* (New Series).

<sup>1</sup> See *Light and Shade from the Land of the Midnight Sun*; by J. F. Hanson, 1903.

Bayard Taylor's poem, *The Quaker Widow*, is given in full in "The Indianapolis News" of January 23rd.

Jonathan Hutchinson, F.R.S., of London, has just issued a book, *On Leprosy and Fish-Eating, a Statement of Facts and Explanations* (London: Constable, 8vo, pp. 444).

In furtherance of his concern that the Inward Light, "a central part of the teaching of the Society of Friends," should become more known among persons of different religious beliefs, Henry W. Fry, a grandson of Elizabeth Fry, but not in membership with Friends, has issued a pamphlet, entitled, *The Inward Light* (London: Headley; and New York: H. W. Fry, 541 Lexington Avenue, 8vo., pp. 48). This little compilation contains "Editorials"; "The Mission of the Quakers," by Edward Grubb; "Flashes of Light"; and extracts from William Penn, Joseph John Gurney, Isaac Pennington, J. G. Whittier, Robert Barclay, and from some others not Friends. Further pamphlets will probably appear.

Very lucid and interesting addresses delivered at various places, by President Sharpless, of Haverford College, Pa., have recently been collected into a volume, entitled, *Quakerism and Politics* (Philadelphia: Ferris and Leach, 8vo, pp. 224).

"For the most part these addresses relate to features of early Pennsylvania history not usually emphasized. As a whole they are intended to show that the foundation principles of the colony, on which it greatly prospered—liberty, peace, justice to Indians and negroes, simplicity and fidelity in government—were logical outgrowths of the Quaker habit of mind and doctrine."

*The Bookman Illustrated History of English Literature*, by Thomas Seecombe and W. Robertson Nicoll, part 6 (London: Hodder), contains (page 234) a brief notice of George Fox and the early Friends.

"It is probable that the greatest spiritual energy of the age emanated neither from conformists nor dissenters of the old orders (Presbyterians, Independents, and Anabaptists), but from the extraordinary mystics who became known as Quakers, and whose proper place in the scheme of the universe (were they mad fanatics or the salt of the earth?)—it is still so difficult to define (*cf.* Macaulay and Carlyle). Discontent with the sham of a State Church, whether Presbyterian, Episcopal, Baptist, or Independent, may have well contributed to the rise of these mystical and mysterious psychopaths. But, as with other mystics (the family likeness is notable), the conviction of illumination from within and direct guidance from the unseen world is their predominant feature. They have religion

(conventional; as far as it goes; but not very clearly emphasised or defined); in a most acute form; their belief is fixed on auto-inspiration, not in dogma or learning. . . . In an age of shams, this cult of veracity rooted in spiritual inwardness, and existing only in an atmosphere of antagonism, found a ready response. . . ."

*The God of all Comfort and the Secret of his Comforting* is the title of another devotional work from the pen of Hannah Whitall Smith (London: Nisbet, 8vo, pp. 258). It is published in America by Fleming H. Revell, under the title, *Living in the Sunshine*.

Frederic L. Paxson, of Philadelphia Yearly Meeting, and now professor of history in the University of Colorado,<sup>2</sup> is devoting himself to the history of American diplomacy and to the progress of the westward movement in America. Since the publication, in 1903, of his *Independence of the South American Republics* (Philadelphia: Ferris and Leach), he has published two valuable papers, *A Tripartite Intervention in Hayti, 1851*, and *England and Mexico, 1824-1825*. His research in the field of western history has produced *The Public Archives of the State of Colorado*, *The Boundaries of Colorado*, *The Territory of Jefferson*, *The Historical Opportunity in Colorado*, and *A Preliminary Bibliography of Colorado History*. These various papers have appeared in the "University of Colorado Studies," the "Quarterly of the Texas State Historical Association," and the "Annual Report of the American Historical Association, 1903." Dr. Paxson is now at work upon a paper on *International Morality*, for the Friends' Conference to be held at Mountain Lake Park, Md., this autumn. A large portion of his research in the diplomatic field has been done in the British Museum and the Public Record Office, London.

The Friends' Tract Association, of London, has brought out, as No. 7 of its series, "Friends Ancient and Modern,"<sup>3</sup> *Francis Howgill, of Grayrigg, A Sufferer for the Truth*, written by Ernest E. Taylor, of Malton, Yorkshire (London: Headley; and New York: Friends' Book and Tract Committee, 4to, pp. 40). The author has produced a very readable sketch of Howgill's life, which is worthy of wide distribution. There are illustrations of the yew-tree

<sup>2</sup> Dr. Paxson has recently accepted the position of Assistant Professor of History in the University of Michigan, at Ann Arbor, Mich.

<sup>3</sup> The others of this series are George Fox, Samuel Bowly, Elizabeth Fry, Stephen Grellet, Peter Bedford, and Thomas Chalkley.

in Sedbergh churchyard, under which George Fox preached in 1652, of Fox's "Pulpit," and the graveyard of old Firbank chapel, of the Bull and Mouth Inn, site of early Quaker gatherings in London, and of Chapel Houses, Grayrigg.

A new edition of *A Book for a Rainy Day, or Recollections of the Events of the years 1766-1833*, by John Thomas Smith (London: Methuen, 8vo, pp. 332), has appeared, edited, with Introduction and Notes, by Wilfred Whitten. "Rainy Day" Smith came of Quaker stock, his father, Nathaniel Smith, having married "Miss Tarr, a Quakeress." On p. 50, we read the following extract from the "Daily Advertiser," June 18th, 1744, "On Friday last, Mr. Carlile, a Quaker, of about 17 years of age, had the misfortune to fall into Marylebone-Basin, and was drowned." There is a portrait of Benjamin West, P.R.A., and underneath, this sentence, "Sir, I was once a Quaker, and have never left their principles."

In his preface to *The Cult of the Heavenly Twins* (Cambridge University Press, 8vo, pp. 160), the author, J. Rendel Harris, writes, "In the following pages I have returned to the subject which was introduced in the lectures on the 'Dioscuri in the Christian Legends.' The field has widened under survey, and is now comparable with 'all time and all existence!'" The book contains a curious and interesting survey of beliefs and customs of all ages and peoples regarding twins. There is an interesting review of this book in "The Expository Times," for May.

*The Life and Experiences of Sir Henry Enfield Roscoe, D.C.L., LL.D., F.R.S., written by himself* (London and New York: Macmillan, 8vo, pp. 420) contains considerable reference to John Dalton, the great Quaker scientist. The author's lecture on Dalton is given in Appendix I., and there are other references here and there in the text, with a portrait, engraved by C. H. Jeens from a daguerreotype. Lord Lister, who, as Joseph Lister, was a member of London and Middlesex Quarterly Meeting, and who has a world-wide reputation as a surgeon, especially in connection with antiseptic treatment, is also mentioned.

In a recent issue of the *Newcastle Weekly Chronicle* appears a sketch of "The Fountain Inn," in Pipewellgate, Gateshead, Co. Durham, in which Friends met to worship about 1657. John W. Steel, of Darlington, writes me,

“As I knew the house was in danger, I had the sketch made. The house is now pulled down. I know of no place in Durham county now existing where George Fox preached.” Our Friend’s prompt action is worthy both of commendation and imitation. See his “Sketch of the Society of Friends in Newcastle and Gateshead,” p. 7; George Fox’s “Journal”; “Early Quakerism in Gateshead,” by J. R. Boyle.

The *Transactions* of the Congregational Historical Society for May (London: Thacker) contains a brief memoir of Robert Mackenzie Beverley, of Scarborough, who was closely associated with Friends in the north of England, written by Mary Stickney Rowntree, daughter of Edward Stickney, of Beverley, and wife of William Rowntree, of Scarborough. Beverley died in 1868.

Dr. Rufus M. Jones has added another to his valuable series of religious works, *The Double Search: Studies in Atonement and Prayer* (London: Headley; and Philadelphia: Winston, 8vo, pp. 106). Following the Introduction are chapters on “The Historical and the Inward Christ,” “The Atonement,” and “Prayer.”

The second (American) edition of Maria Webb’s *Fells of Swarthmoor Hall*, 1896, can now be obtained from Headley Brothers, London. It has been furnished with an index, prepared in the Library Department at Devonshire House at the cost of Joshua L. Baily. The following errors in the Index, which escaped the American press-reader, should be corrected:—for Chigines read *Chifines*; Dric, *Drie*; Geldarb, *Geldart*; Lampert, *Lambert*; Logt, *Loft*; Moaxson, Kornab, Moaxson, *Kornat*; Wilmot, Low, Wilmot, *Lord*.

*The Ramallah Messenger* (Elihu Grant, East Saugus, Mass.) is now issued as a quarterly, and has been enlarged. The number for June (vol. iii. no. 4) contains interesting accounts from the field in Palestine, with illustrations.

I hope my readers will unite with me in giving a hearty welcome to the new edition of *The History of the Life of Thomas Ellwood*, edited by Samuel Graveson, late of Ashford, now of Hertford (London: Headley, 8vo, pp. 372). In this edition the text of the first edition is followed, including the suppressed description of Newgate prison (pp. 155-8); and copious extracts from Joseph Wyeth’s Supplement appear. The late William Henry Summers

contributed an Historical Introduction to the book shortly before his decease, and there are also Testimonies, General and Biographical Notes, Chronological Memoranda, Bibliography, and Index, also thirty-two portraits and other illustrations. This book, with all its helps to the understanding of the narrative, marks a great advance upon the mere reprints of this and other Quaker classics, which have been published by Friends from time to time without any indication of original research.

*Reynolds-Rathbone Diaries and Letters, 1753-1839*, edited by Mrs. Eustace Greg (printed for private circulation by T. and A. Constable, at the Edinburgh University Press, 8vo, pp. 205), may be regarded as an appendix to the "Life of Richard Reynolds," prepared in 1852 by his granddaughter, Hannah Mary Rathbone, wife of Richard Rathbone—parents of Emily Greg, the author of this book. The volume opens with a memoir of Hannah Mary Rathbone, daughter of Richard, which is followed by extracts from diaries and letters of Hannah Darby, wife of Richard Reynolds (1761), of H. M. Rathbone (1784-1809), and of Deborah Reynolds, wife of Joseph Reynolds (c. 1800), some memoranda by Richard Reynolds, and Appendixes. There are several illustrations.

*Yearly Meeting, 1860*, is the title of an album of reproductions of seven pen and ink sketches by John Joseph Willson (London: Headley, oblong). The scenes depicted are "Friends on their way to Yearly Meeting—Distractions of Derby Day," "The Meeting House Yard, Devonshire House," with the brothers Bratt, in their ancient dress, in the foreground, "The Men's Side," "The Women's Side," "Hill's the Confectioner's," "Capper's the Draper's," and "The Royal Academy." J. J. Willson, a Friend, of Leeds, was for twenty-seven years president of the Leeds Fine Art Club. He died in 1903.

A supplementary volume to "Essays and Addresses," by John Wilhelm Rowntree, has just appeared, under the title of *Palestine Notes and other Papers*, by John Wilhelm Rowntree, edited by Joshua Rowntree (London: Headley, 8vo, pp. 276). Additional incidents in the life of the author are given in the Preface; Part I. contains "Travel Journals" in Palestine and Mexico, Part II. "Adult School Notes, Addresses, etc.," and Part III. papers on "Art and His-

tory." A few miscellaneous extracts complete a volume, which is sure to have a large circle of readers.

A cheap edition of Willis R. Hotchkiss's *Sketches from the Dark Continent* is just out (London: Headley, 8vo, pp. 130). It is practically a reprint of the 1903 edition, but without illustrations.

NORMAN PENNEY.

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### A Quotation in the London Yearly Meeting's Epistle, 1906.

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*I perceive you exalt Christ in all His offices beyond what I have ever heard before.*

These words, introduced into the Epistle by a slight reference only, were spoken by Colonel Lyne, of Barbados, when George Fox and others visited the Island in 1671, and are given in *The Journal of George Fox*. They were first quoted in a letter from John Hull to Edward Man, of which letter E. Man sent a copy in his own handwriting to Margaret Fox, with a letter of his own to M. F., dated "12 of 11mo., 1671." John Hull writes (according to the copy made by Edward Man), "As J hinted before, G. ff. appointed ye mens meeteing to be here, and so accordingly they mett, where came some of ye world among some others, as one Coll. Lyne, a sober pson who was much troubled at first y<sup>t</sup> he might not have admission, but after y<sup>t</sup>, G. ff. speakeing to all, he was exceeding well sattisfyed, and sd to this purpose: 'Now J can gainsay such as J haue heard speake euill of you, y<sup>t</sup> say you owne not Xt, nor y<sup>t</sup> he dyed, but now J pceiue y<sup>t</sup> you exalt Xt in all his offices, as y<sup>t</sup> J neuer heard so much before,' &, seeing me tooke y<sup>e</sup> heads of what was spoken, desired me to giue him a cobby of it, and after stayd with us an other day, euen till 8 at night. J beleiue we shall haue more of his Company at Meeteings."<sup>1</sup>

<sup>1</sup> D. Spence MSS. ii. 363b. (MS. *Journal of George Fox*.) Compare the above with the reading of the printed *Journal*. This particular incident does not appear in the portions of the MS. *Journal* written by Thomas Lower at G. F.'s dictation, but, apparently, Thomas Ellwood, when preparing the matter for the printed *Journal*, inserted this portion in the direct narrative as though related by George Fox himself.





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