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THE JOURNAL
OF THE
FRIENDS' HISTORICAL
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Principal Contents.

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.

Cotemporary Account of Illness and Death of George Fox.

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The Wilkinson and Story Controversy in Reading.

Early Records of Friends in the South of Scotland.

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County Tipperary Friends' Records.

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D.=The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.=*"The First Publishers of Truth,"* published by the Friends'
Historical Society.

Notices.

A meeting in the interests of Friends' literature will be held at Devonshire House, 12, Bishopsgate Without, E.C., on Third Day, the 21st of Fifth Month, at 7.30 p.m. All interested are invited to attend.

The annual meeting of the Friends' Historical Society will be held in the Library at Devonshire House, on Fifth Day, the 23rd prox., at 2 p.m.

An exhibition of objects of interest connected with the history of Friends will be open from one to three p.m. on Second Day, the 27th prox., in the Library at Devonshire House.

Notes and Queries.

OBITUARIES.—Sir Richard Tange, Knight, died on the 14th of Tenth Month last, aged seventy-two. There is an obituary notice of him, with portrait, in *The Friend* (Lond.) for 26th October. Sir Richard was much interested in the history of Friends, and was always a Friend at heart though never actually in membership with the Society. He made numerous valuable presentations to D., of his own writings and of books from his library.

Frederick J. Gibbins, of Neath, South Wales, corresponded for many years with D. on matters specially relating to Friends in South Wales, on which subject he was an acknowledged authority. His willingly rendered assistance will be greatly missed. He died somewhat suddenly at his residence, Gilfach House, on the 3rd of Second Month, aged seventy-four.

Benjamin Winstone, M.D., of 53, Russell Square, London, and Epping, Essex, was a birthright member, but he lost his membership on his marriage. He, however, retained a warm interest in Friends, and was a not infrequent visitor at Devonshire House. His decease took place on the 1st of Second Month, at the age of eighty seven.

HOOTON AND KAY FAMILIES.—In the old Hooton Bible is the marriage of John Hooton to Sarah Kay, the daughter of Thomas and Sarah Kay, at Wigton, Cumber-

land, in April, 1737. John Hooton was born in New Jersey, but went to England for his wife, Sarah Kay. Now this great grandfather of mine was in sympathy with the Mother Country (England) during the Revolution, and, though a Friend, fought for his King; he was exiled at the conclusion of the war, and his property in New Jersey confiscated. Therefore I feel sure this Kay great grandmother was a woman of character, who influenced her son greatly. I desire to know more of the Kay family and if any members of it survive.

The other Hootons in New Jersey were loyal, and to this day their descendants hold the land near Burlington and Evesham, which was bought from the Indians. — KATE BLACKISTON STILLÉ, 48, Washington Street, Cumberland, Md., U.S.A.

TYBURN, NEAR YORK (iv. 34).—Referring to my notes on the subject of the "Quaker Highwayman," it has been pointed out to me that it is hardly correct to say that there is no such place as "Tyburn, near York." The York Tyburn was a spot on Knavesmire Stray, opposite the gate on to Hob Moor, where a gallows stood from 1379 to 1802. The site of the Tyburn is indicated on the Ordnance Map, and during the four centuries the gallows stood here hundreds of criminals were executed, respecting whom the common entry in the local record runs:—"Executed

at the Tyburn without Micklegate Bar." The Roman Catholics still hold an annual celebration on the site of the old Tyburn, commemorative of those of their faith who have suffered there.—ALBERT G. LINNEY, Ackworth School, Pontefract.

BLIND HOUSE (i. 92; ii. 2).—In the supplementary volume to Wheatley's *Diary of Samuel Pepys* (1899) occurs a note to this term. The Diarist uses the term for a place which is dark and obscure, out of the way, September 26, 1666, Oct. 15, 1661, Nov. 15, 1664.

POOLE FAMILY.—The Pooles of County of Wexford, with whom I am closely connected, trace their descent from Thomas Poole, of *Dartrope*, in Northamptonshire, and Dorothy (*née* White), of *Polsile* in Staffordshire. They came to Ireland in 1649. Could any friend help me as to the locality of *Dartrope* and *Polsile*? They are not marked on any map to which I have had access. These words may represent the names of places then or now very differently spelled.—ALFRED WEBB, Rathgar, Dublin.

The nearest name that I can trace is *Darlscore*, or *Dalscore*, a village about a quarter of a mile east of Eastcote. It is near Bugbrook and Greens-Norton, where Friends have resided.—ARTHUR F. GRAVELY, Wellingborough.

There is no place named *Polsile* in Staffordshire. Probably Pelsall is represented, the old forms of which were *Peolshale* and *Peleshale*, but there has been no family of White settled at Pelsall

since the Conquest; at all events there is no trace of them there, and probably we have seen all the existing deeds relating to lands in Pelsall.—W. H. DUIGNAN, Gorway, Walsall, per Arthur Godlee, of Birmingham.

THE WILL OF JOHN ROUS.—This is the last Will and Testament of me John Rous of Kingston upon Thames in the County of Surrey Merchant made and declared the six and twentieth day of October Anno Dni one thousand Six hundred ninety two And in the fourth yeare of the Reigne of our Sovereigne Lord and Lady William and Mary by the grace of God King and Queene of England Scotland France and Ireland &c

Imprimis I doe hereby ratify and Confirme unto Margaret¹ my now wife for her life All that Annuity Rent charge or payment of four hundred pounds per Annum which was heretofore settled and secured unto and upon her for her life for her joynture and in Lieu and Satisfacōn of her dower by my father Thomas Rouse² decēd and by him charged upon all his estate both reall and personall in the parish of Phillips or else where in the Island of Barbadoes by Indenture Tripartite beareing date the fourteenth day of November in the fourteenth yeare of the Reigne of Charles the second late King of England³ and made or

¹ Eldest daughter of Judge and Margaret Fell. John and Margaret Rous were married at Swarthmoor Hall 29 xi. 1661.

These notes are supplied by Emma C. Abraham.

² A Lieut. Colonel in the army.

³ Dated from the death of Charles I.

mençoned to be made between the said Thomas Rous by the name of Thomas Rouse the elder of the parish of Phillipps in the Island of Barbadoes Esquire of the first parte Margaret Fell of Swarthmore in the County of Lancaster the widow and Relict of Thomas Fell late of Swarthmore aforesaid Esq^r, deceased of the second parte And me the said John Rous by the name of John Rous the elder sonn and heire apparent of the said Thomas Rous and Margaret his wife the elder daughter of the said Thomas Fell and the aforesaid Margaret of the third parte

Item I give and bequeath unto Margaret my wife All that my messuage or tenement wherein I now dwell with all Outhouses edificies buildings gardens Orchards lands and meadow ground thereunto belonging with their appurtenances scituate lying and being in Kingston aforesaid And the reasonable use of all my household goods and furniture that shall be therein at the time of my decease To have and to hold the same to her and her assignes dureing her widdowhood And from and after her next marriage or death which shall first happen I doe give and bequeath the same unto my only sonn Nathaniell Rous and the Heires of his body lawfully to be begotten And for want of such issue to my daughters Bethiah English and Anne Rous and the heires of their bodyes lawfully to bee begotten and to the Heires of the body of the survivour of them And for want of such issue to the right Heires of me the said John Rous for ever

Item I will that my Sonn in Law David English husband of

my eldest daughter Bethiah shall receive have and enjoy out of the rents issues and proffitts of all and singular my plantaçon and Lands in the parish of Phillipps in the Iseland of Barbadoes the summe of five hundred pounds of lawfull money of England on the thirteenth day of October which shall be in the yeare of our Lord One thousand six hundred ninety and four in case my said daughter Bethiah or any child or children of her body lawfully issueing shall be then liveing pursuant to and in full discharge of a note which I have to him already given And for and in full satisfacon and discharge of her marriage porçon but in case my said daughter Bethiah shall happen to dye before the said five hundred pounds shall become payable as aforesaid haveing no child or children of her body lawfully issueing her surviveing Then I will that the said five hundred pounds soe payable to the said David English as aforesaid shall be paid unto my daughter Ann Rous as a further augmentation of her porçon hereinafter mençoned

Item I will that my youngest daughter Anne Rous⁴ shall have and enjoy out of my plantaçon and Estate in the parish of Phillipps or else where in the said Island of Barbadoes the summe of one thousand pounds of lawfull money of England to be paid to her in manner following (that is to say) five hundred pounds thereof on the day of her marriage and the other five hundred pounds within two yeares then next en-

⁴ She married, as second wife, Benjamin Dykes, or Dix, and died s. p.

sueing but if my said daughter shall marry without or against her mothers consent she being then alive then and in such case I give to my said daughter Anne the summe of five hundred pounds only And the said summe of one thousand pounds aforemençoned shall goe to my sonn Nathaniell my Executor hereafter named

Item I give and bequeath unto my said daughter Anne one Annuity or yearly rent charge of fifty pounds of lawfull money of England to be issueing and goeing yearly out of all my Estate both reall and personall lyeing and being in the said parish of Phillipps or else where in the said Island of Barbadoes to have hold and yearly receive and take the said Annuity or yearely rent charge of fifty pounds to the said Anne Rous and her assignes dureing so long time only as she shall be sole and unmarried for and towards her maintenance to be paid or payable yearly at the Feast of the Annunçiaçon of the blessed Virgin Mary and St Michaell the Arch Angell by even and equall porçons the first payment thereof to begin and to be made at such of the aforesaid Feasts dayes as shall next happen after my decease And if it shall happen either of the said summes of five hundred pounds and one thousand pounds or the said yearly rent of fifty pounds or any parte thereof to be behind or unpaid in parte or in all by the space of Sixty dayes next after any of the said dayes of payment or times limitted for payment thereof and Feast dayes whereon the same respectively ought to be paid as aforesaid and that then and from thenceforth it shall and may be

lawfull to and for the said David English his Executors and Admōrs and the said Ann Rous and her assignes respectively unto whome such summe and summes of money or rent shall be due and in arreare into all my Estate both reall and personall in the parish of Phillipps or else where in the Island of Barbadoes and into every part and parcell thereof to enter and distraine and the distresse and distresses then and there found and taken to carry away impound and keep untill the said summes of money and rent soe unpaid and all arreares thereof shall be truely satisfyed and paid according to the true intent and meaneing of this my Will

And my further will and mind is that if the distresse or distresses soe taken be not redeemed within the space of forty dayes then next ensueing by payment of the said summe and summes of money and rent then due unto my said daughter Anne that then and in such case it shall and may be lawfull unto and for my said Sonne in Law David English his Executors and Assignes and my said daughter Anne and her assignes respectively from time to time to make sale and dispose of all such goods chattells or cattle soe distrained and kept to any person or persons whatsoever and the money thereby ariseing after such summe and summes of money rent and arreares thereof shall be first defaulted paid and deducted to my said sonn in Law and daughter or either of them who shall make such distresse then the overplus thereof (if any be) over and above the charges of takeing and keeping the said distresses to be and

returne to the Owners of such goods chattells or cattle or other things soe distrained as afore said

Provided alwayes and my will is that if my said Son in Law David English and my said daughter Anne shall receive their respective Legacies that upon their severall and respective receipt thereof they shall respectively give bond to my Executor hereafter named for their severall and respective repayment of two hundred and fifty pounds apeice in case any utter losse shall happen to my said plantacon in Barbadoes within five yeares after their respective receipt of their respective Legacy and Legacies

To be concluded.

PIM FAMILY. — John Pim, Bonaven, Antrim Road, Belfast, has a full pedigree of the Pim family.

KING'S BRIEFS (iii. 106).—Mr. Joel Cadbury, in his interesting note on Briefs issued by authority, makes no mention of an important fact which is I think worth record in THE JOURNAL. Briefs were addressed, after the Restoration, not only to "the people called Quakers" as well as to Church congregations and dissenting meetings, but the distressed Friends had their own needs from time to time brought before those to whom Briefs were addressed, and I doubt not met with sympathetic response. In proof of this I may mention that in 1733-4 a Brief was read in the Churches on behalf of "Vincent Weyman, a Quaker, who suffered a loss estimated at £1,215 by a Fire at Cottenham, Cambs." An inhabitant of this parish (Rampton), named Williams,

who had the misfortune to suffer a similar loss by fire in 1670, and was relieved by a Brief, was, I believe, also a Quaker.⁵

On the other hand, it should be said that losses other than those directly personal were hardly regarded in a like spirit. The proceedings of the Monthly Meeting of the Exeter Society of Friends (1729) witness to the fact that "two briefs for building or rebuilding two steeple-houses being offer'd to this Meeting, they are returned with 'nothing collected' writ upon them; but a *nil* return was by no means uncommon, even in ordinary cases."—C. H. EVELYN WHITE, Rampton Rectory, Cambridge.

CHURCH SCOT.—In the Kent Q.M. MSS. in D. (i. 6), we read: "Henry Wicken, of Sutton Uallance, cast into Maidstone Gaol, by A Bishops Writt, for denying to pay Church scott, w^{ch} neuer was his right to pay, as not beeing in dealeings; howeuer hee was Attached, & Carryed prissoner to Maidstone, whilst his brother James was prisn in Canterbury Goal for y^e same Cause; & in Maidstone Gaol was y^e said Henry kept, till y^e 13th 11th mo, 1664, when hee there Laid down his Life in bonds." What is Church Scot?

⁵ Mr. Williams was followed in his occupation by a Quaker family named Rule, that resided in Rampton some years, and was noted for recusancy, being repeatedly fined. I should be much obliged if some friend would give me any information in regard either to the Williams or Rule family. Rampton, it may be said, adjoins Cottenham, and is within a short distance of Earith, Haddenham, &c.

Episodes in the Life of May Drummond.

This lady, celebrated by Pope¹ and others, was, according to Robert Chambers, "in many respects perhaps the most remarkable woman Scotland ever produced," with the exception of the Duchess of Lauderdale.²

The following brief notice of her is given by George Crosfield in his *Memoirs of Samuel Fothergill*, 1843, p. 106 :

"May Drummond was of a considerable family in North Britain. She was convinced of Friends' principles at Edinburgh, by the ministry of Thomas Story, about 1731, at the time that her brother, George Drummond, was the provost of that city. He was one of the principal founders of the Royal Infirmary, and his sister was active in procuring funds from Friends in England in aid of the Institution. The various sums contributed by several Quarterly Meetings remain recorded on a board in one of the apartments.³ M. Drummond had much to endure from her relations and friends, who, being what were considered of genteel rank, were much grieved at her uniting herself to the despised people called Quakers, and were all against her, except a younger brother.⁴ She nevertheless continued firm in her attachment to the principles she had embraced, and, maintaining her ground, was in a few years called into the ministry. In this she was much engaged for many years. She was a fluent speaker and very popular, particularly amongst those of other societies, who were much drawn to the meetings she attended, her character and the circumstances of her conviction

¹ She is said to have been alluded to by the poet in the lines in *Epilogue to the Satires* :

"A Simple Quaker or a Quaker's wife

Outdo Llandaff in doctrine, yea in life."

A note explains that this refers to "a Mrs. Drummond, a preacher."

² *Traditions of Edinburgh*, vol. ii. p. 50.

³ The board was placed in the entrance hall of the old Infirmary. It was headed, "Fraternity of Quakers, 1739." London Quarterly Meeting contributed £151 9s., Edinburgh, £15 15s., Dublin £59 14s. 8d., York £66 10s., Durham £20, Cumberland £20, Chester £12 2s., Devonshire £15 15s Northumberland £11 2s., In all £372 7s. 8d.

⁴ Probably John Drummond, whose name occurs from 1734 to 1736 in Edinburgh Meeting records.

often exciting curiosity. One well qualified to judge says of her ministry, in 1739, 'She had some masculine, nervous expressions ; her periods are mostly regular and just ; did she not affect it, one might say she was eloquent.' She died at Edinburgh about the year 1772 ; but, during the latter years of her life, was not held in the same estimation that she had formerly been." Thus far George Crosfield.

The earliest notice of her in the Edinburgh Meeting records is in the minutes of the Quarterly Meeting for Twelfth Month, 1733, as follows :—

"The paper wrote by M. Drummond being read in the Meeting, friends Agree that it be sent to the 2nd days morning meeting at London for there Examination and approbation to be printed, as also some have agreed that her Letter to John Shaw, And the Last Paragraph of the Postscript only be sent with it, and that they soften & rectify Any expressions either in the paper or Letter ; and Charles Ormston, jr, is appointed to remit said papers to friends att London, And to send his Letter to friends att Edinburgh to read & consider before its sent."

In Third Month, 1734, the Morning Meeting, after careful examination, approved the paper, except that portion relating to John Shaw, and left it to Friends in Scotland to "doe therewith as they shall think fitt." Query, was it ever printed ?

May Drummond again presented her letter to John Shaw for the approbation of the Morning Meeting in 1735, under the title of "A Letter to a Preacher, dated Edinburgh the 25th 7 mo, 1733," and also two other papers, *viz.*, "An Epistle to y^e People of Scotland, dated 28th 11 mo, 1732/3," and "An Epistle to such as seriously profess Christianity, dated Bush hill, 2^d 6 mo., 1735," but the Minutes of the Meeting do not give the result of the application, except as regards the Bush Hill letter, which the author withdrew.

The letter to John Shaw, of South Leith, is still extant in MS. The following is the opening sentence :—

"Some days ago I uery little tho^t of writing to thee ; but now I feel myself engaged to warn thee against preaching a flat contradiction to the express words of our Lord Jesus Christ, who says (Luke, 17th ch., 21 ver.), 'The

Kingdom of God is within you ' ; and confidently, from the Pulpit, the 23rd of this month, denied the Light within, & blamed those who adhere to it."

A " P.S." to the letter runs :—

" Since from this pure Spirit alone proceeds salvation, is it not to be regretted that so many men are kept in pay to detract from its Power & Glory & persuade mankind not to adhere to it ? The reason is plain ; where this takes place, the Trade of preaching can be no more ; but in obedience to the same Spirit, those who have received freely, give freely."⁵

In the following year she was travelling in the ministry in various parts of Scotland, and early in 1735 she was holding many great meetings in the west and south of England, in company with Thomas Story and others.⁶ Thomas Story mentions the great crowds which assembled to see and hear her, " not always to her satisfaction ; but," he adds, " the Children of this World will still gaze at the Servants of God, but neither believe nor practise what they preach, though in the Demonstration of the Spirit and Wisdom of Truth."

Thomas Chalkley, also, alludes to May Drummond at this period⁷:—" While I was in and about London [in the year 1735], I was at eighteen meetings in that great City, at two of which I was with May Drummond, a virtuous young woman, who hath a good Gift in the Ministry, and had a gracious Opportunity of declaring her Convincement to our noble Queen Caroline (our great King George's royal Consort). The kind Treatment, and good Reception, she had with the Queen, spread so in City and Country, that many Thousands flocked to hear her, and more of the Gentry and Nobility than ever was known before to our Meetings. I had some private Conversation with her, which put me in mind of the Apostle's Exhortation, where he adviseth the primitive Christians that their Words be few and savoury, and that they should be seasoned with Grace, for this great Reason, that they might administer Grace to the

⁵ From a smoothed copy in D. (Robson MSS.)

⁶ Story's *Journal*, pp. 714, 719, 720 ; Summers's *Memories of Jordans and the Chalfonts*, 1895, p. 243.

⁷ *Journal*, 1751, p. 279.

Hearers ; and truly I thought there was the Influence of Grace in her Conduct and Conversation, whom I pray God to preserve in Christ to the End." Thomas Story alludes to " her ready Wit, enlightened by the Truth," and to the understanding and fortitude with which she was furnished, so that neither " the Subtelties, Contrivances nor Frowns " of her relations were able to hurt her.

The interview with Queen Caroline is thus described in a letter from M. D. to William Miller :—⁸

" I have been with the Queen at her desire ; I got as kind a reception & in as affable a manner as thy Wife could have given me. I was in her dressing Room one hour, one quarter, & two Minutes, nobody being present but the Dutchess of Dorset, the two eldest Princesses, her Dresser, and Pitt, Thomas Jackson & his wife, other two Ladies & myself. The Door was shut. We had a very solemn time, and in no place I was ever in had I more freedom to declare the Eternal Truth. The Queen was tendered to a great degree, & expressed her satisfaction to us & afterwards to others."

An address given by May Drummond in the Meeting House at Salisbury in 1737 gave rise to some correspondence in the *Salisbury Journal*, reprinted later.

A newspaper correspondent, quoted in *Quakeriana*,⁹ writes :—

" Bristol, October 4. The Honourable Mrs. Drummond's several Discourses in the Quakers' Meeting has been so much talk'd of, that great numbers of different Persuasions continue their Curiosity to hear her. The Throngs of People have been so great that several Supporters have been added to the Gallery, to prevent any Accident by its falling. On Monday there was a particular Meeting for the young Ladies only, when she exhorted them in such an affectionate and moving Manner, as drew Tears from the general Part of her tender Communicants ; and herself was so struck with the Effect her Exhortation had over them, that she wept during most of the Time it held."

⁸ From a smoothed copy in D. (Robson MSS.) William Miller was the son of " the Patriarch," and father of the William Miller alluded to later.

⁹ Vol..i. (1894), p. 106.

The following letter¹⁰ was addressed to Joshua Toft, Hareyate, nr. Leek. Toft Chorley, grandson of Joshua Toft, has written on the letter, "About the year 1769, I saw M. Drummond at Sheffield Meeting. She then appeared to be 70 years of age, with strong masculine features and aspect resembling many of the natives of Scotland. Her ministry was not then fully approved of by Friends. T.C." The same writer adds, "It does not appear what notice was taken of this letter, but Jos^a Toft was engaged in religious service elsewhere ab^t the time above ment^d."

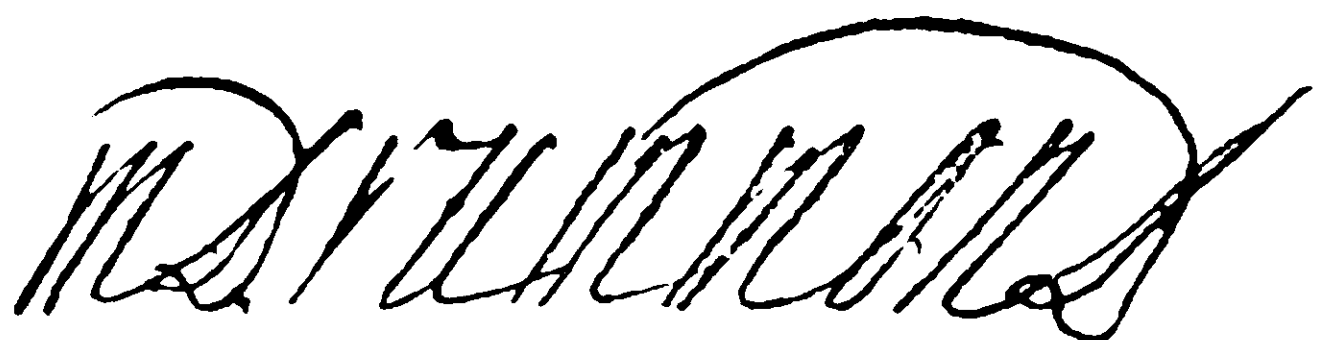
"from London, the 1 of the 2 Month, 1740.

"Estemed freend.

"I have often thoght of wreeting to thee since I had apersonal acquaintance with thee, but it has so hapned that this is the first tim I have atemped to begin aletter to thee. My Conseren to Vesit the County of Kent has been of along Continouance; that County is not much visited by such as can by there Description of the holy one make the Vision plane. Fewe Profesing oure uay Live in it, and those who do are not well aquented with the Life hid with god in Christ Jesus. For that reson I wish for Instremental helpe on that Journay, and non woud better shout me then thy self, if owre great master Consern thee to go, and Open thy uay in the Cource of his providence. Pray Let me have thy thoghts of it as soon after this Letter reches thy hands as thou can. I could wish Isaac Moss would be thy Companion if thou Determin to go, and that we begun Owre Journay from London about 2 weeks hence, that Owre Visit might be Compleated befor the yearly meeting in this Place. When I have thy ansure, pleas to Derect it to the house of Alexander forbes, Marchant, London.

"My Love is to all your famely and freends and I am, with sincer Esteme and Propor respect,

"Thy freend,



¹⁰ From the original in D. (Crosfield MSS.)

The following interesting estimate of her character, when at the height of her popularity, is given in a letter from William Cookworthy, of Plymouth, to Richard Hingston, of Penryn:—¹¹

“ Plymouth, Augt. 1, 1744.

“ Dear Richard.

“I delayed my answer to thine of the 23rd ultimo, till I had seen & heard May Drummond, that I might give thee my full thoughts of her, which I am now prepared for ; having heard her several times at Kingsbridge & Plymouth, & having, besides, made occasions to be pretty much in her company, which may enable me to judge of her in her private capacity as a woman, as well as in her public one of a Preacher. She appears then, to me, as one of a surprising genius ; her apprehension being quick, lively, penetrating, & distinct to great nicety. Not the smallest relations escape her ; nor is she less exact in determining their weight & proportion ;—a great connoisseur of the human heart in all its emotions, passions, and foibles:—her own, open, generous, tender, and humane ; and as it apparently accompanies her understanding, it makes her conversation an exact harmony of the powers of thought & sentiment in the utmost propriety of subordination. I had forgotten her person, which seems contrived to enforce and embellish Truth ; her face & gesture conveying to the mind, by the eye, all those fine turns of thought which are too delicate for the expression of language.

“ This, to me, appears to be her true character in private life. To this account add her principles, & thou wilt have near a complete idea of her as a preacher. By mistake, I said principles ; for, by her own account, she owns but this one :—That God is the fountain of all light, knowledge, information, & influence ; and that in proportion as this principle is believed in, attended, & adhered to, in the various economy of human thoughts & actions, mankind become happy. This principle she describes as our Friends have constantly done ; but

¹¹ By the kind favour of Theodore Compton. Extracts from the letter are printed in his memoir of William Cookworthy, 1895, pp. 13, 14. Kingsbridge M.M. allowed William Cookworthy 11s. for “ a *double horse* to carry M. Drummond to Looe.”

carries her observation on it further than usual, by tracing it down to the minutiae of conduct, in every instance of action in which we are interested ; which she asserts to be in all, none being to be held indifferent ; being of opinion with Dr. Young

That noughts' a trifle ;
Drops make the ocean ; moments make the year,
And trifles, life.

“ Having said so much in her favour, I will tell thee with much openness, what I seem to see amiss in her. In her private character, *nothing*. As a preacher, her style is rather too learned, and some of her epithets rather swell too much. There is something, too, in the management & tone of her voice, when she exerts it, a little theatrical. She resembles Milton in being too free with technical words. But I really believe all this to be owing to her education, & not to any affectation or want of simplicity. She has a perfect acquaintance with the world, being what is called thorough well-bred.”

WILLIAM F. MILLER.

To be concluded.

Accident to Ann Parsons, 1668.

Uppon Consideration Had of y^e case of Ann Parsons, who lately in a Journey about her outward occassions fell from her Horse & broke her Arm, & otherwise much bruised her self—

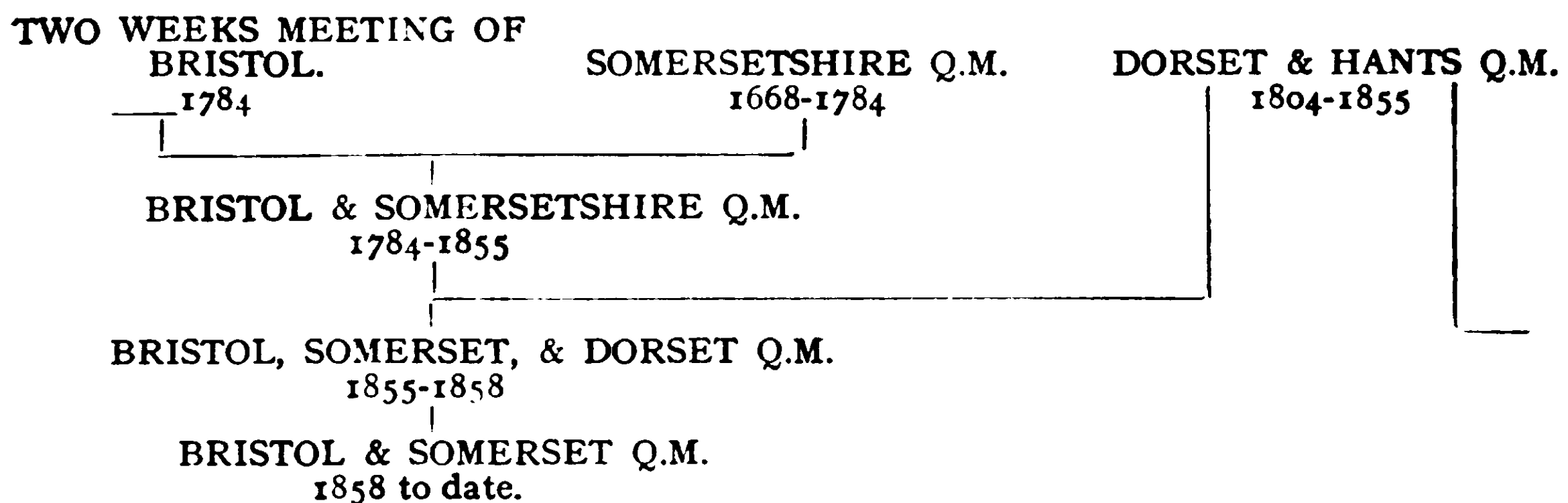
It is ordered by this Meeting that Forty shillings be forthwith advanced & given Her towards her present relieffe, & for payment of y^e Bonesetter ; & y^t John Shaw be desired to give Her y^e same accordingly : who haueing instantly at y^e request of this Meeting disbursed y^e same, Wee do hereby recommend it to y^e quarterly Mens Meeting now approaching to take care y^t y^e said John Shaw be reimbursed y^e said 40s (so by him advanced as aforesaid) with all convenient Speed.

Horsham M.M. (Sussex), 14th of Eighth Month, 1668.

Meeting Records.

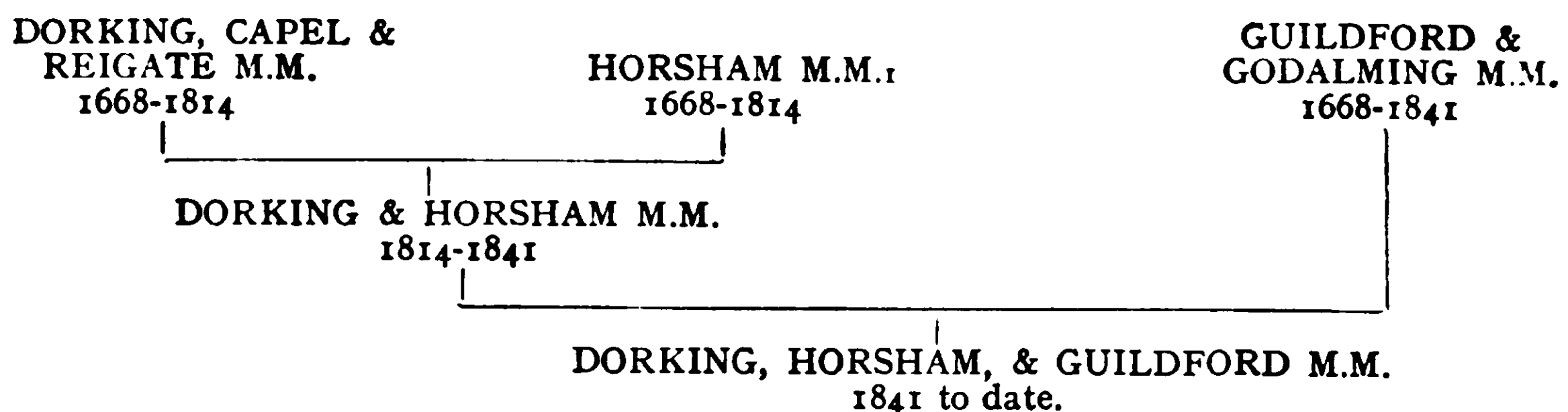
AT DEVONSHIRE HOUSE, LONDON.

Somersetshire Quarterly Meeting,	1668-1784.	4 vols.
Bristol and Somersetshire Q.M.,	1784-1855.	2 vols.
Bristol, Somerset, and Dorset Q.M.,	1855-1858.	1 vol.



AT FRIENDS' MEETING HOUSE, DORKING, SURREY.

Dorking, Capel, and Reigate M.M.,	1668-1814.	11 vols.
Dorking and Horsham M.M.,	1814-1841.	4 vols.
Dorking, Horsham, and Guildford M.M.,	1841 to date.	
Horsham Monthly Meeting,	1668-1814.	13 vols.
Guildford and Godalming M.M.,	1668-1841.	9 vols.



¹ Including Horsham, Ifield, Worminghurst, Shipley, Cowfold, East Grinstead, and Forest.

The two volumes of Minutes which cover the period 1668-1703 are deposited in D. They are of great interest.

The Quaker Allusions in "The Diary of Samuel Pepys."

We think that our readers will be interested in the following extracts. They include references to persons not Friends, who are mentioned in Friends' literature, and indicate many points of contact between early Quakerism and the times in which it flourished. The edition of *The Diary* from which the extracts have been taken is the one edited by Henry B. Wheatley, F.S.A., and published by George Bell & Sons, London, in ten volumes, 1893-99. We have drawn freely from the Editor's valuable notes and wish here to express our great indebtedness to him for them.

QUAKERS.

Aug. 2, 1661.—"I rode to Ware this night, in the way having much discourse with a fellmonger, a Quaker, who told me what a wicked man he had been all his life-time till within two years."

It would be interesting to discover the name of Pepys's companion. A fellmonger is stated by the Editor to be one who "dressed skins of sheep and lamb. Hides are tanned by the tanner and dressed by the currier, who never tans and cures the sheepskin" (*Pepysiana*, p. 79). Both fellmonger and tanner occur in the list of trades in *F.P.T.*

Aug. 6, 1661.—"Got to Baldwick [Baldock]. I find that both here, and everywhere else that I come, the Quakers do still continue, and rather grow than lessen."

Aug. 16, 1662.—"At noon to the Change, and there hear of some Quakers that are seized on, that would have blown up the prison in Southwark where they are put."

Oct. 26 (Lord's day), 1662.—"All this day soldiers going up and down the town, there being an alarm and many Quakers and others clapped up; but I believe without any reason."

Aug. 10, 1663.—"Yesterday, I am told, that Sir. J. Lenthall, in Southwarke, did apprehend about one hundred Quakers, and other such people, and hath sent some of them to the gaole at Kingston."

An order for G. Fox's release from Lancaster jail was directed to "Sir John Lenthall, Knight, Marshall of the King's Bench," by Judge Mallet in 1660. Lenthall died in 1668.

Dec. 31, 1663.—"Sat an hour or two at the Coffee [house], hearing some simple discourse about Quakers being charmed by a string about their wrists."

Similar idle tales respecting Friends have come down to us from various sources. See *F.P.T.*, p. 110; G. Fox's *Journal*, i. 107, 117, 147, 156, 206, 214, 250.

May 9, 1663.—"Up betimes and to my office, whither sooner than ordinary comes Mr. Hater desiring to speak a word to me alone, which I was from the disorder of his countenance amused at, and so the poor man began telling me that by some Providence being the last Lord's day at a meeting of some Friends upon doing of their duties, they were surprised, and he carried to the Counter, but afterwards released."

In other places in *The Diary*, Friends are styled Quakers, and I think it doubtful if Pepys intended to imply that this was a meeting of Quakers, although from the sequel some "conventicle" is clearly understood.¹

Jan. 11, 1663/4.—"This morning I stood by the King arguing with a pretty Quaker woman that delivered to him a desire of hers in writing. The King showed her Sir J. Minnes, as a man the fittest for her quaking religion, saying that his beard was the stiffest thing about him, and again merrily said, looking upon the length of her paper, that if all she desired was of that length she might lose her desires; she modestly saying nothing till he began seriously to discourse with her, arguing the truth of his spirit against hers; she replying still with these words, 'O King!' and thou'd him all along."

We have here an insight into the trial it must have been to Margaret Fox and other women Friends to have personal dealings with the licentious Court of Charles II.

Aug. 31, 1665.—"In the City died this week 7,496, and of them 6,102 of the plague. But it is feared that the

¹ Mr. Wheatley, who has seen this article in proof, writes, "I always thought Pepys's reference to 'Friends' must be understood for 'Quakers.' Pepys would often have heard the name and he might easily fall into the use of the word in one place. I have tried to find corroboration for this, but I confess I have been unsuccessful."



SIR HENRY VANE, KNT.

Reproduced from an engraving published by S. Woodburn,
London, 1811. See p. 65.

true number of the dead this week is near 10,000 ; partly from the poor that cannot be taken notice of, through the greatness of the number, and partly from the Quakers and others that will not have any bell ring for them.”

Friends’ books contain many allusions to the events of the plague and fire. See G.F.’s *Journal* ; Whitehead’s *Christian Progress*, pp. 291-316 ; Bury’s *Messages and Warnings* ; the writings of George Fox, the younger ; and other authorities mentioned in *Quakeriana*, i. 124, 136.

July 29, 1667.—“ One thing extraordinary was, a man, a Quaker, came naked through the Hall [Westminster], only very civilly tied about the privities to avoid scandal, and with a chafing-dish of fire and brimstone burning upon his head, did pass through the Hall, crying, ‘ Repent ! Repent ! ’ ”

This was Solomon Eccles, some times called Solomon Eagles, see *F.P.T.* p. 240n.

Dec. 21, 1667.—“ At noon home to dinner with my Clerks and Creed, who among other things all alone, after dinner, talking of the times, he tells me that the Nonconformists are mighty high, and their meetings frequented and connived at ; and they do expect to have their day now soon ; for my Lord of Buckingham is a declared friend to them, and even to the Quakers, who had very good words the other day from the King himself.”

April 4, 1668.—“ Then to talk of other things ; about the Quakers not swearing, and how they do swear in the business of a late election of a Knight of the Shire of Hartfordshire in behalf of one they have a mind to have ; and how my Lord of Pembroke says he hath heard him (the Quaker) at the tennis-court swear to himself when he loses.”

SIR HARRY VANE.

Jan. 9, 1659/60.—“ To Westminster Hall, where I heard how Sir H. Vane was this day voted out of the House, and to sit no more there ; and that he would retire himself to his house at Raby.”

Numerous particulars of events in the stormy life of this ardent republican are to be found in the pages of Pepys.

He was born in 1612. He married a daughter of Sir Christopher Wray, Bart., of Ashby, Lincs. He allied

himself to the Seekers. Pepys gives a full account of his death by beheading on Tower Hill in 1662.

George Fox tells us that Friends were frequently brought before him when he was chairman of the Committee of Safety. In the MS. *Journal of George Fox*, there is a long account of Fox's visit to Vane at Raby Castle, Co. Durham. As this does not appear in the printed *Journal*, we give it here *in extenso*.²

And when J was in Bishopricke, Antho: Pearson came to mee & had a great desire y^t J shoulde goe with him to see Henery Vane; but J had litle vpon mee to goe att y^t time, & hee commended him to mee & s^d Henery Vane had much enquired after mee:

And J went to Henery Drapers, & there Henery Vanes chaplaine came to mee & began to declare to mee of y^e righteousnesse of man, & selfe righteousnesse, & y^e righteousnesse of y^e law; soe J made aunsur to him, & saide y^t J was in y^e righteousnesse of Xt before selfe righteousnesse & y^e righteousnesse of man was, & Xt his righteousnesse ends y^e righteousnesse of y^e law. "Oh!" says his chaplaine, "take heede of blasphemy & presumption." & J saide vnto him, "Is not Xt y^e ende of y^e law for righteousness sake, & was not hee before selfe righteousnesse & mans righteousnesse, or y^e righteousnesse of y^e law either, & will bee when theres is gorn [?] whoe fulfils y^e righteousnesse of y^e law; & thou y^t calls this blasphemy and presumption knows not what thou sayst."

So hee askt mee whether J woulde come downe to Raby Castle, & J tolde him J shoulde say litle to y^t; but y^e next day J went downe, & they had mee vppe Jnto y^e chamber to s^r Henery Vanes wiffe, and after a while hee came vppe, & one of new Englands magistrates, & saide hee: "Is this George ffox? J thought hee had beene an elder man." And so J was moved of y^e L^d to speake to him of y^e true light w^{ch} Xt doth enlighten eury man y^t cometh Jnto y^e worlde withall, & hee saith, beleieve in y^e light y^t y^{ee} may become children of y^e light. And how y^t Xt had promised to his disciples to sende y^m y^e holy ghousht, y^e spiritt of truth, w^{ch} shoulde leade y^m jnto all truth, w^{ch} wee witnessed, & how y^t y^e grace of G^d w^{ch} brought saluation had appeared vnto all men, & was y^e saintes teacher in y^e Apostles days, & soe it was nowe.

Then says hee, "None of all this doth reach to my experiens." "Nea," saide J, "then how camst thou in, if thou didst not by beleieving in y^e light as Xt commandes; & how comes thou jnto truth if thou hast not been led by y^e spirit of truth w^{ch} led y^e disciples into all truth, w^{ch} Xt promised to sende y^m; & how camst thou to saluation, if it bee not by y^e grace of G^d w^{ch} bringes it w^{ch} taught y^e saintes? And therefore what is thy experience off and in?" And soe hee begann to tel mee how y^e worde became flesh and dwelt amongst y^m. "Yes," saide J, "y^t its true amongst y^e disciples but hee was reuealed by y^e light & spiritt: soe thou art

² D. Spence MSS. i. 202. The account is followed by a series of twenty queries, endorsed, "g: ff^s Queryes to S^r Henery Vane, 1657."

climbed vppe another way than by y^e dorre. And thou hast known some thinge formerly, but now there is a mountaine of earth & imaginations vppe in thee ; & from y^t rises a smoake w^{ch} has darkned thy brain, & thou art not y^e man as thou wert formerly.”

And J declared vnto him y^e promise of G^d was vnto y^e seede, & that they might know within y^m ; & y^e worde becam flesh, but not corrupt flesh, for Xt took not vpon him y^e nature of Angells but y^e seede of Abraham, so hee might know y^t seede in himselfe y^t Xt takes vpon him, for who are of faith are of Abraham, & comes to bee flesh of Xts flesh & bone of his bone.

And then hee saide y^t J saide y^e seede was G^d, & because hee saide it, y^e new englands man affirmed it alsoe ; but J saide J did not say soe, but J saide hee took not vpon him y^e nature of Angells but y^e seede. And then hee remembred my words & confessed his mistake, but hee grew Jnto a great frett & a passion, y^t there was noe roome for truth in his hearte. But J was moued of y^e Ld to sett y^e seede Xt Jesus over his heade : & howe y^t y^e seede w^{ch} y^e promise was to : not [?] many but one, w^{ch} all must feele it in there owne particulers.

And so J went away ; & hee saide to some freinds afterwards y^t if Anthony Pearson & some others had not beene with mee, hee shoulde hauv put mee out of his house as a mad man ; & soe freinds y^t was with mee stranged to see his darknesse & impatiens, butt y^e Lds powr came ouvr all.

And J did see hee was vaine & high & proude & conceited, & y^t y^e L^d wulde blast him, & was agst him, & hee greived y^e Righteous life ; & very high hee was till y^e Kinge came in, & afterwards hee was beheaded ; but hee coulde haredly bear frends without they woulde putt of there hatts to him.

James Nayler, writing to Margaret Fell of his meetings in London, says of Vane, “ He is very loving with Friends, but drunk with imagination.”³

Sir John Wray and Sir Richard Wray, “ two knights, with their wives,” attended some meetings held by G. F. in Lincolnshire in 1654 and 1656. Sir Richard “ afterwards ran out,” but “ his brother and his brother’s wife abode in the truth and died therein.”⁴ These were presumably of the same family as the wife of Sir Harry Vane.

OLIVER CROMWELL.

Dec. 4, 1660.—“ This day the Parliament voted that the bodies of Oliver, Ireton, Bradshaw, &c., should

³ See *Fells of Swarthmoor Hall*, pp. 121, 153, 154.

⁴ There is an original letter in D. (Swarthmore MSS. iv. 236), endorsed by G. Fox, “ From Justiss Wray, a knight, 1654.” It does not contain any biographical references.

be taken up out of their graves in the Abbey, and drawn to the gallows, and there hanged and buried under it."

In the following month, the Protector's body was removed to Tyburn and buried under the gallows. There were many spectators.

George Fox writes,⁵ "And though O : C : at Dunbar fight had promised to y^e L^d y^t if hee gaue him y^e Victory ouer his Enmys, hee woulde take away Tyths, &c., or else lett him bee rowled Jnto his grave with infamy . . . hee confirmed y^e former Lawes. . . . But when y^e Kinge came in, they tooke him vppe and hanged him, and buryed him under Tyburn with Infamy. And when I saw him hanginge there, I saw his worde Justly came vpon him." This scene supplied the subject for an etching by Robert Spence.

VISCOUNT FAUCONBERG.

June 12, 1663.—"To the Royall Theatre. Here I saw my Lord Falconbridge."

Thomas Bellasyse, Viscount Fauconberg, married Mary, daughter of the Protector; he was created Earl of Fauconberg in 1689, and died in 1700.

He was among George Fox's visitors in Scarborough Castle in 1665.

FIFTH MONARCHY MEN.

Jan. 7, 1660/61.—"This morning, news was brought me to my bedside, that there had been a great stir in the City this night by the Fanatiques, who had been up and killed six or seven men, but all are fled. My Lord Mayor and the whole City had been in arms, above 40,000."

The insurrection was headed by a cooper, Thomas Venner; its object was to bring in a new order of things, or, in other words, the Millennium. It was immediately suppressed, and several of the leaders were hanged.

The rising of the Fifth Monarchists is referred to in George Fox's *Journal*. Pepys appears to have slept through the exciting Sunday night of the outburst, but George Fox tells us that as soon as he heard the cry,

⁵ MS. *Journal* (Spence MSS. i. 236).

“Arm! arm!” he got up out of bed, and appeared early at Whitehall in order to clear himself and his friends from complicity with the revolutionists. Nevertheless the Government made a handle of the insurrection whereby to open the door to further persecution of the Quakers.

SIR EDWARD NICHOLAS.

“Secretary Nicholas” is mentioned several times in *The Diary*. He was Secretary of State to Charles I. and Charles II., but dismissed from his office in 1663. He died in 1669, aged seventy-seven.

He signed an order for George Fox’s release from Lancaster Jail in 1660.

To be continued.

Folkestone Quakers, 1758.

Extract from Rev. William Langhorne’s Report of the parish to Archbishop Secker. See MS., Lambeth Palace Library :—

“There are twenty-four families of Quakers in the parish; but their number is lessened of late years, chiefly by means of Intermarriages with those of the Established Church. They are not so industrious to make Proselytes as others are. They meet on Sundays and Thursdays in a licensed Meeting House. By means of an affable behaviour and gentle treatment, I live upon good terms with all the Sectaries in my parish.

“The Tythes, both great and small, belong to your Grace, and the little the Quakers pay is levied by Distress by the Lessee’s Tenant; but there is no lawsuit about or loss of any part of them.”

A useful compendium of events relating to Friends in the city of Worcester, Eng., is to be found in *Worcester Sects*, London, 1861, pp. 191-296.

Presentations of Quakers in Episcopal Visitations, 1662-1679.

Continued from page 30.

A complete set of Extracts from the Visitation Books in Lichfield Diocesan Registry, 1662-1679.

N.B.—(1) These concern the four counties of Derby, Staffs, Salop, and Warwick; (2) There is a “gap” between the years 1668 and 1679.

I. IN DERBYSHIRE.

One thing is very noticeable in this county. As far as these Presentations give evidence as to the distribution of Quakerism in this period, it seems to have been confined to the east side of the Derwent. Working from the north-east to south-east, we find Eyam the northernmost point, and Stanley, near to Derby, the southernmost; the most crowded area being that corner of the county bordered on the north by Yorkshire, on the east by Nottinghamshire, and on the west by the River Derwent. The places and presentations are as follows:—

EYAM. 1665. Rich. Furnis et Margaretã eius ux, Johẽm Willson et Mariã ej. ux, Thomã Bilston, Thomã Allen, Quakers. Willmũ Smith et Francãm ejus ux. For Quakers; Excom.

LANDGINCH.¹ 1665. Jacobũ Mandevill, Eliza: Penson, Quakers; Excom.

DRONFIELD. 1665. Johẽm Evans, Simonẽ Evans, Anthoniũ Catlow, Robtũ Worthington, Thomã Taylor, Quakers; Excom.

Anthoniũ Wright, a Quaker; and for not paying his assessment; Excom.

ECKINGTON. 1665. Johẽm Holmes et eius ux, Henricũ Cade et ejus ux, Margaretã ux Godfridi Crookes, Lydia ux. Josephi Lockwood, Quakers; & not coming to Church; Excom.

¹ This place I have not been able to allocate.

CLOWNE. 1665. Godfridū Watkinson, a Quaker ; Excom.

Elinorā ux Willielmi Shipman, et Eliz : eorum filiam, Quakers ; Excom.

Thomam Norton et Aliciā ejus ux, Quakers ; Excom-ambo.

Elizabethā ux. Rich. Tompkyn, Quakers.

BRAMPTON. 1665. Abrahamū Sondey et ejus ux, Robtū Haslam, Annā Marsh, Godfridū Foliambe, Eliz: Foliambe ejus filiā, Annā Milnes, Quakers ; Excom.

CHESTERFIELD. 1665. Herculem Harvey, for keeping his child unbaptised, for not coming to Church, a Quaker ; Excom.

Guliel. Stores, a Quaker ; Excom.

Thomas Brocksope de Normanton, a Quaker ; Excom.

George Brough de Walton, a Quaker, & not paying his Lewnes ; Excom.

William Brough de Walton, Godfrey Brough de Walton, Henry Harvey de Walton, Quakers, not paying their Church Lewnes ; Excom.

BOLSOVER. 1665. Mariā Jackson, Eliz : Stanfall, Quakers ; Excom.

NORTH WINGFIELD. 1663. Oct. 8. Radulphū Hartley, a Quaker. For not paying his levy due for the repaire of Northwingfield Church.

ASHOVER. 1665. Agnes wife of John Hollingworth, a Quaker ; Excom.

Mary wife of Fr. Bunting, a Quaker ; Excom.

John Mayer sen^r & Mary his wife, Quakers ; Excom.

MARTON [*i.q.* MORTON]. 1665. Johēm Willson, for being a Quaker ; Excom.

Johēm Pilsworth et Aliciā ejus ux, for being Quakers ; Excom.

STANLEY. 1665. Eliz : Minnot, a Quaker ; Excom.

Petrū Wadson, Mariā ux Robti Browne, Quakers ; Excom.

G. LYON TURNER.

To be continued.

William Hitchcock to John and Amy Harding, 1687.

John and Amy Harding,¹ with the latter's brother, John Kingsman, and Ralph Withers, were among the first settlers under Penn, at Chichester in Chester (now Delaware) County, Pennsylvania. There is evidence that they were highly esteemed Friends, and the Monthly Meeting of Chichester and Concord was frequently held at the house of John Harding. His death occurred in 1688, and in 1690 his widow married Philip Roman, a widower, also from Wiltshire. Martha Roman, daughter of Philip by a former wife, married Isaac Taylor, a physician and surveyor of Chester County. "The Taylor Papers," now in possession of the Historical Society of Pennsylvania, contain several letters written to John and Amy Harding by their friends in England; one of which is here given:—

My dear ffreinds, John & Amy Harding,
unto whom is y^e Salutation of my unfeigned love,
with my wives to John Kingsman his wife, y^e widdow
Bezer, & freinds, as thy freedom is, thou may remember
my true love unto. And these may let thee know I did

¹ The wedding certificate of John and Amy Harding is as follows:—

"The 10th day of y^e 8^h month (called October), 1672.

"These are to Certifie all those whom it shall or may Concerne that John Harding tooke Amie Kingsman to be his wife and she the said Amie Kingsman tooke him the said John Harding to be her husband (in the meeting at Marlborough) according to the order of the Church, in the presence of vs whose names are here vnder subscribed, and others, the day and yeare first aboue written."

JOHN RICHARDSON
JOHN FFY THE YOUNGER
JOHN KINGSMAN
RALPH WITHERS
FFRANCES BROWNE
JANE LAWRENCE
SARAH CRABB JUNIOR

BRIDGETT HITCHCOCK
THOMAS LAWRENCE
WILLIAM HITCHCOCK
DANIELL SMITH
FFRANCIS DODSON
EDWARD BROWNE
JOHN DAVIS

receive thy letter bearing date y^e 6th day of y^e 5th month, 87, also one by Mozes Minall wherein thee writest he was willing to bey 250 acares of my Land & give 20^{lb} for it, & if he would pay y^e charge as y^e House stood me in, thou advised me to let him have it, & truly I was willing to harken to it, but when he came to me wth y^e letter, his mind was altered; he sedd his mother would not let him goe back and besides he sedd he should not give soe much for it. Robert Yewer, hearing of it, came to me & sedd he would eyther bey it himself or otherwise helpe me to a Chapman for it, tould me he Judged 250 acers of y^e land was worth more than 20^{lb}, but had wrather leave y^e house then pay y^e charge, as supposing it not be good enough or big enough for him; when we parted he sedd I should heare from him againe concerning it, but have not, but a report is he is returning back to Pensilvania againe. I understand y^e Land is good, & William Penn tould me soe, & showed it me in a mapp lately at my owne house, where he Lay as he went down to Bristoll, at y^e faire, & as he came upp also. I went down to Bristoll wth him; he is as well as ever I knew him, & very Large & pretious in his testimony for y^e Lord and his truth; wonderfull meetings att Bristoll while he was there, of freinds & others, y^e great meeting House would not neare hould y^e people that came to heare him. His visset was well excepted, & of great servise in that place. As he came upp, he had a meeting at y^e Devizes, in y^e great market house, where many thousands of people were to heare him; wonderfull sober y^e people wer, of all sortes & greatly satisfied. From thence he came to Marlborough, had a Large meeting here at my House, hundreds of people stood to heare him in y^e street; y^e rooms being full, y^e glass of y^e windowes being taken downe, freinds stood in y^e Penthouse & spoke to y^e people to their great satisfaction. Samuel Waldenfeild & francis Stamper came upp from Bristoll wth him; he had a meeting at Newbery & Reading. Great is his Labour for y^e Lord, his truth & people, & of wonderfull servise his being here has binn & is. Under y^e Lord he has binn a great instrument of our Liberty, being very Conversant wth y^e King, whose eare is open to him.

Now as concerning my land, I must leave it to thee,

if thee canst sell 250 acres of it & y^e house, soe as I may be a saver by it, or if it be y^e whole 500 acers.

If the canst hear of a good cheapman, whatsoever bargaine thee dost make, I shall make it good, but if any of it be sould, I thinke its best for to sell y^e house wth it.

My sonn, John, is out of his time, has taken a House & shopp in Bristoll, is now come upp to Marlborough. To morrow his mother & he goes toward London in order to furnish himselfe wth goods to sett upp; he is a sober young man, & I am willing to doe what I can for him; some hundred of pounds it will cost me to sett him upp, which I have by bills ordered him to receive in London, by which means I shall be very much streghtned for moneys; & I doe wonder at John Bristoll that he should receive 14 pound of me for y^e improvement of my Land there, & has not as I understand laid out one penny for me, it being now more than two years since he received it of me, neither have I had any account from him, onely this, shortly after he was arrived, he sent me a letter that he, his wife, & family was safely arrived in Pensilvania. Never since have I had one word from him, soe that I would now intreat thee to receive this 14 pound of John Bristoll, with interest for y^e same for the time he has had it in his hands, which was last Bristoll faire 2 years agoe. I shall wright to him to pay y^e moneys to thee, & that thy receipt shall be his full discharge, & I hope he will be willing to doe it. Were it my Case or thine wee should be glad wth an opertunity to acquitt our selves of it, for he was y^e only man as perswaded me to disburst y^e moneys, as perswading me it was y^e onely way for an improvement for me, & by which means I might have a Tennant uppon y^e Land, but to this day I doe not understand he has any wayes concerned himselfe to be at one penny Charge for me; soe I would desire thee to receive y^e moneys of him, & let him know I have given thee order soe to doe. I shall wright a Letter to him to desire him to pay y^e moneys into thy hands, & also let him know I have given thee order to receive it of him wth interest for y^e same.

As concerning y^e 10^{lb} 10^s as thou ordered me to receive of John Withers about 5 wickes since, he paid me

10 pound of it, soe there is now but 10 shillings behind unpaid of that money to me. As concerning y^e 2 years rent as thou hired of me uppon thy going from England, it was none of it paid according to y^e time, but as I received it I gave John Withers receipts for it & did take an accoumpt of y^e days & times when it was paid, but at present I know not where it is as concerning y^e receiving of thy rent here. I shall be very willing to doe it for thee or any thing els as layes in my power wherein I can serve thee, I shall be both willing & ready to doe it for thee, & I have acquainted Edward wth it & he will be assistant. I likewise informed him of y^e Low Condition of his sister, y^e widdow Beazer, at which he wonders it should be soe wth her. Y^e old Tennant is out of y^e widdow Beazers bargaine, & John Withers has plased in another, I suppose a responsible man which is likely to pay his rentes, I suppose, without troble, but hardly any Tennants payes their rent at y^e very day, but mostly a considerable time after; & for that rent as is behinde from y^e ould Tennant, if he be in a cappassity to pay sumthing of what is behinde owing John Beazer being deseased, John Withers has noe power to recover it of him, so that y^e widdow Beazer should by a letter of attorney authorize her brother John to recover y^e rent as is behind, or some of it, off y^e former Tennant, if he be able to pay it; and Likewise to receive y^e rent of this Tennant, & give discharge for it.

And once more let me desire thee to be mindfull as to take care to receive y^e moneys out of John Bristows hands, & when thee hast soe done, thee mayest pay thy sealf out of it.

I have not much els at present, onely let thee know that through mercy wee are in health here, & soe was lately my sonn Loueday & his wife, at Painswick, & soe is thy mother in Law & her Children, soe farr as I know. Sarah James, & thy sister Mary, & her husband, was Lately at y^e Devizes, & heard William Penn. I spoke with them there, & was very glad to see them, esspetially Maryes Husband, who, as I suppose, was never but once at freinds meeting before, & that was at Marlborough when friends were taken upp.

For present, wth unfeigned Love to thee & freinds,
remains thy truly Loving freind,

WILLIAM HITCHCOCK.

Marlbrough, ye 28th day
of y^e 7th month, 1687.

I have sent John Bristows Letter unsealed, as thee
mayes see what I have written, & when thee soe donn,
seale it upp & give it to him.

William Hitchcock was a purchaser of 500 acres of land from William Penn, in 1681, which were laid out in Concord Township, Chester County. Moses Minall (Mildenhall—now Mendenhall), herein mentioned, was the son of Thomas and Joan, of Ramsbury Parish, Wilts; came to Pennsylvania in 1685, but returned two years later. His sister, Margery, wife of Thomas Martin, went with him to Penna. Two brothers, John and Benjamin, and a sister Mary had emigrated previously, and the latter became the wife of Nathaniel Newlin, who was the owner of what is now Newlin Township. Moses Mendenhall subsequently bought the Hitchcock tract for his brothers. Concord Meeting House was erected on land of John Mendenhall. The descendants of this family number many thousands, and many of them are of the highest respectability.

GILBERT COPE.

Editors' Note.

With the kind assistance of the author, a copy of Supplement No. 6, containing a sketch of the life of John ap John and notices of other early Welsh Quakers, prepared by William Gregory Norris, of Coalbrookdale and Weston-super-Mare, is sent out, free of cost, with this issue of THE JOURNAL to members of the Historical Society. Further copies of this pamphlet may be bought from the Society's agents in London, Philadelphia, and New York. Price on application.

Friends in Current Literature.

Memoirs of a Person of Quality, by "Ashton Hilliers" (London: Heinemann, 8vo, pp. 425) is a very interesting work of fiction by a well-known Friend. The Quaker characters, with which alone we have here to deal, are well drawn. The influence of Friend Penington on a fellow-passenger by coach (p. 30) is thus portrayed:—

Until now the varied shows of my journey had found me an amused and indulgent spectator . . . but this Quaker had left something of himself with me that I could not away with. I was uneasily conscious of the new malady of thought.

When the fortunes of the "person of quality" bring him to employment in the shop of a Methodist couple, we have some fine word pictures of the religious impressions made upon his mind, made to be sadly dissipated by the fall from grace of the mistress whose ministrations had made these impressions. This is in sharp contrast with the holy calm of the Quaker household subsequently entered. Compare this (p. 126):—

At family worship I had been prayed for until I sweated with anguish at the prospect of God's anger and the fiery doom of the lost. I beheld the mouth of the pit gaping for my poor helpless soul, and then, as my mistress pleaded as with a Presence in the room itself, I quivered and throbbed, and *almost* found salvation.

With this (pp. 169, 172):—

What a family life was here! such as I had never conceived of . . . How make you to understand the sense of love and of kindness, that pervaded all; the brooding Presence of the Holiest which rested upon that household, little spoken of, never forgotten, always felt? . . . Less than a dozen times during eight months of intimacy did I *see* my master kneel in prayer, but I was not misled by the absence of ritual, for the Presence silently invoked was with the household to aid and bless as effectively as if approached with clamour and emotion.

But are the following sentences statements of fact?:—

As is well known, my masters, as Quakers being bound in conscience to take no oath, were debarred from recovering a debt or defending an unjust claim at the King's Bench [p. 177].

These persons . . . are Quakers, whose religious convictions forbid them to take an oath, and whose testimony is therefore legally inadmissible [p. 323].

I hope that this book will lead the way to an improved presentation of Quakerism in fiction.

In the copy which the author has presented to D., he has corrected a few errors which have appeared in his book, some of which are as follows: p. 24, *College Street*; pp. 85, 156, *Gillygate* for *Skeldergate*; p. 162, *Peter gate* for "the street"; p. 167, *north-est* ward; p. 227, *sock*; p. 379, Robert Raikes, *merchant*.

A lecture delivered by Silvanus P. Thompson, D.Sc., F.R.S., at the meeting of the British Association at York last year, has been published under the title, *The Manufacture of Light* (London and New York: Macmillan, small 8vo, pp. 67).

78 FRIENDS IN CURRENT LITERATURE.

William C. Braithwaite has published, through Headley Brothers, a little book of his poems, entitled, *Red Letter Days : A Verse Calendar*.

The Westonian (Pa.), for Second Month, 1907, contains an excellent "Short Account of Rebecca Jones," by Ruth E. Chambers, with reproduction of a shadow portrait of R. J., drawn by Sarah Hustler at Bradford in 1787. Some more of such articles, please !

"The Young Friends' Review" (London) has ceased to exist, and has been replaced by *Friends' Fellowship Papers*, the organ of the Friends' Christian Fellowship Union. The new review is to be published bi-monthly. M. Catharine Albright writes on "Comradeship," Rufus M. Jones on "The Divine Presence in Human Life," and Herbert G. Wood on "The Life of Jesus." One or two paragraphs under "By the Way" might have been omitted with advantage.

The following book has reached me : *The Baptism of the Holy Spirit for Salvation. A Treatment of the Doctrine of Baptisms from Greek Usage, History and Scripture*. By Cyrus W. Harvey (Author, Wichita, Kan. 8vo, pp. 262). It is dedicated to "those earnest souls in or out of church organisations whose inner experiences prompt them to an ever proceeding sense of the futility of all material ordinances and an ever increasing reverence for the Divine Immanence in man as the Saving Presence of the Living Christ."

The *Journal of the Presbyterian Historical Society* (Phila, Pa., 518 Witherspoon Building, 4to, pp. 48 and three illustrations), for June, 1906, vol. iii., no. 6, just to hand, contains, among other valuable matter, a paper by Dr. Sharpless on "The Political and Religious Conditions of the Province of Pennsylvania Two Hundred Years ago."

Albert J. Edmunds, of Philadelphia, sends me a copy of his *Fairmount Park and other Poems, with Historical Notes* (Author, 1300 Locust Street, Phila., 4to, pp. 52). The author dedicates his book to his mother, Rebecca Edmunds, now living at Kings Lynn, Norfolk.

For the amount of one shilling and sixpence only can now be purchased a *History of the Life of Thomas Ellwood*, with historical introduction, frequent notes, extracts from Joseph Wyeth's Supplement, biographical notices of persons mentioned, bibliography and index. This is made possible by the enterprise of Headley Brothers and their literary manager, Samuel Graveson, the editor of the present edition. The book is in handy small 8vo form, 372 pages, and is the third of the Chalfont Series, of which the first two issues were "The Journal of John Woolman" and "William Penn's Fruits of Solitude."

In accordance with the request of the late Mary Ricketts, formerly Mary Frank, some of her poems, written at various times, have been printed in a little volume, entitled, *Village Sketches from Life* (Headley, small 8vo, pp. 51). Several pieces are connected with the Sidcot district of Somersetshire ; one is entitled, "Lines composed at Ackworth, 1858" ; and there are poetical references to Arnee Frank (the author's father), William Tanner, and Richard Frank. Some of the pieces have already appeared in Mary Frank's little book, "Verses, Sacred and Descriptive," 1850.

Lotus Leaves is the title of a little collection of poems by J. Thomson Dunning, R.B.A., printed for private circulation only. The author is son of the late John Dunning, of Middlesbrough, Yorks.

Various accounts of the annual meetings of the Evangelical Free Churches, held in Leeds lately, have appeared. This year's president is our Friend, J. Rendel Harris, M.A., Litt. D.

The Studio, March 15th, has a fourteen-page description of the work of J. Walter West, R.W.S., with reproductions of his pictures. J. W. West is a member of a London Meeting and lives in north Middlesex.

Rickman John Godlee, surgeon in Ordinary to the King, a London Friend, has published an address delivered by him in Tenth Month last on *The Past, Present, and Future of the School for Advanced Medical Studies of University College, London* (London: Bale, Sons & Danielson, large 8vo, pp. 46). Among portraits which adorn this book is one of Lord Lister, the author's uncle.

The Olney Current, the organ of Friends' Boarding School, Barnesville, O., contains, in the last two issues, a good article by Watson W. Dewees, late of Westtown, on "The Origin of the Book of Discipline."

The fourth edition, revised, in one volume, of E. V. Lucas's *Life of Charles Lamb*, has appeared (London: Methuen, 8vo, pp. 757). In 1797, Charles Lloyd visited Lamb:—

Lloyd left behind him, as a souvenir, the Journal of John Woolman, the American Quaker, whose slender writings form a record of beautiful spiritual character and simple moral courage. The book seems to have had an immediate influence, for in the letter to Coleridge of February 13th, Lamb says: "Tell Lloyd I have had thoughts of turning Quaker, and have been reading or am rather just beginning to read, a most capital book, good thoughts in good language, William Penn's 'No Cross, no Crown;' I like it immensely. Unluckily I went to one of his meetings, tell him, in St. John Street [Peel Meeting] yesterday, and saw a man under all the agitations and workings of a fanatic, who believed himself under the influence of some 'inevitable presence.' This cured me of Quakerism; I love it in the books of Penn and Woolman, but I detest the vanity of a man thinking he speaks by the Spirit, when what he says an ordinary man might say without all that quaking and trembling." The incident recurs in the essay of "A Quaker's Meeting" After the defection of Lloyd, and the death of Hester Savory, Lamb seems to have been without Quaker acquaintances until the beginning of his friendship with Bernard Barton, in 1822 (pp. 113, 114).

Hester Savory was the daughter of Joseph Savory; she lived at one portion of her life at Pentonville in the same street as Lamb, with a brother and two sisters. She was born in 1777, married Charles Stoke Dudley in 1802, and died in 1803. The book contains a portrait of her "from the miniature in the possession of Mrs. Braithwaite, of Kendal."

The Westonian, for Third Month, has a view of Anthony Benezet's house on Chestnut Street, Phila., as its "art supplement." It is reproduced from a print belonging to George Vaux.

NORMAN PENNEY.

Friends' Reference Library. (D.)

WANTS LIST, No. 12.

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

Elisha BATES'S *Miscellaneous Repository*, vol. i., nos. 2, 5, and after 12, vol. 3, nos. 20, 21, vol. 4, nos. 9-12, 15-18, and after 22, vol. 5, nos. 1-18, and after 28; *Book of Meetings*, London, 1792, 1802, 1803, 1805, 1858, 1859; *Account of Samuel BOWNAS*, Phila., 1759; Mary BROOK'S *Silent Waiting*, Phila., 1795; BRYN MAWR College, *Program*, 1889 to 1891;

Josiah COALE'S *To the Called of God*, no date, *Vindication of the Light Within*; Dr. COATES'S *Life of Heckewelder*, Phila., 1847.

May DRUMMOND'S *Internal Revelation*, Dubl. 1736; *Dissertation on Preaching* . . . May Drummond, c. 1739;

John ELMES'S *Quakerism Exposed*, Limerick, 1842; Francis ESTWICK'S *Errors of the Quakers*, 1697;

William GROVER'S *Letters*, Phila., 1831;

HANCOCK'S *Peculium*, Phila., 1860; Samuel HUNT'S *Instructions for Children*, 1703; *Account of Ann HUNTER*, c. 1835;

C. M. KIRKLAND'S *English Sketches*, also abridged *Essays of Jonathan Dymond*, 1842;

Thomas LAMBORN'S *Legacy*, Phila., 1844; *Account of Margaret LUCAS*, Stanford, N.Y., 1803;

Milcah M. MOORE'S *Miscellanies*; Lindley MURRAY'S *Compendium*, N.Y., 1817;

Sarah PURBECK'S *Account of Sufferings*, 1864; Anthony PURVER'S *Youth's Delight*, 1727, *Counsel to Friends' Children*, Phila.;

Edmund RACK'S *Poems*, 1775, *Mentor's Letters*, 1st and 2nd editions; *Memoirs of Richard REYNOLDS*, no date; Robert RICH'S *Love Without Dissimulation*, no date; Thomas RUDD'S *Testimony through the Streets of Dublin*, broadside, 1693;

Mary SANDILANDS, *Dissenter from those called Foxonian Quakers*, 1696; Robert SANDILANDS, *Some Queries proposed*, 1700; *Journal of David SANDS*, N.Y., 1848; William SANKEY'S *Exhortation to Friends*, 1689; Thomas SCATTERGOOD'S *Instructions for a Gospel Minister*, 1846, *Memoirs*, Phila., 1844; *Extract from the Will of William SHARDLOW*, c. 1705; Anthony SHARP, *Dirt wip'd off*, 1698; Joseph SIMPSON'S *Letter to J. H. Tuke*, 1865; Samuel STANSFIELD'S *Birkenhead and its Dock*, 1843, *Observations on Combe*, 1847; *Short Memoir of Laurence STEEL*, 1845; Edward STEPHENS'S *Shame of Quakers*, 1697, *Invitation to Quakers*, 1697, *Achan and Elymas*, 1704; Samuel STEPHENS'S *Address to Quakers*, 1st and 2nd editions, c. 1800; Charles J. STILLE'S *Life of J. Dickenson*.

Friends in Current Literature.
Letter in Cypher from F. Howgill to G. Fox. *Illustrated.*
The Settlement of London Yearly Meeting.
Joseph Rule, the Quaker in White.
Edmund Peckover, Ex-soldier and Quaker. *Illustrated.*
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The Will of Margaret Fox.
"William Miller at the King's Gardens."
Springett Penn to James Logan.
"Occurrences for the Progress of Truth." Ireland.
Index.

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Words of Sympathy for New England Sufferers.
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George Fox's Watch-Seal. *Illustrated.*
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