

Vol. V. No. 2.

Price per number 2/- (50 cts.) ;  
for the year, payable in  
advance, 5/- (\$1.25).

THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL  
SOCIETY.

FOURTH MONTH (April), 1908.

London :  
HEADLEY BROTHERS,  
14, BISHOPSGATE WITHOUT, E.C.

Philadelphia :  
HERMAN NEWMAN, 1010 ARCH STREET.

New York :  
DAVID S. TABER, 51 FIFTH AVENUE.

THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL SOCIETY.

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VOLUME 1, 1903-1904.

CONTAINS :

Foreword.  
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.  
The Wilkinson and Story Controversy in Reading.  
Early Records of Friends in the South of Scotland.  
Edmund Peckover's Travels in North America.  
County Tipperary Friends' Records.  
    Etc., etc.

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VOLUME 2, 1905.

CONTAINS :

Deborah Logan and her Contributions to History.  
Church Affairs in Gaol.  
Joseph Williams's Recollections of the Irish Rebellion of  
    1798.  
Letter of Margaret Fox, 1677.  
Old Style and New Style.  
Thomas Hancock, author of "The Peculium."  
William Penn's Introduction of Thomas Ellwood.  
Meetings in Yorkshire, 1668.  
Letters in Cypher from Francis Howgill to George Fox.  
The Settlement of London Yearly Meeting.  
Joseph Rule, the Quaker in White.  
Edmund Peckover, Ex-Soldier and Quaker. *Illustrated.*  
The Will of Margaret Fox.  
"William Miller at the King's Gardens."  
Springett Penn to James Logan.  
    Etc., etc.

# THE JOURNAL

## OF THE

# FRIENDS' HISTORICAL SOCIETY

Contents.	PAGE
Notices - - - - -	61
Notes and Queries :—	
Robert Pigott—George Fox Autographs—Huldah Sears— “Church Scot”—Quaker in Spanish Inquisition—“The Diaries of Edward Pease”—Prosecutions for School Keeping— James Hunter—“The Reverend Harman”—Stephen Bulkeley —Ancient Marriage Certificates—Partridge-Padley—Seven- teenth Century School Furniture—“Fachin”—John Scansfield —“Discontented Pendulum” - - - - -	62
Obituary - - - - -	68
Quaker Ministers and French Police - - - - -	69
Documents from the Paris National Archives relating to Stephen Grellet. I. By <i>Gustav Lanson</i> - - - - -	73
Presentations of Quakers in Episcopal Visitations, 1662-1679. By <i>G. Lyon Turner, M.A.</i> - - - - -	77
Bernard Barton's Dream. By <i>Joseph J. Green</i> - - - - -	82
A Glimpse of Ancient Friends in Dorset. II. By <i>Elizabeth B. Rutter</i> - - - - -	87
Death of John Ellis, of Poole, 1707 - - - - -	92
Hannah Lightfoot. <i>Illustrated.</i> - - - - -	93
Editors' Notes - - - - -	94
Records respecting John and Margaret Lynam in England and Maryland - - - - -	95
Islington Road School - - - - -	103
Richard Cubham, of Bickerstaffe, Yeoman - - - - -	104
Certificate respecting James Graham and William Armstrong, from Long Island, 1717 - - - - -	110
Friends in Current Literature. By <i>Norman Penney</i> - - - - -	113

**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.

### Notice.

The annual meeting of the Friends' Historical Society will be held in the School Room, Central Hall, Birmingham, on Fifth Day, the 21st of Fifth Month, at 2 p.m.

## Notes and Queries.

ROBERT PIGOTT. — Carlyle's *French Revolution*, by Fletcher, 3 vols., 1902, vol. i., p. 170, "Robert Pigott, an English Quaker and Vegetarian ("Pythagorean") . . ." Do you know anything of this man?—FRANCIS C. CLAYTON, Birmingham.

GEORGE FOX AUTOGRAPHS (ii. 2, 123; v. 2). The British Museum possesses a small piece of George Fox's handwriting, reproduced in the *Catalogue of a Selection from the Stowe Manuscripts exhibited in the King's Library in the British Museum*, which was printed in 1883. The writing, which deals with various types of Scripture, commences "Arones linen breches he pvt them one when he went in to the tabernakell that his nakednes was not scene & the prist fine linen garments was a tipe of the righteovs of Christ." With this holograph is a note by Ralph Thoresby, the antiquary (1658-1725) stating that the paper was given him by Mrs. Bland, of Beeston, 26th May, 1709.

The Stowe MSS. were collected by the Marquis of Buckingham in the early part of last century and were sold later to the Earl of Ashburnham, from whom or his heirs they were acquired by the B. M.

HULDAH SEARS.—Information is desired respecting this American Friend, who visited Great Britain as a Minister in 1821. To which Y.M. did she belong?—EDS.

"CHURCH SCOT" (iv. 54, 84). —"Besides the tithe, the clergy

received, under the name of 'cyrisc-seat' or 'church scot,' a sort of commutation for firstfruits paid by every householder, and sawl-sceat, soul-scot or mortuary-dues, with other occasional spontaneous offerings." Note to the above. "The church-scot was paid at Martinmas, 'according to the hearth that a man is at at midwinter,' that is, in the township where he keeps Christmas. See on the whole subject, Kemble, *Saxons*, vol. ii., Stubbs's *Constitutional History of England*," I. viii., 129. See also for many further particulars and derivation, Dr. Murray's *New English Dictionary* under "Church-scot-shot." — F. F. TUCKETT, Frenchay, near Bristol.

Information also received from J. W. WATSON, and noted.

QUAKER IN SPANISH INQUISITION, 1826.—I have recently read a new book by Mr. Abbott, *Israel in Europe*, published by Macmillan & Co. At page 311 it states that one of the last victims of the Inquisition in Spain was "a Quaker," no name given, date 1826. I shall be obliged if you can give me information as to the correctness, or otherwise, of this statement, the name of the said Quaker, and the circumstances which led to his execution: he was hanged, while a Jew alongside him was burned. I presume the former mode of death was a special concession.—JAMES PIM, Merdon, Dalkey, Co. Dublin.

[*Gentleman's Magazine*, 1826, II. 263, says, "Popery proceeds in

Spain, with a firm step, to recover all her ancient terrible authority. At Valencia, where a schoolmaster, named Rissoll, was hanged for heresy, a Jew has since been burnt for Judaism." Does this refer to the same event?—J. J. GREEN.]

“THE DIARIES OF EDWARD PEASE.”—On October 24th, 1851, Edward Pease refers to the visit of two young Friends whose names he enters incorrectly in his Diary. They should be Anna Deborah Richardson and Sarah Elizabeth Wigham. A. D. R. [1832-1872] was the grand-daughter of John Wigham, Jun., of Edinburgh, the daughter of his only child by his first marriage. S. E. W. [1834-1854] was his daughter by his second marriage. They were very great friends, though the aunt (S. E. W.) was two or three years younger than the niece.—WILLIAM F. MILLER.

[Privately printed records of both of these Friends are in D.—EDS.]

PROSECUTIONS FOR SCHOOL KEEPING (iv. 131).—I am able, in some small degree, to answer my own question.

In *Some Brief Memoirs of the Life of David Hall*, on p. 5 (edition of 1799), he says that in 1703 he opened a school at Skipton and had sometimes more than forty boarders. “I met with no small disturbance from Roger Mitton, priest of Skipton, who in vain endeavoured, for several years, to root out the Quaker’s seminary (as he stiled my school) at Skipton. In vain, said I? Yea, verily, for he could never obtain his desired ends, neither by casting

me into prison, nor any other way extirpate my seminary, as he called it, though he rigidly prosecuted me both at the Quarter Sessions and in the Spiritual Court, so called, at one and the same time for teaching school without licence.” David Hall was born at Skipton, 1683, and for more than fifty years kept a school there.

Altogether I have, so far, come upon about a dozen of such cases. Some further information will be given in the forthcoming *Centenary History of Sidcot School*, by Francis A. Knight.—A. NEAVE BRAYSHAW.

JAMES HUNTER.—In the unpublished diary of Col. Thomas Bellingham, who fought with William III. in Ireland, there is a reference to James Hunter the Quaker, who is named as if well known to the writer, and who was, apparently, an Irish Friend. Do you know who this was?—H. W. CLEMESHA, Preston.

“THE REVEREND HARMAN” (v. 49).—This does not refer to Jeremiah Harman, of St. Martin’s Lane, Cannon Street, Merchant, and of Ealing and Mill Hill, the grandson of Captain Edward Harman, of Abingdon. Jeremiah Harman, who was my father’s great-grand-uncle, was a very different character from that described above.

The reference undoubtedly alludes to Philip Harman, a Quaker preacher, born circa 1667, who was of an entirely different family from that of Jeremiah Harman. He was a cordwainer, *alias* shoemaker, of Millford Lane, St. Clement Danes, in 1697, and later

of St. Saviour's, Southwark, in 1709. His first wife's name was Dorothy, who died in 1733, aged sixty or sixty-three. Philip Harman had by her two sons and five daughters, of whom one son, Philip Harman, Junior, died 1734, aged thirty-three, and two daughters married. Philip Harman, Senior, re-married in 1735 (described as of St. Saviour's, Southwark, Baker), Elizabeth Sherwin, who, after his death, re-married in 1761, then of St. Botolph's, Bishopsgate, Francis Wilson, of Shoreditch. Philip Harman, then of Phoenix Street, Spitalfields, "died of age" 29th August, 1747, aged 80, a Minister nearly fifty years, and was buried in Friends' Burial Ground, Whitechapel.

His Quarterly Meeting states, under date 23 iii., 1748, "We believe he was an honest sincere-hearted man, zealous for the Cause of God and the promotion of the Truth, for which he laboured in the ministry according to the Measure of the Gift received, wherewith we had good Unity, it being to the Edification and Comfort of many in the Church . . . ."

Joseph Smith, in his *Catalogue of Friends' Books*, vol. i. p. 936, says of "Philip Hermon of the Savoy Meeting, Westminster," that "There are some [books] written against him by Clement Joynes, who apostatized from the Society." Of these, the first was printed in 8vo in 1700, entitled *Montanism Revived, by Philip Hermon, a Quaker Cobler, and Chief Speaker at the Savoy Meeting; confuted, with some of his Antichristian Principles and Prophecies*, etc. The next is an *Advertisement* referring to the above;

and the last, printed in 8vo, in 1701, is entitled *Philip Hermon, a Quaker Cobler, and Chief Speaker at the Savoy Meeting: His Last Shift Proved ineffectual; and the Quaker's horrid Injustice, and Jesuitical Design, against me Discovered. By Cl. J. One who accounts it great Joy to be reproached for the Name of Christ*<sup>1</sup>

There is a singular engraving of Hermon, of which a copy is in my possession. It represents an uncouth-looking Quaker with shaggy hair, and sour visage, preaching from the Ministers' Gallery. He wears a broad brimmed white beaver-hat apparently, a white cravat, a tight-buttoned coat, with wide sleeves turned up at the wrists, and a cloak appears at his back.

He has one hand on the rail, the right raised. By his side is a still more sour-visaged Friend sitting, with his hat on, and below, beneath the latter, is another of similar features, and three other broad-brims show in front. This is a ridiculous caricature entitled "Philip Hermon (Quaker)" P. Grave, sc.—JOSEPH J. GREEN, Tunbridge Wells.

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In *The Memoir of the York Press* a sketch of the life of Stephen Bulkeley is given. He was a York printer from 1642 to 1646, when "his press seems to have been employed exclusively on the side of the Royalists. . . . In 1646, King Charles I. sent an order from Newcastle-on-Tyne to York, requiring him to transfer

<sup>1</sup> These books are all in D. See also respecting Harman, *Saul's Errand to Damascus* (Gibson Controversy), p. 10; *Life of Richard Claridge*, p. 147.

himself and his press to that town." Here, in 1653, he printed an edition of *The Quakers Shaken*, by John Gilpin, an ex-Friend. Bulkeley returned to York in 1662, and died in that city in 1679/80.

=====  
 ANCIENT MARRIAGE CERTIFICATES.—The following are in the possession of Thompson Wigham, of Carlisle, Eng. They all refer to the county of Cumberland.

Archbald Graham and Margrett Routledge. At Sikeside, 12. iv. 1689. Sigs.—bridegroom and bride, both with marks. Others, Pearson, Story, Taylor, Summers, Appelby. Twelve witnesses signed.

Christopher Story, son of Christopher Story of Righed, and Mary Graham, daughter of William Graham of Sykeside, Kirklington parish. At Sykeside, 28. iv. 1715. Sigs.—bridegroom and bride; parents, Christopher Story, William Graham, Bridgett Story; others, Latimer, Waite, Armstrong, Napier, Bell, Waugh, Scott, Hetherington, Blaire, Carlile, Hall, Ivison. Thirty-one witnesses signed.

Christopher Taylor of Hetherside, Kirklington ph. and Mary Hodgson, daughter of William Hodgson of Broughbysands, Brough ph. At Moorehouse, 1. iv. 1721. Sigs.—bridegroom and bride; others, Atkinson, Bewley, Huntington, Ostell, Nixon, Irwin, Boustead, Willson, Mark, Barns, Blackburn, Peacock. Thirty witnesses signed.

William Little of Haughton, Stannix ph., and Mary Bell, daughter of John Bell, of Foordlands, Irthington ph. At Sikeside, 4. x. 1723. Sigs.—bridegroom and bride; others, Carruthers, Warwick, Glendeline, Sheriff,

Gibson. Forty-two witnesses signed.

Christopher Graham, of Clift, Kirklington ph., and Mary Bell, daughter of Reynold Bell, of Gill, same ph. At Sikeside, 25. i. 1733. Sigs.—bridegroom and bride; others, Noble, Skaif, Glespy, Jackson. Twenty-six witnesses signed.

John Latimer of Newtown, Kirklington ph., and Mary Scott of Highberries, Scaleby ph. At Sikeside, 30. iii. 1733. Sigs.—bridegroom and bride, latter with mark; others, Mancote (?), James, Tate, Bacchouse (or Bacehous), Pott. Thirty-three witnesses signed.

James Taylor of Hewberry, Kirklington ph. and Margaret Ladley, of Sandysikes, Arthuret ph. At Sikeside, 30. xi. 1733. Sigs.—bridegroom and bride, both with marks; others, Baty, Ladley (Laidlow, Leaiday). Twenty-four witnesses signed.

Daniel ffurness of Wigenrigg-hall and Sarah Wilson, daughter of Thomas Wilson, of Blackbrow, both in Akton ph. At Moorehouse, 24. viii. 1734. Sigs.—bridegroom and bride (her maiden name); others, Peat, Borradaile, Douke (?), Mitchinson, Rickarby, Robinson, Cartener, Chambers, Blaine. Twenty-six witnesses signed.

William Blacklock of Wood, Kirklington ph. and Mary Graham of Foulrow, same ph. At Sikeside, 3. x. 1740. Sigs.—bridegroom and bride, both with mark; others, Murray. Twenty-three witnesses signed.

Jonathan Portus of Cloughhead, Kirklington ph., and Abigail Scott of Newbigging, same ph. At Sikeside, 7. viii. 1747. Sigs.—bride-

groom and bride; others, Snowden, Johnston. Thirty-five witnesses signed.

William Taylor of Hetherside, Kirklington ph., son of Christopher Taylor of the same place, yeoman, and Mary his wife, and Sarah Latimer, daughter of Robert Latimer of Askerton, Abbey-leonardcoast ph., yeoman, and Ruth his late wife. At Sikeside, 6. xi. 1766. Sigs.—bridegroom and bride (her maiden name); others, Dacre, Armstrong. Twenty-nine witnesses signed. This certificate has a Government stamp—v shillings.

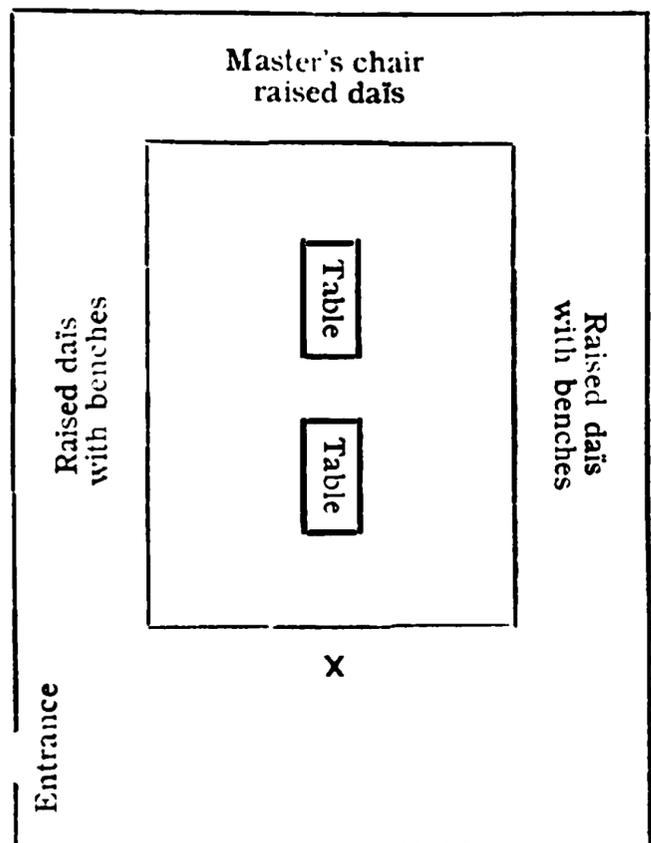
PARTRIDGE-PADLEY (v. 48).—I find a copy of the marriage-certificate, dated 28th of Eighth Month, 1742, in the handwriting of William Massey, in Book No. 504, page 98, of our records. B. Padley is described as “daughter of Benjamin Padley, of North Cave, in the county of York, baker, deceased.”—EDWIN R. RANSOME, Wandsworth Common, S.W.

SEVENTEENTH CENTURY SCHOOL FURNITURE.—In the reproduction of George Fox's “Directions to Schoolmasters of Children,” given in last issue (v. 2) occur words which have been read as *table* and *bar*. In order to ascertain whether these words represented definite articles in school use, a letter of inquiry was addressed to Michael E. Sadler, who replied, “I cannot answer your question with certainty, though I believe your interpretation is correct; but I am sending your letter to Professor Foster Watson, University College, Aberystwyth, who is by far the greatest living

authority on the internal organisation of English schools in the seventeenth century.” The latter gentleman sent the following reply:—

“Professor M. E. Sadler has sent on your letter to me. I am very much interested in it.

“I do not recall at the present moment any contemporary reference to ‘bars,’ but I have seen a school built half a century later (c. 1700 or 1720) in which there was an arrangement which would correspond to Fox's words. Thus:—



I venture to suggest that where I have marked x is the likely place for the *bar*.

“I shall be so glad if you can send me word if the researches you are making with regard to George Fox's MSS., in so far especially as they bear on schools and education, are likely to be published, and by whom. I am glad to have had the opportunity of hearing of them.

“Yours sincerely,  
“FOSTER WATSON.”

FACHIN (v. 13).—Several queries having been received respecting the note to this word, the portion of the MS. containing it was photographed, and a print sent to Dr. Murray, of Oxford, from whom, within a day, was received the following reply :—

“ There can be no doubt that *falchion* is the word meant. This word was, as you will see in the New English Dictionary, originally written without the *l*, which had been reduced in French to *u*, as *fauch-*, *fawch-*, *fach-*, while the termination, originally *-oun*, was gradually weakened to *-un*, *-on*, *-en*, *-in*, according to taste. We now have partly restored the Latin spelling in *-ion* but we do not pronounce the *i*, and we have forced back the *l* into the pronunciation as we are doing in *falcon*, etc. Of course, the possible variants by combining all the forms in *fauch-*, *fawch-*, *fach-*, *falch-*, *faulch-*, each with all the endings in *-oun*, *-un*, *-on*, *-en*, *-in*, *-ine*, *-ion*, etc., etc., etc., amount to about fifty, of which some twenty of the chief are given in the Dictionary, as sufficient to indicate the list that might be made. The Dictionary does not aim at giving all possible spellings, nor even all the illiterate ones that research in letters, diaries, etc., might unfold, only sufficient to indicate the main varieties, and to suggest the rest. You have only to add *-in* which you find in *faulch-in* to *fach-*, which you have in *fach-en* to get the form in your MS.

“ May I keep the photo? It is curious to see the old use of *u* and *v* retained so late, *u* being used medially for *v*. This was given up

in printing by 1630 by most printers. Yours very truly,

“ J. A. H. MURRAY.”

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JOHN SCANSFIELD.—I enclose an extract from the unpublished diary of Colonel Thomas Bellingham, who was stationed in Preston from 1688-1690, and subsequently fought with William III. in Ireland, being present at the Battle of the Boyne. Have you any knowledge of the Scansfield referred to in the diary?—H. W. CLEMESHA, Preston.

Sept. 1688, Ye 23<sup>th</sup>.—Much raine. We din'd att my cousen Patten's. We went to hear a quaker preach, but were disappointed.

Ye 24<sup>th</sup>.—A fayr day. We bowld. Mr. Rishton gave me an account of the quaker. His name is Scansfield. He pretends to be a Doctor—a dangerous, seditious fellow, & not without some suspicion of being a jesuit. All his relations are R.C. He sayd there was a plott discovered of ye Bpps keeping confederacy with Holland for raying disturbances in England. He pretended to have an interest att Court, and to have an interest in electing Burgesses for this corporation. He and Tompson the Regulator were much together.

[Several interesting MSS. respecting John Scansfield are in D. We hope to print them before long.—EDS.]

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“ DISCONTENTED PENDULUM ” (ii. 122).—This book was by Jane Taylor, of Ongar; may be seen in her *Contributions of Q.Q.*, 1845, p. 401.—E. R. RANSOME.

## Obituary.

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Francis Williams Dymond, of the city of Exeter, was a Friend who attained considerable notoriety in his profession, that of a surveyor. "He was an authority on the history of the Society of Friends and of its various properties and meetings throughout the West of England." He wrote *Trust Property within the County of Devon*, belonging to Devon and Cornwall Q.M., and had it printed for private circulation, in 1899. One of six copies only, printed on hand-made paper, was presented to D. by the author in 1900. F. W. Dymond died, unmarried, on the 9th of Ninth Month, aged about eighty-one years. By his will he left £5,000 to London Yearly Meeting.

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The decease of William Beck, which took place at his London residence on the 31st of Tenth Month, has deprived the Society of the services of a Friend whose knowledge of Quaker history was profound and extensive. His most important contribution to literature was published in 1869, and entitled, *The London Friends' Meetings, showing the Rise of the Society of Friends in London*, etc. In this work he had the assistance of T. Frederick Ball, another London Friend. William Beck also wrote *The Friends: Who they are, What they have done*, 1893; *George Whitehead: his Work and Service*, 1901; etc. He compiled, in 1897, *Family Fragments respecting the Ancestry, Acquaintance and Marriage of Richard Low Beck and Rachel Lucas*; and also wrote articles for the *Friends' Quarterly Examiner* and other periodicals. William Beck was an architect by profession; he died, unmarried, aged eighty-four years. There is an excellent portrait in *The Friend* (Lond.), vol. 47 (1901), p. 791.

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Thomas Cropper Ryley, of Liverpool, died unmarried on the 14th of First Month, aged sixty-eight. "All his life he was a keen educationist, and was for about fifteen years a member of the Liverpool School Board and later of the Education Committee." He was also deeply interested in Ackworth School.

## Quaker Ministers and French Police.

Copy of an Article in *Le Livre Noir de Messieurs Delavau et Franchet,<sup>1</sup> ou Répertoire Alphabétique de la Police Politique sous le ministère déplorable; Ouvrage imprimé d'après les registres de l'administration, avec une table générale des noms; précédé d'une Introduction par M. Année.* Tome quatrième. Paris, Moutardier, libraire-éditeur, Rue Gît-le-coeur, No. 4, 1829, p. 1-4.

### Quakers.

Grellet—William Allen.

Cab. part. n. 11,091.<sup>2</sup>

4 mai 1824.

Au mois de juillet 1813, un sieur Stephen Grellet, Français d'origine, mais établi, depuis le commencement de la révolution, à New-York, où il avait embrassé la secte des Quakers, obtint la permission de venir à Paris, sous la caution de ses deux frères, l'un négociant, rue Michel-Lecomte, n. 31; l'autre receveur-général du département de l'Aveyron, alors momentanément à Paris, logé rue et hôtel Grange-Batelière.

Ce voyageur déclara qu'il venait de parcourir l'Angleterre, l'Écosse et l'Irlande, pour remplir une mission dans

<sup>1</sup> This work, in four volumes, consists of extracts taken from the records of the Prefecture of Police. It is, as its second title states, an alphabetical index of the persons of whom the political police took cognisance during the "lamentable ministry"—that is, during the Villèle ministry. M. Delavau was Prefect of Police, and M. Franchet-Desperrey Director of Police at the Ministry of the Interior. On the information or denunciation of one of the numerous police spies, paid or unpaid, who were in touch with all ranks of society, the Prefect of Police drew up memoranda, which he forwarded to M. Hinaux, Chief of the Central Police. The latter transmitted them to the officers of the peace, who would entrust each matter to one, two, or three inspectors of police. On the accounts given by the latter of the matters entrusted to them, the officers of the peace drew up reports which went forward to the Prefect. These details are given in a Note in *Le Livre Noir* after the Introduction (p. lxxxvii.). It should be added that it was usually the Director of Police, Franchet, who, in political affairs, set the Prefecture to work.

A copy of above book has been recently acquired and placed in D.—  
[Eds.]

<sup>2</sup> That is, the private office (cabinet particulier) of the Prefect of Police. Delavau did not do more than transcribe the memorandum sent him by Franchet, the draft of which is in the National Archives (F<sup>7</sup> 6957) in Paris. I give the alternative readings of this draft.

les intérêts de sa secte ; que son voyage en France avait le même objet, et que sa mission l'appellerait bientôt en Prusse<sup>3</sup> et en Allemagne.

Depuis cette époque, l'autorité avait perdu de vue le sieur Grellet ; mais des renseignements annoncent qu'en 1819 et 1820 le sieur Grellet a rempli une mission semblable dans le nord et l'est de l'Europe ; qu'il a visité successivement la Russie, les îles de l'Archipel, le royaume de Naples, l'Italie, et le Piémont, prêchant l'égalité absolue *et recommandant l'enseignement mutuel comme le grand moyen de régénérer le genre humain*. Il est probable que sa première mission de 1815<sup>4</sup> avait le même but.

Dans sa dernière mission, le sieur Grellet avait pour adjoint un sieur William Allen, de Londres, propagandiste non moins ardent, jouissant d'une fortune immense et d'une grande réputation de bienfaisance, qu'il paraît devoir aux sommes considérables qu'il répand pour faire des prosélytes. Ils arrivèrent à Paris au mois d'avril 1820, venant de Turin ; et après un séjour de peu de durée dans cette capitale, ils durent retourner, le sieur Grellet à New-York, et le sieur Allen à Londres. *Il est à remarquer que presque tous les pays que ces<sup>5</sup> émissaires ont parcourus se sont successivement insurgés peu de temps après leur passage.*<sup>6</sup> Et cette coïncidence, à laquelle la doctrine qu'ils prêchaient ouvertement donne encore plus de force, ne permet pas de croire qu'ils aient été étrangers à ces mouvements populaires.

J'attache le plus grand intérêt à connaître<sup>7</sup> les affidés que ces deux propagandistes peuvent avoir à Paris *et dans le reste de la France* ; et quoique leur dernière excursion remonte à une époque assez éloignée, il ne sera pas impossible<sup>8</sup> d'obtenir des renseignements sur leurs relations à Paris. Si les frères Grellet habitent encore la capitale,

<sup>3</sup> Franchet's memorandum: Italie, instead of Prusse.

<sup>4</sup> Franchet's memorandum: 1813.

<sup>5</sup> Franchet's memorandum: ces deux émissaires.

<sup>6</sup> It was the favourite idea of Franchet: "M. le Directeur," says a memorandum of the dossier in the French National Archives, "veut surtout mentionner cette circonstance que le passage de ces hommes a été partout suivi de désordres politiques, d'insurrections, etc."

<sup>7</sup> Franchet's memorandum: "Vous apprécierez ainsi que moi l'intérêt que doit attacher l'autorité à connaître . . . ."

<sup>8</sup> Franchet's memorandum: Impossible, je l'espère.

c'est auprès d'eux qu'on pourra se procurer les premières données.<sup>9</sup>

(*Le préfet de police.*)

Réponse.

Cab. part., n. 11,091.<sup>10</sup>

31 Mai 1824.

Nous nous sommes mis en mesure de connaître les relations que pourrait avoir à Paris le sieur Stephen Grellet. La note indiquait les deux frères Grellet. Celui qui demeurait rue Michel-Lecomte, n. 31, en 1813, alla loger Chaussée-d'Antin, où il fit, en société d'un autre négociant, une faillite à la suite de laquelle il se retira chez l'étranger. Depuis cette époque, on n'en a plus entendu parler. Quant à l'autre Grellet, receveur général du département de l'Aveyron, qui, en 1813, se trouvait aussi dans la capitale, où il demeurait rue Grange-Bate-lière, hôtel de ce nom, il est parti quelque temps après pour retourner dans le département où il était receveur. On ne saurait trop dire où il est maintenant.

Il résulte de l'absence de ces deux individus, et de l'ignorance totale de leur retraite, que tout ce que nous avons entrepris pour arriver jusqu'à Stephen Grellet a été jusqu'à ce jour sans succès. Néanmoins, si par suite de nos explorations le nom de cet homme et celui de quelques uns de ses affidés, venaient jusqu'à nous, nous nous empresserions d'en informer l'autorité par un nouveau rapport.

On s'est mis en vain à la recherche de quelques quakers: *on n'en a point trouvé.*<sup>11</sup> Plusieurs Anglais, dans les prin-

<sup>9</sup> Franchet's memorandum adds: "Je vous invite à suivre avec le plus grand soin tous les fils que vous pourrez saisir, et à me communiquer exactement le résultat de vos recherches."

<sup>10</sup> This number indicated the correspondence of the report which follows with the request which precedes; report and request were on two different records.

<sup>11</sup> "Il paraît qu'il en est des *Quakers*, si repandus dans Paris et dans la France entière, comme du fameux *comité directeur*; il y en a partout. Mais M. Delavau et les siens ont beau interroger, écouter, regarder; ils n'en découvrent nulle part." (*Note de l'éditeur de 1829.*)

The note alludes to the *Directing Committee* of the revolutionary party. The Police believed in its existence: "All its agents are on the look out for this famous Committee" (*Le Livre Noir*, Introduction, p. lxxv.), which, according to the Liberals, did not exist.

cipes du général Wilson,<sup>12</sup> ont été consultés, et tous nous ont dit ne point connaître Grellet, mais bien William Allen, qu'ils croient en ce moment à Londres. Ils ont pour ce dernier une espèce de vénération.<sup>13</sup>

(Mac . . . Leb . . .)<sup>14</sup>

NOTES BY THE EDITORS.

The notes to the above extracts from *Le Livre Noir* have been prepared by M. Lanson, professor of literature in the University of Paris, who has also contributed the following paper on references to Stephen Grellet in the National Archives in Paris, with verbatim copies of such references. Our thanks are due, and hereby tendered, to the writer for his kindness. We had the pleasure of making M. Lanson's acquaintance several months ago at Devonshire House, when he came to make some inquiries respecting the relations of Voltaire with the Friends of his day.

We think that the readers of THE JOURNAL will be interested to see the gospel labours of Stephen Grellet from a fresh point of view, and will be amused at the feverish desire of the Police authorities to find something condemnatory of the innocent Quaker Minister—a desire which, apparently, was not gratified.

We regret that, although the whole of the article which follows is in print, it has not been possible to complete it in this number. The concluding portion, covering fourteen pages, will appear next quarter.

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<sup>12</sup> This refers to Sir Robert Wilson, who had, in 1816, aided the escape of M. de la Vallette. He had remained under the strong suspicion of the Government of the Restoration, and is often mentioned in *Le Livre Noir*, as a revolutionary character or a Bonapartist. (Vol. i. p. 343; ii. 213; iii. 146, 147, 196; iv. 91, 110, 314.)

<sup>13</sup> The Prefect, on the 7th of June, wrote out for the Minister of the Interior the negative result of the work of his agents.

<sup>14</sup> *L* or *Leb* and *Mac* are the two inspectors of Police who made the enquiry. *Mac* was an ex-officer who, after entering the Police force, passed himself off as a wine agent (*Le Livre Noir*, vol. iii. p. 154, 155).

## Documents from the Paris National Archives relating to Stephen Grellet.

The National Archives in Paris furnish material for supplementing *Le Livre Noir*.

The documents respecting the emigration of the Grellet family are to be found in F<sup>7</sup> 5780. Gabriel Grellet, a merchant of Limoges, had four sons and three daughters; three of the sons were abroad in 1792, and were scheduled under the head "refugees." The father, who was himself at one time imprisoned, made repeated efforts, and presented many petitions with a view of obtaining the removal of their names from the list of refugees; he obtained a provisional removal on the 6th of Floréal, III<sup>d</sup> year,<sup>1</sup> but some influence, arising from local animosities, delayed the actual removal, and in 1798 Gabriel was at work again. It was a question with him of preventing the sale of property which, under the partition ordered by the law of the 9th of Floréal, III<sup>d</sup> year,<sup>2</sup> had been allotted to his sons, and confiscated as the property of refugees.

Every effort of Grellet, the father, tends to prove that his sons went away for purposes of business. He denies that any one of them was with the army of the Princes.<sup>3</sup> After spending five years at Lyons his three sons "worked for about a year in the establishment of their brother-in-law at Brive." Then they left for Frankfurt, and whilst the oldest, Pierre, went off to Amsterdam, Joseph and Etienne, after gaining sufficient knowledge of German, betook themselves *incognito*, as workmen, to the forges of Styria, in order "to discover the secret of the manufacture of scythes, a secret known only in this distant part of Germany."

Although, according to one of the petitions of the father, they had set out at the end of September, 1791,

<sup>1</sup> Third year of the Republican Calendar, *viz.*, 25th of April, 1795.

<sup>2</sup> 28th of April, 1795.

<sup>3</sup> Stephen Grellet enters it : see his *Memoirs*, 1862, vol. i., pp. 9, 10.

the leave of absence given to Etienne by the captain in command of the *Garde Nationale* of Limoges, bears the date of the 2nd of January, 1792. Either Grellet put the date of his sons' departure earlier in order the better to get rid of the idea of a political reason for it, or he obtained the permission after they had gone. The leave is granted "to Mr. Etienne Grellet, merchant and manufacturer, aged 19 years, height 5 feet, 2 inches, 6 lines."

Our documents assert that on the 13th of December Etienne is with Joseph in Hamburg, where he is engaged in selling the model of a porcelain kiln, but there is no mention of Hamburg in Grellet's *Memoirs*. The letters upon which the father relies to certify the fact must have been forged by his sons in agreement with him.

Certificates dated from Amsterdam, 24th of December, 1792, vouch for the embarkation of Etienne and Joseph for Demerara (Guiana).

Pierre remained in Holland; one of his letters to their father (Amsterdam) gives information about Etienne's position<sup>4</sup> :—

13th of March, 1794.

You will find herewith a letter that my brothers have written to me; it appears that they are well. Etienne, who had left M. Jourdan and had gone to M. Tausch whilst waiting for another situation, does not tell me that he has found one, but in the letter which he writes to Messrs. St. Martin he says, "M. Tausch has written to us," so that it appears that he is no longer with him, and that he has a place. You will see how ill founded is their hope as to the purchase of a plantation, at least until peace is made. Messrs. St. Martin, who are much attached to them, are to send them a small stock [of goods] by the next ship. You will see that they ask for some barrels of nails. I will write to M. Speder on the subject.

Etienne himself relates his adventures in a letter dated from Demerara (6th of August, 1793), of which I merely give an extract<sup>5</sup> :—

. . . As to the place we occupy here, and which the Dutchmen call head-servant, it is next to nothing, and even that of manager, to which we might attain in a year, would not make us richer than we are after twenty years' work, unless by stealing, an infamous means, and those who make use of it are found out sooner or later. Here we are, my brother and I, in almost the same position as we were on our arrival here, except for the knowledge that we have gained. I was with

<sup>4</sup> F7 5780.

<sup>5</sup> F7 5780.

M. Jourdan, doctor and planter ; he has just told me that having decided to give up his medical practice, which involved almost continual absence from his plantation, my work with him would cease, as he wishes to perform it himself. So here I was disappointed in what I had hoped for, in the event of his going to Europe. I returned to M. Tausch, to whom Messrs. St. Martin gave us a special recommendation. I am waiting impatiently for another place to turn up. I only spent five months with M. Jourdan, but they have been to me more than a year anywhere else, owing to the opportunities for gaining knowledge. The plantation on which my brother is has just been sold, so he is also without a place. If you send us any goods, I beg Grellet [his eldest brother] to send them to care of M. J. G. Tausch. Rest assured, dear Father, that by circumspection in all our actions or dealings, and by our conduct, we shall deserve the approbation of those who know us. If we cannot force fortune to come our way, we will, at any rate, force honest men to esteem us. To set up an establishment [to marry], or do any thing in this country is a difficult matter. Interest alone moves people's hearts. If a man is poor there is nothing to hope, but with some small beginning of a fortune, if only in appearance even, advantageous posts can be obtained. Some unscrupulous persons, by thinking only of marrying for money, sometimes make fortunes, but your children will never make you blush by an alliance with mulattos or half-castes, etc., never ; the idea would not even enter our heads. We are poor in this country in which we only have our hands to depend upon ; we are filling a place usually only occupied by sailors or soldiers, and one humiliating through the name attached to it, but I think it is not the place that degrades a man, but so long as it is filled by an honest man, it becomes honourable. . . .

The profligacy of the planters and their cruelty to the slaves were especially revolting to their sense of honour. We find in a letter signed by the brothers (Demerara, the 10th of February, 1794)<sup>6</sup>:—

. . . It may be said that no religion is professed here<sup>7</sup> ; there are neither temples, churches, nor ministers ; there was a minister sent by the Government, who has gone back again ; his duties were confined to baptism and marriage. The places for the administration of justice only exist for those who profess the dominant religion of Holland. There is no school of any kind ; consequently the greater part of the whites who have been brought up here betray their want of education. As they are continually with slaves, accustomed to see their every wish carried out, or to see chastisement inhumanly dealt out to any refusing to obey, their hearts are naturally hardened. What I say in this respect refers to both sexes. From this bad upbringing springs the barbarity that we sometimes see inflicted upon the negroes. . . . If many persons do not long survive in the colonies, it must not so much be attributed to the bad character of the climate as to intemperance and other excesses.

<sup>6</sup> F7 5780.

<sup>7</sup> See *Memoirs*, vol. i., p. 12.

We rarely have epidemic diseases here, and when they occur, it is principally during the drought; the best remedy that can be employed against them is to drink plenty of water and abstain from meat. The heat of the sun, to which we are continually exposed, is sometimes a source of very great danger, especially to persons carrying too much or too little flesh.

The 27th of Nivose, year 8,<sup>8</sup> Joseph and Etienne, who are not yet definitely removed from the list of refugees, are placed under the surveillance of the municipal authority of Liancourt (Oise). We must, no doubt, understand that residence had been assigned them at this place, in the event of their return.

On this date a petition in their favour states that they have established a commercial house in New York.

At this time also, the great philanthropist, La Rochefoucauld Liancourt, intervenes on their behalf; his letter is as follows<sup>9</sup>:—

It will not appear extraordinary for an unhappy man just recalled from banishment to intercede on behalf of citizens as unjustly treated as himself.

I can certify that I am personally acquainted with the three brothers Grellet, that two of them, whom I have seen in America, and who have joined the Society of Quakers, continue to deserve the esteem of all honest men, and to show themselves good Frenchmen. I have seen them in union and association with the most benevolent and philanthropic Quakers, sharing with them the care and labour of the good that they were doing.

I knew Pierre Grellet also at Amsterdam, a partner in the firm of Wiltz, and giving evidence of the feelings of an honourable man and a very good Frenchman.

It is not poverty which makes them wish to see the soil of their fatherland again, since they are attached to flourishing commercial houses, but the desire to see their fatherland and family—a more imperious call than that of fortune. And I can from experience bear witness that there is nothing surprising in this feeling.

LA ROCHEFOUCAULD LIANCOURT.

The 22nd Nivose, year 8.<sup>10</sup>

GUSTAV LANSON.

*To be continued.*

<sup>8</sup> 17th of January, 1800.

<sup>9</sup> F7 5780.

<sup>10</sup> 12th of January, 1800.

## Presentations of Quakers in Episcopal Visitations, 1662-1679.

*Continued from page 26.*

### CUMBERLAND.

#### NORTH WEST.

KIRKLINTON. 1671. Mar. 31. Humphrid Tweddall et Philippū Hazzard, Quakers; for not coming to Church.

1672. July 19. Philippū Hazard et Barbara Grame, for standing excoicate.

1675. June 22. Geo: Hetherington et eius uxōr, Chroferū Martin & ejus uxorem, Andream Hetherington, W<sup>m</sup> Graham de Uptowne et ejus uxorem, Geo. Graham de Rigg, Xtoferū Tayler et ejus uxorem, W<sup>m</sup> Blackburne, Francisc<sup>m</sup> Storey, Ludimgrū<sup>r</sup>, W<sup>m</sup> Roy, Jacobum Blackburne als Clarke, Johñem Suñerell, Chroferū Story & ejus uxōr: Quakers.

1675. Nov. 16. Georgiū Graham de Rigg, et Andream Hetherington, as Nonconformists; not paying Church dues.

SCALEBY. 1671. Mar. 31. Johñem Pearson fabrū<sup>2</sup> lignariū, Johñem Goodfellow als Goodman et ejus uxorem, Quakers.

1672. July 19. Johñem Goodfellow als Goodman de Scaleby Hill, Janetā ejus uxōr, Johñem Pearson de Stoneknowe; for standing excoicate.

1673. July 11. Johñem Goodfellow als Goodman . . . ejus uxorem, Johñem Pearson de Stoneknowe; who stand excoicate.

1673. July 26. Johñem Goodfellow als Goodman de Scaleby Hill et ejus ux, Johñem Pearson de Stoneknow; who stand excoīunicate, 2s.

1675. June 22. Johñem Goodfellow als Goodman and Thomam Hutchinson, Quakers.

1675. Nov. 16. ("Scailby"). Johñem Goodfellow als Goodman et Johñem Pearson, fabrem [fabrum] lignariū, as Nonconformists; and refusing to pay Church dues.

<sup>1</sup> *i.e.*, ludimagistrum=Schoolmaster.

<sup>2</sup> *i.e.*, fabrum lignarium=carpenter.

78 *QUAKERS IN EPISCOPAL VISITATIONS.*

BEAMOND ("Beaumont"). 1674. Mar. 31. Robtū Pattinson, a Quaker.

1675. Nov. 16. Johnem Hodgson et Margaretā ejus uxorem, for not comeing to hear divine service.

BURGH BY SANDS. 1671. Mar. 31. Johnem Potter, a Quaker who teacheth Schoole.

CARLISLE. St. Maryes. 1673. July 11. Edwardū Holling, Antoniū Pattinson, W<sup>m</sup> Colthird de Caldersgate, Johnem How et W<sup>m</sup> How de Newtowne, Quakers.

1673. July 26. Edwardū Hollin, Antoniū Pattinson, W<sup>m</sup> Colthead de Coldewgate, Johnem et W<sup>m</sup> How de Newtowne, Quakers.

1674. Sept. 9. Johnem Dobbinson, Johnem Pattinson, W<sup>m</sup> Howgill et ejus uxorem, Johnem Brown et ejus uxorem, Edwardū Hollin et ejus uxorem, Antoniū Pattinson et ejus uxorem, Johnem How et W<sup>m</sup> How, Quakers.

1675. Nov. 16. Johnem Dobbinson et Johnem Pattinson, Nonconformists.

1675. June 22. Georgiū Shaw et ejus uxorem, Johnem Dobbinson, Johnem Pattinson de Scotch Street, being Quakers.

1675. June 22. Wm. Hewgill et ejus uxorem, Johnem Browne et ejus uxorem, de Kirkegate extra, Quakers.

W<sup>m</sup> Nixon et ejus uxorem de Newtowne, Hellen . . . . Viduam, Antoniū Pattinson & ejus uxorem, Johnem How and W<sup>m</sup> How de Caldoegate extra, Quakers.

STANWIX. 1671°. Mar. 31. Mattheū Sturdy, Hugoñ Nicholson, Annā ejus sororem, Antoniū Thompson, et Georgiū Thompson, Quakers, 2s.

1675°. June 22. Matthæum Sturdy, Hugonem Nicholson, & Antonium Thompson, reputed Quakers.

WARWICK. 1671. Mar. 31. Edmond Robinson, a Quaker.

1677°. July 6. Adamū Robinson, et John<sup>m</sup> Bowstead, Quakers.

QUAKERS IN EPISCOPAL VISITATIONS. 79

WETHERALL. 1671°. Mar. 31. W<sup>m</sup> Bawne, a Quaker, 2s.

1675°. Nov. 16. Hugoñ Peice et Isabellã ejus uxoř, for Quakerism.

Johnem Richardson de Scotby, pro consili.

W<sup>m</sup> Bond et ejus familiam, Chrõferũ Slaiter et ejus familiam, & Johnem Richardson, pro consili.

1677°. July 6. John<sup>m</sup> Richardson et . . . ejus uxorem, Janam Stable, & Elizabeth Sewell, Quakers, for the like [*i.e.* for not coming to Church to hear divine service].

‡ CUM WHITTON. 1675°. Nov. 16. Janetam Rog<sup>r</sup>son de Murthall, for quakerisme; and not comeing to our Church to divine Service and y<sup>e</sup> Word of God.

Henricũ Fisher, Janetam Fisher, ejus sororem, de Whinney Hill infra parochiam, pro consili.

1677. July 6. Rob(er)tũm Rogerson, Janetã Rogerson, Henricũ Fisher & Janẽt Fisher, Lanificã,<sup>3</sup> Quakers.

KIRKBAMPTON ("Kirkbantton"). 1671°. Mar. 31. Dorotheã uxoř W<sup>m</sup> Barne, Quaker; for not resorting to Church.

1675°. June 22. Dorotheam Barne de Parva-bampton, an excom<sup>ted</sup> Quaker.

Johnẽm Barne de ead; who is a daily contemner of y<sup>e</sup> word and sacraments.

1677: July 6. John<sup>m</sup> Barn de Littlebampton & . . . ejus uxoř; for dayly contempt of y<sup>e</sup> word & sacraments & denying to pay Easter reckonings.

Gulielm̃ Barn & Tho: Gibson ejus filiũ; for dayly contempt of the Sacram<sup>t</sup> and denying Easter reckonings.

KIRKBRIDE. 1673°. July 1. Mattheũ Kirkbride & Magdalenam ejus uxorem, Johnem Stoddert, Johnem Hewet et Fran<sup>cam</sup> ejus uxorem, Richũ Martin, Mariã Martin, Mariã Jones, Josephũ Richardson, Elizabetham ejus uxorem; Thomã Kirkbride, Janam ejus uxorem, . . . ejus filiam, Aliciam ejus filiam, Johnem Kirkbride et Elizabetham ejus uxorem, Quakers.

<sup>3</sup> *i.e.* wool-spinner.

80 *QUAKERS IN EPISCOPAL VISITATIONS.*

1674. March 23. Richū Martin, Mariā et Janā ejus filias, Jacobū ejus filiū; they being all three unbaptised.

Johnē Hewet et Francā ejus uxore; for refusing to Baptise their children.

Johnē Marvin, Mabellā Barwis, Mariā Jones, Thomā Kirkbride, Janetā ejus uxore, Thomā ejus filiū, Aliciā ejus filiā; for refusing to heare Divine service.

Josephū Richardson als Ritson, et Alicē ejus uxorem; who refuse to Baptise their children.

Johnē Kirkbride et Eliz: ejus uxorem, pro consili, Matheū Kirkbride, Magdaleñ ejus uxorem, Thomā Hewet, Johnē Stoddart, et Richū Kirkbride; for refusing to hear Divine service, and not communicating.

1675°. Nov. 7. Repeat *ut supra*, and add Johnem Stint, et Franc<sup>am</sup> ejus uxorem; for refuseing to baptise their children.

BROMFEILD. 1670. Dec. 13. Nicolaū Martindale, Janā Martindale, Robt Beeby, Eliz: Beeby, Annā Sybson, Catharinā Hayton, Annā Stogdale, Johnem Beeby, Anna Cowen, Nicholā Beeby, Mariam Sant, W<sup>m</sup> Rawling, Mabel Rawling, Johnem Stoddert, Annā Barne, Robt. Browne, Annā Watson, Eliz: Scott, et Janēt Thompson, Quakers. Exco<sup>m</sup>.

1674°. March 23. Nicol Martindale, Johnē Beeby, Nicol Beeby, Robtū Sibson, Cathariñ Hayton, et Thom Elwood de Allonby, Richū Robinson, Thom Jackson, Georgiū Barwis, Johnē Bouth de Blencogo, et Edward Hewetson, de Whyrig, Quakers.

1675°. July 6. Nicholaū Beeby de Allonby et ejus uxorem, Elizab uxore Richi Dickinson, Johnem Beeby et ejus uxorem, Annā Sibson viduam, Katherinā Hayton vid, Thomā Elwood & ejus uxorem, Nicholaum Martingdale & ejus uxorem, Richuñ Robinson de Blencowgoe, Annā uxorem Johñis Barne, Annā Wattson, Edr<sup>m</sup> Huson, Annā Ritson viduam, Elizabetham Scot & Robtuñ Messenger, Quakers.

WIGTON. 1674. March 23. Johnē Senhouse et ejus uxore, Johñ ejus filiū, Janēt ejus famulā, Johnē Key, Elizabethā ejus uxorem, Johnem Ritson et ejus uxorem,

Thom̃ Scot, et Thomã Burton, W<sup>m</sup> Hodgson et ejus uxorem, Jacobū Thompson, Elizabthã ejus uxorem, Elizabethã uxorem Matthei Ritson, Wmū Pattinson et ejus uxorem, Johnē Hañond et ejus uxorem, Arthūr Boredale et ejus uxorem, Francū Ritson, Johnē ejus filiū, Robtū Scot et ejus uxorem, . . . ejus famulã et . . . ejus filiã, Johnē Ismay et ejus uxorem, Mariã ejus sororem, Johnē Jackson, Annã Robinson, Jacobū Addison et ejus uxorem, Johnem ejus filium et ejus uxorem, Quakers.

THURSBY. 1671<sup>o</sup>. Mar. 31. Johñ Ritson, Thomã Ismay, Johnem Furnas, et Johnem Huntington, Quakers.

1673<sup>o</sup>. July 11. Thomã Ismay et Johnem Ritson, for Quakers.

1673<sup>o</sup>. July 26. Thomã Frances et Johnem Ritson, Quakers ; for not frequenting the Church.

1675<sup>o</sup>. June 22. Johnem Ritson, Thomas Ismay, & Johnem Boake ; for absenting themselves from Church, being Quakers.

1675<sup>o</sup>. Nov. 16. Thomam Ismay et Johnem Ritson, Quakers.

1677<sup>o</sup>. July 6. Chröferū Pattison, a Quaker ; for absenting himselfe from Church.

ORTON (Great Orton). 1671<sup>o</sup>. Mar. 31. Johñ Boake . . . ejus uxorem, Chröferū Whitlocke, Janã ejus Matrem, Eliz : & Annã ejus sorores, Johñ Wilson, Johnem Robinson et . . . ejus uxorem, Hugoñ Wise, W<sup>m</sup> Johnson, . . . ejus uxor, W<sup>m</sup> ejus filium, W<sup>m</sup> Nixon . . . ejus uxorem, et Mattheū Hinde, Quakers ; for not resorting to Church.

DALSTON. 1677. July 6.<sup>4</sup> Jacobū Hornesby, Rolandū Olivant & Margaretã ejus uxorem de Hinegill, Quakers, & other sectaries.

John<sup>m</sup> Bewly, Barbarã eius uxorem, Randolphum Bulman, Dorotheã eius uxorem, Janam Sowerby, & Rolandū Rumney, pro consili.

G. LYON TURNER.

*To be continued.*

<sup>4</sup> These had also been presented for non-attendance at Church in 1671, March 31st ; 1673, July 26th ; 1674<sup>o</sup>, September 9th and 1675<sup>o</sup>, June 22nd ; but without any indication of the Denomination or "Sect" to which they belonged.

## Bernard Barton's Dream.

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The following interesting letters were addressed by our quondam Quaker poet<sup>1</sup> to the late Joshua Green, of Stansted Montfitchet, Essex; the originals, together with a letter sent to Priscilla Green, of Saffron Walden, the supposed original of "Priscilla, the puritan maiden," are in the present writer's possession.

The first letter is dated Woodbridge, 2/17/43:—

"My dear friend.

"The Piece to which thy enquiry refers is a trifle of two Stanzas only, but the dream, of which it form'd part, was dreamt certainly some two or three, if not more years ago. The Verses are nothing without the dream, and the dream, without the Verses, would be as little; tho' both together were somewhat curious.

"Being just now chin deep in figure work, as we are about a half-yearly balance of Books, I have not time to hunt up the Memoranda I made at the time, but I will try one of these days and find it; if I should not, I believe I can recollect its chief points with sufficient accuracy to enable me to gratify thy curiosity. The two Stanzas I know I can very easily procure a correct copy of, as I gave one to a friend or two while the incident was quite fresh in my memory.

"I address my Letter somewhat conjecturally, guided by the date and postmark of thine; thou canst perhaps let me know if this reaches thee, and whether thy interest in the trifle requested will survive long enough to grant me the indulgence of the delay I have requested. If thou art, as I conclude is most likely, one of a family I remember when I was resident in Essex forty years ago, I think I may trust to thy patience, and to my forgiveness for putting it in requisition. With love,

"Thy affect[ionate] f[rien]d,

"BERNARD BARTON."

<sup>1</sup> Bernard Barton, b. 1784, d. 1849.

The next letter is dated Woodbridge, 2/20/43 :—

“ My dear friend.

“ Though there is not much either in the dream or the Verses which have caused thy enquiry, to repay it when told, as I have found up the Book in which I wrote down the two stanzas at the time, I will transcribe them, with such particulars of the dream as I can now call to my remembrance.

“ It must be some three years ago, at least, at any rate it was sometime prior to the Queen's Marriage, or so far as I can now recollect, to its being talked of, that I dreamt one Night, to my own no small surprise, that I was at the Royal dinner-table as a Guest, I presume, but on whose invitation or introduction, I seem'd to myself, at the time, to have no very clear perception ; but there I was, though not without some occasional misgivings as to its being my ordinary sphere and element, as much at home, if not rather more so, than I have found myself in untitled Society. Though now and then a feeling of the strangeness of my situation came over me at first, it soon wore off by degrees, and I took part, at times, in the conversation, as well as listened with much interest to what was passing round me.

“ I sate at table nearly opposite the Queen, and though I never address'd myself to her unless spoken to, her questions or remarks were not unfrequently so directed to me, that I believe I said more to her than to anyone at table, and gradually I became tolerably at my ease ; far less embarrass'd, I am sure, than ever I should be had I to act the same part, wide awake, with all my wits about me.

“ After dinner, and while Wine and Dessert were on the Table, The Queen express'd a wish that I would write some poetical contribution in her Album. I told her I should have great pleasure in doing so if she would allow me to take the Book away with me that night ; that I would promise it should not be kept above one day, at the longest, and then safely return'd with the best addition I had it in my power to make.

“ This proposition, however, by no means had ' the royal assent '—so used as I was to writing Poetry, after

having put forth some half dozen Volumes or more, I could need no long study or deliberation to pen a Stanza or two ; she would much rather have a simple verse or two, un-studied, than a longer and more elaborate performance.

“ She then added, in a tone and manner of playful command, that she was not accustom'd to ask twice ; that I should find the Album, pen, and ink, on a table to which she pointed, a little apart from that at which the company were seated, and on which a lamp was burning.

“ Of course I had no alternative but to turn to my task, and I sate down to the splendidly bound book, with a feeling of utter hopelessness that I could put four lines together which would be readable. I have often wonder'd since that the perplexity and vexation I then felt did not wake me at once, but it did not.

“ After a very short space of time, finding the talk went on at the table I had quitted, and that I was fairly left to myself, I tried harder than ever I had tried before to think of a Verse or two ; none however came, but when I began to think none would come, in a moment I seem'd to have a line, just enough to begin with, come into my mind.

“ I took up the pen, and in less than two minutes, as it seem'd to me, had penn'd the two following Stanzas :

“ ‘ A blessing on thy crown-ed head !  
My Country's youthful Queen ;  
If such may be or sung, or said,  
Amid this Courtly Scene !

“ ‘ And if a Poet's loyal Love  
Might more than this impart ;  
Oh ! may that blessing from above  
Sink deep into thy *heart* ! ’

“ Having written these two Verses in the Book, and read them over once or twice to satisfy myself they were, on the whole, passable, the feeling of pleasure at having so well got of[f] what had seemed a hopeless dilemma did what the previous painful perplexity had failed to do, and I woke, glad enough to find it was all a dream and nothing more.

“ As the Verses themselves were, at the moment, strongly impressed on my memory, I repeated them once or twice to myself, and thinking them, as in truth they are, a great deal better than any I could have written with the utmost effort and study awake, under such circumstances, I got out of bed, and as I always burn a light, I wrote them in pencil in the first leaf of a Book which I found on a table where the light stood.

“ While writing them, the internal proof given in the *two last lines* of the first Stanza, of the Scene and Company to which they owed their origin, struck me as *curious*, and the simple act of their being the only lines of Poetry I ever composed asleep, induced me to preserve them.

“ This is, [I] think, as far [as] my memory enables me now to put it together, a full, true and particular report of the dream itself.

“ The Stanzas are still pencill'd as they were hastily in the Book, at the time, so about them there can be no mistake. I do not see why there should be anything very extraordinary in a Person who has written so much Verse when awake, inditing a Stanza or two in his sleep ; but I cannot call to mind ever having done so before or since, though I think it is very likely I may have done so, but not waking directly after, they may have been forgotten. It was, I dare say, the strong and vivid impression made by the dream itself, its entire variance with all my usual habits and associations, and the fact of waking instantly after [I] dreamt that I wrote the Verses, which occasion'd the accident of their being put down.

“ When the incident was quite fresh in my memory, as one rather curious in itself, I naturally mention'd it, for some days after, to several persons, whom it so much interested that I began to wish I had kept my dream to myself, so beset was I for copies of the Verses ; luckily I was not called on to write out my dream with each copy, but it happen'd just about the time that I was in correspondence with the Marquis of Northampton about a Book he was then bringing out, a Collection of Original Poems by most of the Popular Poets of the day, published for some benevolent purpose by Him, to which he had requested me to contribute.

“ My head being then full of my dream, I told it to him at some length, including the Verses as part of it. It took his fancy so much that, without asking my leave, he put my letter, Verses, and all into the hands of a friend of his at Court, to show to the Queen. Happily, however, the Party he pitch'd on for this purpose was no other than his friend, Spring Rice, then Chancellor of the Exchequer; and as Chancellors of the Exchequer have more important things to think of than Poet's dreams or their Verses either, this part of his 'Budget' was probably never brought out, or at any rate I never heard aught of its presentation; and, truth to tell, I never made any enquiry about it, for though the Scene was to me an amusing and not an uninteresting one as I saw it [in] my dream, I am not sure that, wide awake, I should come off half as well.

“ If this long account does not tire thee to read, my eyes and fingers begin to weary in scribbling it out, so I will only add my hope that thy patience may out-last its perusal, and thy kindness forgive its prolixity.

“ Thy affect[ionate] f[rien]d,

“ B. B.”

“ P.S.—Now that I have written thee out this long statement, it seems scarcely worth sending, except as a practical illustration of the old fable which states the mountain in labour to have brought forth a mouse. I almost doubt whether thy interest in the subject will hold out thro' its perusal, but thou art not bound to read further than thou mayst feel inclined, and I would have put it in less compass if I had but had time to condense. I shall be a little curious to know if thy patience holds out thro' this long infliction on it.”

JOSEPH J. GREEN.

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Many people opposed the project of making the Erie Canal, and among them Elias Hicks. He even preached against it, and very foolishly said, if the Lord had intended there should be those internal waterways, He would have placed them there, and there would have been a river flowing through central New York. After he finished his discourse there arose from the back seats of the crowded house a small, plain man, and uttered these words with great deliberation, “ And—Jacob—dig—ged—a—well.” That was all. No further argument was needed; Elias Hicks was answered.—MARY J. TABER, *Just a few "Friends,"* 1907, p. 59.

## *A Glimpse of Ancient Friends in Dorset.*

*Continued from page 40.*

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In the short time at my disposal, instead of following up the further history of the Quarterly Meeting, it may be well to turn our attention to some of the men who composed the before-mentioned meeting at Ryme. At the distance of two centuries later it is not easy to obtain as much detail as we should like, yet we can glean a few facts which are full of interest. Some of those who were present are now nothing to us but names, and our imaginations have to fill in between the lines in the endeavour to clothe the bare name with the actual facts of the real hard life of the time. Taking one or two of whom we can obtain more particulars will help us with the rest.

Of these Daniel Taylor and Thomas Bagg, both of whom came from Bridport, stand out rather prominently.

### DANIEL TAYLOR.

Daniel Taylor was born in 1642. Little is known of his parentage or early life, except that he went to serve in a man-of-war. There was great licence at that time, but young Daniel was always of a rather sober turn of mind, and even in those days was so different from those about him, that his companions jokingly said of him, "He'll be a Quaker!" But at that time he had not met with any Friends, although he was evidently dissatisfied with the religion in which he was brought up, and was searching for some deeper Truth than he had yet found. At last, finding himself near to a Friends' meeting, unsolicited by any one, he went to it. During the course of the meeting an epistle was read by a Friend, but otherwise it was held in silence. Whether he was convinced at this meeting, or whether he attended some time before he found what he sought, we do not know; but he was only in the twentieth year of his age when he was "convinced of the precious Truth." His life soon showed the power of the change wrought in him. His trade was that of a tobacco cutter, and prospering in his business, he

became very comfortably off, yet he realised to the full the responsibility that a fair share of earthly goods laid upon him.

His friend, Elias Osborne, wrote of him :<sup>4</sup>

The Lord gave him Power to suffer for his Name Sake, which he did Joyfully ; to wit, Imprisonments and spoiling of Goods often. They took so often and so much from him, that some Relation or Neighbour, or both, desired him to shut his Windows, or give off his Trade, otherwise, he was, as they accounted, like to be undone ; he mildly and pleasantly answer'd, " That if they did not take Goods more or oftner than they began, he was like to get it faster than they took it away."

In 1682, when suffering imprisonment for being absent from church one month, Daniel Taylor sent the following letter<sup>5</sup> to the Quarterly Meeting :—

Deare ffreinds.

Jn true & vnfeigned Loue doe J dearly salute you, whome the Lord hath visited with his day springing from on high, & hath made yo<sup>u</sup> willing to serue him, & one another in that pure loue w<sup>ch</sup> thinks no Euill ; & my true desire is, that herein wee may be all preserved aboue the Rage & Cruelty of this world, & out of all Jmmoderate Care, prejudice, & euill thoughts, & all that is Contrary to the Heavenly life ; and that wee may all wittness a growth in that life w<sup>ch</sup> Endures for Ever, that soe wee may in truth be able to say What shall seperate vs from the Loue of God ? Why, neither Tribulation, nor any other thing ; but that in him wee may be more then Conquerors, & that we may persevere in well doing to the end, & then wee shall obtaine the Crowne Layd vp for all the faithfull.

ffreinds, the Lord, in his goodness, hath been pleased to Bless mee not only with a measure of his devine Loue, but also with a Competency of outward things (Jn humility of heart J write it), & hath also opened my heart to doe good vnto all, but more especially to the Houshold of ffaith ; & in a Reall sense of his mercy, & in true openness of heart, J am made ffree to Jmpart something for the service of truth, perticularly ffifty pounds w<sup>ch</sup> J desire my ffreinds & Brethren of or mens meeting, in the wisdom of God to Jmproue for the advantage of Poore ffreinds in this County.

ffreinds, there is a Bond in the Hands of my Brother, Bagg, of 100 li. of which 50 li. is myne, w<sup>ch</sup> J giue for the service aboue mentioned. He can giue yo<sup>u</sup> a perticular account of it. J doe not doubt but it is safe, but Jf it proue defective where it Lyes while J live, & the Lord Continues mee able, J will make it good.

Soe with my loue once more, J rest yo<sup>r</sup> ffreind & Brother,

DAN<sup>LL</sup> TAYLOR.

From Prison in Dorchester, the 27th 10th, 1682.

To ffreinds at the Quarterly Meeting in Dorchester.

<sup>4</sup> See *Some Remains of . . . Daniel Taylor*, etc., London, 1715.

<sup>5</sup> The original is attached to a page of the Q.M. Minute Book.

In the Book of Sufferings his name appears twenty times on account of various charges.

In common with his friends at Bridport he suffered very considerably from persecution, particularly brought upon them by one William Bond, an informer. This man lost no opportunity of doing all he could to injure Friends, and enrich himself at their expense. The following are some of the accounts given in the Book of Sufferings, to illustrate that which the Friends had to endure :—

About this tyme Freinds Jn Bridport were kept out of their Meeting house every first Day for a Considerable tyme & a watchman set at ye Dore : soe they mett without ye Dore, as near as they could come to itt, sometymes Jn winde & Rayne ; alsoe, at Waymouth, our Freinds were Kept out of their Meeting house for severall weekes.

The 13th Day of ye 6th Mo., 1683, six freinds of Bridport were comitted to ye Goale Jn Bridport, p William Bull & Tho Hollins, Baileiffs of ye said Towne, for Meeting together to Worshipp God & waite vpon him as was ye manner of ye people of God Jn former Ages. Ye next Day, they with ye other 3 had to ye Towne Hall before ye Bailleiffs aforesd, where also was Willm Bond, who haue been longe an Jnformer against freinds, who there Declared Jn open Court, speaking to friends, “ Ye tyme is come, you must Turne or Burne,” & Tho Nossiter, ye Towne Clerke, being Desired by freinds to Read ye Warrant of their Comittment Jn ye Court, refused it, saying to them, “ You are not men, But Doggs,” with more to that purpose.

A Little before this tyme, ye aforesaid Bond, with one of this Countye Troope, Gott one of ye Constables, namely Willm Colfox, a very Rude man, & a smith, one Geore Tomson, who Came to Frds Meeting house, & Jn greate Rage & furye broke Downe ye Dores of freinds Meeting house Jn Bridport, & getting Jn Broke all ye Benches & formes & other Conveniencies, with ye Glasse Windows, soe that they left not any part whole, & since this ye aforesd Bond, when hee haue Come to ye meeting, haue uttered these words following, “ If ye Kinge will giue mee a Comission, J will hange & quarter you all,” & pticularly to one freinde, holding his Staffe to his face, hee swore, “ By God ! J will hange thee.”

The aforesd Willm Bond is much Given to Swearing, Curseing, & Blasphameing ye name of ye Lord & a subborner of false witnesses against freinds. . . . Hee longe persisted Jn his wickednesse against freinds, & many other people who were exercised Jn religious worshipp, makeing it his worke to hunt after such, being to much vphelde by ye Byshopp of Bristoll who lived neare him. Hee was hardly to bee Parralleld for his abominable Cruelty & Insolent behavvour, & as Beastly in his discourse that its a shame to Modestye to mention ; hee was, Jn short, a Burden to ye Creation, & his God was his Bellye.

Finding things going against him, Bond left Bridport, and shortly after he died a violent death at the hands of Monmouth's men ; the Book of Sufferings, after recording

this, adds, "Whereby we may see the just hand of God against such wicked informers."

I have introduced this into the little account of Daniel Taylor in order that we may have some idea of the difficulties of his position, in common with other Friends. He was frequently in prison, but the more he suffered, the more his heart seemed opened not only towards his Lord, but also to those around him.

Elias Osborne wrote further of him :—

He was endued with Wisdom from above to advise and counsel, and very ready to do it as Occasion required, being of an universal Spirit of Love, to serve the Truth and Friends thereof, ready to do Good and Communicate unto all, especially unto those that were of the Household of Faith. He showed his Faith by his Works, for as the Lord was pleased to bless him with outward Substance, his Heart, his Hands, his House, his Purse, were all open to serve the Lord, his Truth and People therewith. I may, to the Praise of God who made him so, say he was a well accomplish'd Man ; First, A good Husband ; Second, A good Father ; Third, A good Master ; Fourth, A good Relation (as many can witness who are Partakers of his Generosity) ; Fifth, He was a good Neighbour, his Enemies being Judges. Next, He was a good Subject ; and that which made him so was, Lastly, his being a good Christian, through the great Love of God in Christ Jesus. He was a great Lover of Unity among Brethren, and if any thing of Discord happened, he was ready to use his utmost Endeavour for an Accommodation, and the Lord was pleased often to bless his Labour of Love with Success ; in which he rejoiced.

Elias Osborne, who was nearly the same age as Daniel Taylor, and was convinced about the same time as his friend, having received a gift in the Ministry, felt himself, about ten years after their first religious acquaintance, frequently called upon to travel to "bear a publick Testimony for his Name and Truth," and Daniel Taylor, although feeling that he had not himself received any public testimony, yet felt drawn to accompany his friend, and together they went many hundreds of miles at one time and another ; Daniel "labouring in Spirit for his companion and helping him much by his Presence and Deportment." He is pictured as being of a "modest, free and pleasant Temper," and in writing about him after his death, Elias Osborne says :—"Such was our near and constant Love to each other that I think it may be compared to that which was between Jonathan and David."

His wife was a great helpmeet to him, entering fully into sympathy with him, cheerfully sharing with him imprisonment and the spoliation of their goods as well as in the concerns that took him so frequently away from home ; the burden of the business falling upon her in the mean time. She died 19th of Fourth Month, 1705, after a long and wearisome illness.<sup>6</sup>

Throughout his life he was always anxious to do that which would be a help to others, and he, as well as some of the other Friends, felt that with all the distraits and claims that were made upon them it was most essential to have some funds available to assist those in need.

In 1678, one of their Friends, Joseph Gillett, of Wootten, was arrested. He had been tried as a recusant for eleven months' absence from church, and defended the suit. Judgment was given against him, and execution against his goods levied for £120. In consequence he "was Constrayned to shutt vp his trade at home, who is a Cloathyer, & kept many poore people on worke." He was then imprisoned. Such cases as this, where a man was ruined, gave the Friends very earnest thought. When, in 1704, William Scott of Sherborne died, and left Friends, in addition to property at Sherborne, £140, it was felt that the money would be best used by purchasing an estate to bring in an income every year. Daniel Taylor was asked to find out a suitable one, and he bought with this Pymore Estate, near Bridport. One or two other legacies were also utilised, and Friends made up the remainder of the £320 for which it was purchased, as they could.

Daniel Taylor did all in his power to help the Friends in Bridport. He built the Meeting House there, as well as the almshouses, and at his death left two estates to Friends, the one where we are at present, called Dunster, and another called Blunshay, or Bluntsey.

He designed these to be used as follows : "That in the first place his almshouses & Friends meeting house at Bridport be sufficiently kept in good repair, & the expenses of Friends horses that travel in the service of Truth for

<sup>6</sup> Bridport M.M., 15 5 1705.—"And bee it noted y<sup>t</sup> since our last meeting dyed our Ancient honest ffriend, Hannah Taylor, wife of Daniel Taylor of Bridport."

the meeting he belonged to be defrayed " ; 20s. per annum were to be used for buying books for Friends and others, etc.

He died in the year 1714, aged seventy-two years. He appears to have remained pretty healthy until near the close, as he attended the Quarterly Meetings with great regularity up to and including the last one before his death. His death was greatly felt by Friends, as he was one of the pioneers, and one in whom all felt they had a wise and sympathetic friend and counsellor.

ELIZABETH B. RUTTER.

*To be continued.*

### Death of John Ellis, of Poole, 1707.<sup>1</sup>

And bee it farther noted y<sup>t</sup> a few dayes after o<sup>r</sup> last Quarterly Meeting Dyed o<sup>r</sup> honest seruisable ffriend, John Ellis, of Poole, by Trade a Cooper . . . who after pretty many years Conuincement y<sup>e</sup> Lord was pleased to call him forth into y<sup>e</sup> work of y<sup>e</sup> ministry, in wch hee faithfully Laboured for y<sup>e</sup> space of about 10 or 12 years, often vissitting y<sup>e</sup> meetings of ffriends both in this County & y<sup>e</sup> Countyes adjacent, whose labour of loue was genjrally well accepted by o<sup>r</sup> ffriends amongst whome hee Trauilled, And being out off a Jurnye, as hee was Returneing home abt 10 or 12 miles from his habitation, hee was taken sick, of wch sickness hee Dyed ; & a little before his departure hee gaue a good account how it was with him, saying to his wife y<sup>t</sup> it was hid from him where y<sup>t</sup> would bee y<sup>e</sup> tyme of his Death or not, withall ading, " But if this is my Tyme J am Readye, there being nothing layd to my Charge," hee haueing a sure foundation wch was a liueing & good Testimony from a Dyeing man. And oh y<sup>t</sup> those of vs that are left behind may haue good Cause to leave y<sup>e</sup> like Testimony behind vs, when wee come upon o<sup>r</sup> Dyeing Beds & Rowleing Pellows is what Js sencearly desired. His Boddy was decently Jntered amongst his ffriends in there Buriall ground at Poole, y<sup>e</sup> 4<sup>th</sup> 2<sup>d</sup> m<sup>o</sup>, 1707.

<sup>1</sup> Extracted from the minutes of Dorset Q.M., 25th of Fourth Month, 1707. For John Ellis, see *Piety Promoted*.

Shall I speak within our own knowledge, and that without Offence, there has been Ruin'd, since the late King's Restoration, above Fifteen Thousand families, and more then Five Thousand Persons Dead under Bonds for matter of meer Conscience to God.

WM. PENN : *Good Advice to the Church of England*, etc., 1687, p. 57.



the  
Quart  
At the Same Quarty. Malingheld  
At Savoy on 27<sup>th</sup> of 1<sup>st</sup> M<sup>o</sup> 1755

This Meetg being inform<sup>d</sup> that it is currently reported that Hannah Lightfoot is Married by the priest and since absconded from her Husband on which this Meeting appoints Mich<sup>l</sup> Norton Jm<sup>s</sup> Marshman and Mary Kane to visit her thereon & make report

This Meetg taking into Consideration the minuts from the adjourn'd Quarterly Meeting dated 27<sup>th</sup> 11<sup>th</sup> M<sup>o</sup> 1754 relating to particular Meetings where no week day Meetg are established We answer there are those Meetg houses within the Compas of this M<sup>o</sup> Meeting viz one at Sampersmith held once a M<sup>o</sup> in the Winter & twice in the Summer. But no week day Meeting being very few friends that reside there likewise one at Westminster every first day after noon but no week day meeting the Week day Meeting for this Quarter being always held at Savoy on fifth day Morning but not so well attended as could be desir<sup>d</sup> with respect to Womens Meetings for displaying we are not in the practice of John Bok is desir<sup>d</sup> to carry a Copy of this minute to the adjourn'd Quarterly Meeting

Meetg D <sup>r</sup> L <sup>s</sup> d	Per Conl <sup>r</sup> Credit
By Cash in N <sup>o</sup>	To George Thompsons L s d
Might hand } 38: 8: 2	Quarterly Bill } 2: 14: 0
2 <sup>d</sup> of 10 <sup>th</sup> M <sup>o</sup> 1754	To Dillo for Wine
Rec <sup>d</sup> Som Quarty } 25: 13 6	at Savoy & Westminster } 0: 7: 9
Collections	To Eliz <sup>th</sup> Blank for
Rec <sup>d</sup> of Robert } 2: 7: 0	her Rent } 0: 10: 0
Moline in full	To Leonard Snowd <sup>r</sup>
for Coal tin and	in full for one bill
Maint <sup>ce</sup> of John	due to of Workhouse } 8: 9: 3
Wagon in the	31 <sup>st</sup> of the 12 <sup>th</sup> M <sup>o</sup> 1754
Workhouse	To Mary Scott } 0: 2: 6
Rec <sup>d</sup> of M <sup>o</sup> Norton	To Jm <sup>s</sup> Marshman
of Ballance due to	for halfe a yr <sup>s</sup> Quarty
this Meetg from 27 <sup>th</sup>	due to Meetg of 24 <sup>th</sup> 25 <sup>th</sup>
Meetg of 10 <sup>th</sup> } 1: 12: 11	of 12 <sup>th</sup> M <sup>o</sup> 1754 } 15: 0: 0
Meetg of 10 <sup>th</sup> } 68: 1: 7	
	<hr/> £ 27: 3: 6

At a M<sup>o</sup> Meet<sup>g</sup> for Westm<sup>r</sup>: held at  
the Savoy 3<sup>d</sup> of the 9<sup>th</sup> M<sup>o</sup> 1755

Nath<sup>l</sup> Wright desires Some fr<sup>s</sup> may be appointed  
to Exam<sup>n</sup>: and Stalk this Meet<sup>g</sup>, acc<sup>o</sup> for the year 1754—  
on w<sup>ch</sup> this Meet<sup>g</sup> Nominat<sup>d</sup> Jm<sup>s</sup> Marsden Mich<sup>l</sup>  
Morton John Hole Jn<sup>s</sup> Dollin & John Jefferys or any  
three of them & might to give Notice

W<sup>m</sup> Martin desires this Meet<sup>g</sup> to Recommend  
him to Devonshire house M<sup>o</sup> Meet<sup>g</sup> on which  
this Meet<sup>g</sup> appoints John Hole & Mich<sup>l</sup> Morton to  
make Inquiries Concerning his Conversation and if  
nothing appears to Obstruct to present him & Janab<sup>e</sup>  
to Devonshire House M<sup>o</sup> Meet<sup>g</sup> Accordingly

John Jefferys Con<sup>t</sup> to Enter the yearly Meetings  
Minutes

The Collect for the Genar<sup>l</sup> Service Continued

A friend to be Chose to Serve as one of the Com<sup>ty</sup>  
of the Workhouse in the Room of Rob<sup>t</sup> Motine

This Meet<sup>g</sup> makes Chouse of W<sup>m</sup> Hayhurst to Serve  
as one of the Com<sup>ty</sup> of the Workhouse in w<sup>ch</sup> Room  
of John Jefferys John Hole or Robert Motine to  
present him to Said Com<sup>ty</sup> accordingly

Nath<sup>l</sup> Wright Con<sup>t</sup> to See Rob<sup>t</sup> Leary bound

The fr<sup>s</sup> appointed to Visitt Hannah Lightfoot report  
they have made Inquiries Concerning her w<sup>ch</sup> Inform  
by her Mother that she was Married by a Priest  
but was not fully Satisfied she was Absent from  
her Husband,

The fr<sup>s</sup> before appointed Con<sup>t</sup> to Visitt her

John Hole reports Jacob Funnill is Red in w<sup>ch</sup> Workhos<sup>e</sup>

The fr<sup>s</sup> appointed to make Inquiries after Such friends  
that are New Comers into our Quarter. Cont<sup>d</sup>





At the same M<sup>o</sup> Meeting held at Savoy  
the 3<sup>d</sup> day of the 12<sup>th</sup> Month 1755

The friends appointed to see what friends are come into  
this Quarter Con<sup>t</sup>.

Nath<sup>l</sup> Mighl is desir<sup>d</sup> to pay Margrett Green Landlord half  
A years Rent being £1.5.0 due 25<sup>th</sup> Instant & place it to  
this Meetings account

At a Quarterly Meeting for Westminster held at  
the Savoy y<sup>e</sup> 7<sup>th</sup> of the 4<sup>th</sup> M<sup>o</sup> 1756

12<sup>th</sup> 1755

Nath<sup>l</sup> Mighl & James Marshman Con<sup>t</sup> to present the  
fr<sup>d</sup> appointed to y<sup>e</sup> Savoy Meeting

The fr<sup>d</sup> appointed to collect for a General Service Con<sup>t</sup>

The friend appointed to visit Hannah Lightfoot report  
they have made Inquiry after her & can shew where she  
can be Spoke w<sup>th</sup> or where she is on w<sup>th</sup> this Meeting appoint  
said friends w<sup>th</sup> W<sup>m</sup> Donne & Nath<sup>l</sup> Mighl to prepare a  
Testimony of Denial against Hannah Lightfoot for Manning  
by a priest against the known Rules of the Society to be  
brought to our next M<sup>o</sup> Meeting

James Marshman & John Hatch offer their Services to  
attend the Door at Westm<sup>r</sup> Meeting

John Hole from the friends appointed to draw up the  
Answers to the yearly Meeting Inquiries to be answer<sup>d</sup> at  
the Quarterly Meeting brought in the same w<sup>ch</sup> is refer<sup>d</sup>  
to said friends w<sup>th</sup> the other Minutes of the year 1753 to  
be answer<sup>d</sup> and brog<sup>t</sup> to next M<sup>o</sup> Meeting to meet next first  
day com<sup>m</sup> week after the Close of Westm<sup>r</sup> M<sup>o</sup> the 15<sup>th</sup> Instant  
at James Marshmans w<sup>th</sup> any other fr<sup>d</sup> that is fr<sup>d</sup>

The appointing friend to fill the families of friend Col<sup>l</sup>

The friends appointed to see who are come into this Quarter  
Con<sup>t</sup>

Pr<sup>d</sup> for some wearing Apparel of Ann Howards late  
of Chelsea Deceased the Sum of five pound one Shilling  
Nath<sup>l</sup> Mighl is desir<sup>d</sup> to place it to this Meetings  
account

At a M<sup>o</sup> Meety for Westm<sup>o</sup> held  
At the Savoy 3<sup>d</sup> of the 3<sup>d</sup> M<sup>o</sup> 1756

James Marshman Reports that Mich<sup>l</sup> Moston  
John Dollin Jun<sup>r</sup> & John Hill was presented to the  
Six weeks Meety and accepted

The fr<sup>d</sup> appointed to Collect for a General Service

A Testimony of Denial against Hannah Lightfoot  
was brought in pursuant to the Direction of Last  
Meety which was read and approv<sup>d</sup> and is as follow<sup>s</sup>

Whereas Hannah Lightfoot a Person Educated  
under our Profession and who for several years  
past resided within the Compass of this Meeting did  
then Enter into a State of Marriage by the Priest with  
one not of our Society which is some ways repugnant to  
the good Rules & orders well known to be Established  
amongst us on w<sup>ch</sup> this Meety appointed Friends to  
visit her who several Enquired to find where she was  
in order to speak with her But to no Purpose nor could  
they obtain any Intelligence where she is We therefore  
being desirous (as much as in us lies) to (lear the Truth  
which we Profess and our selves from any Aspersions w<sup>ch</sup>  
through the Misconduct of the said Hannah Lightfoot  
may be cast upon Friends do hereby testify w<sup>ch</sup>  
Such her Proceedings as aforesaid and disown her for  
the same as one with whom we can have no fellowship  
untill from a penitent Mind and true Contrition of  
Heart she shall be induced to Signifie her unfeigned  
Sorrow for her Offence and that this may be her Case  
is what We truly desire Nathl<sup>l</sup> Wright or Am<sup>o</sup> Marshman  
is desired to Carry a Copy hereof to the next Six  
weeks Meeting

John Hole and Robert Moline offer their  
Service to attend the Doct of Westm<sup>o</sup> Meety  
The opposing fr<sup>d</sup> to Visit the families of fr<sup>d</sup>  
Continued



## Hannah Lightfoot.

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It seems curious that whilst so much has been written respecting Hannah Lightfoot and George III., no attempt has been made (or if there has been it is many years since) to ascertain whether the Society of Friends could throw any light on the question. After the notorious trial which took place in 1866 (see the *Annual Register* of 1866),<sup>1</sup> in which forged documents purporting to be certificates of their marriage were produced, the subject went to sleep for some years. As it has again come to the front not only in these pages,<sup>2</sup> but also in other publications,<sup>3</sup> the Friends' Historical Society has had reproduced, at the expense of one of its members, such contemporaneous information as it possesses, consisting of four pages of the Minute Book of the old Westminster Monthly Meeting containing references to the disownment of Hannah Lightfoot. These interesting reproductions are published by special permission of Westminster and Longford Monthly Meeting.

The subject was first brought before the Monthly Meeting<sup>4</sup> early in 1755 (see first reproduction). At the following meeting the Friends under appointment were "Con<sup>t</sup> to Visit Hannah Lightfoot & make report." In Third Month, the subject was minuted as continued, also in Fourth, Fifth, Seventh, and Eighth Months. In Ninth Month a short report appears (see second reproduction). Tenth Month's meeting continued the appointment, as also Eleventh Month. The next meeting desired the Friends appointed "to acquaint her that this Meet<sup>ng</sup> Intends to give forth a Testimony of Denial against her." In First Month, 1756, it was stated that she could not be found (see third reproduction); next

<sup>1</sup> Pp. 223-259. Rynes and Rynes *v.* Attorney General.

<sup>2</sup> See THE JOURNAL, iv. 159; v. 54.

<sup>3</sup> *Gentleman's Magazine*, June, 1907; Melville's *Farmer George; Notes and Queries*, Feb. 15, and April 4, 1908.

<sup>4</sup> The first reproduction refers to a *Quarterly* Meeting. William Beck states, "At one Monthly Meeting in each quarter, all business, except that connected with marriage and other urgent affairs, was postponed, and a special character given to the proceedings." (*London Friends' Meetings*, pp. 186, 205, 227, 252, 292.) Evidently the Lightfoot defection was a matter of urgency.

month the subject was continued ; and in Third Month the minute of denial appeared (see fourth reproduction). In Fourth Month the final minute on the subject ran :—  
 “ Nath<sup>l</sup> Might reports he delivr<sup>d</sup> a Testimony of Denial against Hannah Lightfoot to the Six Weeks Meeting.”

At a sitting of the Six Weeks Meeting (a committee of London and Middlesex Quarterly Meeting), held on the 23rd of Third Month, 1756, the minute of denial was handed in by James Marshman. In Seventh Month, we read, “ The Dispersing the Testimony from Westminster Monthly Meeting against Hannah Lightfoot being under our consideration, Benj<sup>a</sup> Bourne is orderd to send a Copy thereof to each of the other five Monthly Meetings.”

In addition to this, the Friends' Registers of Births show that Hannah Lightfoot was born on the 12th of Eighth Month (October), 1730, daughter of Matthew and Mary Lightfoot, of St. John's, Wapping.<sup>5</sup>

The information contained in the Minutes shows :—

1. That she was married by a Priest (this probably means Church of England), in 1754.
2. That she, however, had gone away and could not be spoken with.
3. That her mother was not fully satisfied she was separated from her husband.

But there is no allusion in any way as to who her husband was.

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### Editors' Note.

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Owing to the increased number of illustrations to be included in the forthcoming Supplement, “ Dr. Pole and his Drawings,” it has been decided to raise the price of the Supplement to four shillings and sixpence (one dollar fifteen cents) on publication. The subscription price of three shillings (seventy-five cents) remains as before ; those who wish to avail themselves of this price should forward their orders at once to Norman Penney, Devonshire House, Bishopsgate, London, E.C., or to the American Agents of the Society.

<sup>5</sup> It will be observed that she was eight years older than George III.

## Records respecting John and Margaret Lynam in England and Maryland.

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John Lynam, of the parish of Pentrich, in Derbyshire, joined the Friends soon after their rise, and early became a sharer in their persecutions. In 1661, he was in Derby prison for some months for refusing to pay tithes to Peter Coates, priest of South Wingfield, and in 1663 he suffered a distraint for the same cause. Attendance at meetings also brought him under the law; in 1675, he was fined for being at a meeting at Thomas Holland's in Heanor, and in the next year he had goods taken from him, value £6 10s., because he was present at the burial of the wife of Samuel Roe, in the parish of Ilkeston. (The total distraints on account of this burial amounted to £51 10s.)

About the year 1670, John Lynam married Margaret Ridge, who was the daughter of a clergyman or minister of Antrim, in Ireland. Prior to her marriage, Margaret's gospel labours had been considerable, both in Ireland and Great Britain. Various addresses and letters of hers, written before and after marriage, are extant.<sup>1</sup>

The date of the removal of John and Margaret Lynam to America does not yet appear, but we know from the letters which follow that they were in Maryland in 1682, and from Myers's *Quaker Arrivals in Philadelphia, 1682-1750*, that they removed from "Ann Arundal County in Province of Maryland," to Pennsylvania, in 1691. We cannot at present explain the circumstances which brought these Friends into the position described in the Maryland epistles, but, apparently, they changed their views later, and, we presume, died in harmony with Friends of Pennsylvania; Margaret died in Twelfth Month, 1697, and her husband two months later.<sup>2</sup>

<sup>1</sup> In D., and also in the Ridgeway Library, in Philadelphia.

<sup>2</sup> For further particulars of these Friends, see *The Friend* (Phila.), vol. 17 (1844), p. 317; Besse's *Sufferings*, i. 138, 139, 143, where there is also a mention of a Thomas Lynam, of Pilsley, Derbyshire: *The Westonian*, vol. 13 (1907), p. 184; *Margaret Lynam*, by Thomas Davidson, 1901.

South River in Maryland, the 24th of the first month, 1682.<sup>3</sup>

Deare friend, Margret Fox.

. . . Wee haue atrue sence that thy Soul and heart Breaths to god and that thy prayers are to god allmighty for us one this side the sea that wee all maight growe up to geather in the truth. . . .

Truely ther is nothing more waightly upon our Spirits sence the day wee cam on this side the sea then that in our whole conuersation wee may bee Blemles; and Blessed bee the Lord for hee hath kept us, soe that Jnniquity non can justly Charg us with. And as to the good order established and kept by all that feare the Lord in all our mens and womens meetings, wee haue not acted contrery to itt. . . . In this one uery waightly thing desire your carr that non com on this side the sea as in the publacke Sarues of truth but such as are wel aproued of by you and known to you to be sesoned with gods power, for the hurt that is done here throug such haue consarned them selus in the afferes of truth . . . is more then any can bee sencybel of.

Truely, deare freinds, its contrary to our minds to write any thing in this kinde to you, at such adistances, But the waight Beeing soe heaue of us . . . therefore to you wee this write, and it is not only up on our own accounts, but ther is a suffering upon the spirits of many tender friends. . . .

Wee haue receiued thy Letter with thy daughter, Sarah, but not untel the tenth month of this yeare.<sup>4</sup>

From your deare freinds, JOHN & MARGRET LYNAM.  
EDWARD SARSON.

This J writ before J knew of my husbands coming to England.

<sup>3</sup> This letter occupiess three folio pages, but gives little of historical interest. When read in the light of the following letters from Maryland, one of them written three months later, it sounds like a defence of the position the writers had taken up, in opposition to other well-known Friends. It must have been very difficult for Margaret Fox to decide on which side of the controversy to place the weight of her influence.

The extracts are taken from the original in D. (Spence MSS. iii. 182.)

<sup>4</sup> The above letter was written on the last day of 1682.

An Epistle from the Halfe Years Meet in Maryland, dated the 18th 4th mo., 1683 :—<sup>5</sup>

Dear Geo : Fox,

Whome we dearly Love & esteeme in the Bessed Truth and Love of God which is Uniuersal. Our half Years Meet in the third m<sup>o</sup> last haveing a Sense of the Care that is laid upon thee for the Churches Wellfare, they did appoint us to give thee and Friends at London An Acct<sup>o</sup> of the Affaires of Truth in this Province; but we, finding the Ships gone out of this Province, soe that sending is very difficult, at this time, shall not Enlarge, as other waies we might have done. Soe Care may for the future be taken Yearly from our half Years Meeting in the 8<sup>th</sup> mo to give thee full acct of Truths Concernes amongst us.

At present Truth prospers in this Province, and Friends that abide in the Truth are Strong and Valiant for God and the honour of his Truth: but the old Adversary of the Truth by his Wicked Instruments is not wanting to disturb the peace and prosperity of our Jsrael, of which John Lynam and his Wife, Ed : Serson,<sup>6</sup> and some other bad and disorderly Spirits that is Joyned with them, are Cheef disturbers of Truth's prosperity amongst us, by their ungodly Carriage amongst us, especially of late time, goeing on more Violent in their Rending, Dividing, Seperate Spirit, doe keep amongst them at Lynams House a seperate Meeting, in opposition to the Body of Friends, to the great greife of the honest harted; and notwithstanding Friends, from time to time, have Traveled much for them, and in great Love and Tenderness dealt with them, to bring them to a sight of their daingerous Condition, it hath not taken effect with them, but they have gone on farther to Abuse the Meetings Messengers sent to them, and at Last, in open and Reproachfull manner, John Lynam stands up, about the Midle time of a Publique half Years Meeting and day of Worship, and Reads a Wicked ungodly paper over the heads of Friends, and in the face of the Worlds People, then present in that Assembly. A Copy of that paper we cannot as yet send thee,

<sup>5</sup> From a copy in D. (*Epistles Received*, vol. i., p. 1.)

<sup>6</sup> Edward Searson was a fellow-sufferer in Old England. He belonged to the same parish as John Lynam. See Besse; and MS. *Sufferings of Friends in Derbyshire*, preserved locally.

because we cannot yet get it, but we have here sent thee a paper, drawne up and signed by our half Years Meeting against John Lynam. As for Edward Serson, Friends have taken great pains with him upon severall acct<sup>s</sup>, and alsoe that Concerning his Wife and that Acc<sup>t</sup> given by her in England Concerning him and Lynams Wife, but can gett no satisfaction from neither of them Allthough they did (one) promise very faier.

Jnclosed is a Certificate for Mary Serson which we desire may be sent to her. Alsoe we send thee a paper drawne up against one Stephen Keddy that some times did Minister in this Province but have by his Careless walking Dishonoured the Truth, and is now fallen in with the disorderly separate Spirits.

As for Thomas Huchenson, he is quite gone into the World's spirit and hath greatly greived Friends ; but having writ to thee concerning him by a former Date ; we shall say noe more of him at present.

Another evil Jnstrument is Thomas Thurston,<sup>7</sup> who is come againe into this Province, a very wrong Spirited Man, who have made it some of his work to abuse and belye Freinds, as thee may see by y<sup>e</sup> Copy of a Letter that was sent to him, which is here Jnclosed.

Soe, Dear G. F., we are greatly bound to Returne praise to God, for all these things works for good to those that truly fear him ; for the Lord thereby have manifested this devouring Woulf-like Spirit that for some time lay hid from some simple hearted Friends under a Lamb-like Covering. Soe now the Lord have pulled off their false Covering, and they appear to be what they are ; soe not able to devour and spoile the weake, feeble, and hindermost of the Flock, as some time they did, to the great greef, Exercise, and Travil of many who saw the Devourer in his false Covering. And we are greatly sensible that these things are of great service, and have bound and Knitt the Hearts of Friends togeather in the Bond of True Unity, even as one Man.

A heavenly time and great Service we had at our half Years Mens Meeting in the third month last, which Continued three dayes ; the Lord Crowned our Meeting with his heavenly presens which Bound and Chained down the

<sup>7</sup> For Thomas Thurston see *F.P.T.*, p. 109.

Enemies power (which was felt to be great at that time), soe that although he had made what strength he could, by his wicked unruly Instruments, to spoile, Destroy, and Devour Even in our Assembly, the Power of God they perceived to be amongst us in a Mighty Measure, soe that Shame and Confusion Couered their ffaces and many Young and tender Freinds was thereby greatly strength'ned, the Lord haveing evidently owned our Proceedings, for which we Retourne Glory and Praise to God forever. Amen.

Here is many Friends of this Province that find a Concerne laid upon them to Vissit the Seed of God in Carolina, for we understand that the spoiler makes Havock of the Flock there; Dan<sup>l</sup> Acres, and one Rob<sup>t</sup> Willson and Ann his wife, very bad spirited people (that have disturbed the Peace of the Churches in divers places), are gotten to them parts and some other bad Spirits Joined with them, soe here is many weighty Friends Jntended down there on that service; and may Vissit Virginia and Accamack, and then we may give thee an Acc<sup>t</sup> how things are on Truths Acc<sup>t</sup> in those places.

Our very dear Love to thy Wife; soe with our dear Love to A: P: W: G: and G: W:<sup>8</sup> and all the faithfull, We Remaine thy Friends in our measure of that Glorious unering Truth which the Lord hath Manifested to us.

We Desire thee to seale  
and send the Jnclosed to  
Ellis Hooks.

W<sup>m</sup> RICHARDSON.  
W<sup>m</sup> BERRY.  
RICHARD JOHNS.  
THOMAS TAYLER.

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Maryland, the 13<sup>th</sup> 2<sup>d</sup> m<sup>o</sup>, 1685.<sup>9</sup>

Dearly Beloued freinds, Geo: ffox, Alexand<sup>r</sup> Parker & Geo: Whitehead, whome wee dearly loue in the Eternall truth & word of Life, w<sup>ch</sup> haue apeared in this our age & time, Euen in these Remote parts; & now, Deare freinds, Bretheren & Elders in the Church of Christ, wee being apoynted by our yearly meeting to giue accoumpt of the State of truths Concenes in this Prouinc<sup>e</sup>—

<sup>8</sup> Probably intended for Alexander Parker, William Gibson, and George Whitehead.

<sup>9</sup> From the original in D. (Port. 16. 29)

Wee giue you to vnderstand y<sup>t</sup> from our Deare freind, G ff, wee Recd a letter, Dated Kingston the 27<sup>th</sup> 8<sup>th</sup> m<sup>o</sup> 1683, as alsoe some Inclosed Epistles, w<sup>th</sup> which wee were greatly Refreshed & Comforted, as alsoe another letter, dated Winsmere [Winchmore] Hill, y<sup>e</sup> 5<sup>th</sup> 2<sup>d</sup> m<sup>o</sup>, 1684, together w<sup>th</sup> the Inclosed papers w<sup>ch</sup> Came from J<sup>n</sup><sup>o</sup>. & Margrett Lynam & the Rest of y<sup>t</sup> Seperate Company, who Still Remaine and goes on in y<sup>t</sup> Rending Seperate Spiritt; & although according to G ffs aduice freinds did againe Vissitt them to put them in minde of G ffs aduice in his letter to them, Viz: to Condemne what was amiss, & Come downe to y<sup>e</sup> meek & Quiett Spiritt in w<sup>ch</sup> freinds Could Receiue them, they did altogether, as they haue formerly, Reiect the Councell of freinds. Seuerall traulling freinds haue alsoe from time to time laboured with them, amongst w<sup>ch</sup> Deare W<sup>m</sup> Stockdall<sup>10</sup> was the last, who Prouidentially was Cast amongst us (and by whome wee had the Sorrowfull tidings of the Death of our Dearely beloued freind & faithfull Seru<sup>t</sup> of the Church, W<sup>m</sup> Gibson). Wee here Inclosed Send a Cobby of W<sup>m</sup> Stockdalls letter to them, and as farr as wee finde, freinds are pretty Cleare of them, and the Judgm<sup>t</sup> of truth Justly Stands upon them.

And as answer to all their Bundle & Packetts of lies, sent to G ff, Racked up ag<sup>t</sup> freinds in this Prouinc<sup>e</sup>, there is hardly any thing of truth in it all, & not worth the answering in more particular manner or farther troubling G ff: & freinds about, of w<sup>ch</sup> many worthy Sound traulling freinds haue bin wittnesses off: wee need Say noe more but Referr you to Deare W<sup>m</sup> Penn, Roger Longworth<sup>11</sup>, Christopher Taylor & W<sup>m</sup> Stockdall.

<sup>10</sup> According to *The Friend* (Phila.), vol. 27 (1854), p. 294, William Stockdale was of Scotland and later of Ireland, whence, in 1687, he removed to Pennsylvania, where he died in 1693. In 1683, he wrote *A Brief Relation of the Sufferings of Quakers in Ireland*.

<sup>11</sup> Of Roger Longworth's life and labours we have a short account from his friends, William Yardley and Phineas Pemberton (Phila. *Memorials*, 1824, p. 11). He was born at Longworth, Bolton, Lancs., c. 1630. In pursuit of his labours as a Minister, he "passed six times through Holland, also part of Germany, five times through Ireland, once through part of Scotland, twice at Barbadoes, once through New England and Virginia, twice in Maryland and the Jerseys, and twice at Pennsylvania; having travelled by land above 20,000 miles and by water not much less." He died in Pennsylvania in 1687.

Manuscript records in D., including original letters from him, refer

As for Tho : Hutchenson, wee understand hee haue lately bin Vissitted w<sup>th</sup> a sore fitt of Sicknesse. Soe terrour of Conciencie & Judgm<sup>ts</sup> took hold of him, w<sup>ch</sup> brought him uery low, Soe y<sup>t</sup> hee Could not haue peace but was Constrained to giue forth a paper to Condeme his out Runings & Cleare the truth.

As for Sam<sup>l</sup> Newton in Virginia, Care haue bin taken about him, & freinds haue Dealt w<sup>th</sup> him, a farther acc<sup>r</sup> wherof our Dre freind, Roger Longworth, Can giue you.

Our deare freind, Tho : Euerden,<sup>12</sup> is now gone upon Seruice to Virginia and Cariolina to Vissitt the Seed of god in those parts, for there is great need, the Spoyler haue bin at work w<sup>th</sup> his Instrum<sup>ts</sup>. Soe wee Cannot giue you a more particular accoumpt untill he Retourne from those parts.

What Deare G ff : writt Concering Margrett Hollon<sup>13</sup> freinds haue Comunicated it to her & dealt w<sup>th</sup> her in much loue, but Shee Still Remaines in y<sup>t</sup> w<sup>ch</sup> is a greife to the Spiritt of truth.

Tho : Thurston is in Maryland but Comes not amongst freinds, and as for Stephen Caddy<sup>14</sup> hee is quite nought.

By ours to you in 1684, wee writt Something of our giueing you acc<sup>r</sup> of our Sufferings in this Prouince, Butt the death of Seuerall of our freinds, & the distance by water betweene freinds of these parts, is y<sup>t</sup> w<sup>ch</sup> haue put a stop at present to the giueing you a full acc<sup>r</sup> of freinds Sufferings as wee did & doe Jntend. Here haue bin Some freinds goods latley taken away for denying to Beare Armes, but our meetings are Peaceable.

And now, Deare freinds, wee alsoe giue you to Vnderstand y<sup>t</sup> wee Recd from Mark Swanner 6 french Books sent for the french at Carolina, p G ff : of w<sup>ch</sup> wee haue taken Care about. Wee alsoe Recd this yeare a

to his services in London 1682/3, West Indies 1684, Amsterdam 1685, Barbadoes 1686. An account of his death is also extant in D. See *The Friend* (Phila.), vol. 27 (1854), pp. 148, 156.

<sup>12</sup> Thomas Everden (Evernden) was a Kentish Friend who emigrated to Maryland after 1682, and died there in 1710. See *The Friend* (Phila.), vol. 28 (1854), pp. 109, 117; *F.P.T.*, p. 143; *Piety Promoted*.

<sup>13</sup> Margaret Holland is referred to in THE JOURNAL, iii. 21.

<sup>14</sup> Stephen Keddy emigrated to Maryland from Yorkshire in 1681. See J. W. Rowntree's lectures on *The Rise of Quakerism in Yorkshire*.

pcell of freinds Bookes<sup>15</sup> Directed to W<sup>m</sup> Richardson, But from whome they Came, or to whome wee must Retourne pay, wee know not, haueing not Rec<sup>d</sup> one line from any person about them. Also from Mark Swanner wee Rec<sup>d</sup> the Sheets of the yearly meetings Proceedings, Dated in London the 19<sup>th</sup> & 20<sup>th</sup> of the 3<sup>d</sup> m<sup>o</sup>, 1684, w<sup>ch</sup> was Read at our Quarterly meeting; a deep Sence of w<sup>ch</sup> (Viz: the Necessities of poore Suffering freinds and Captiues) was upon the mindes of freinds, Soe y<sup>t</sup> a Collection was apoynted by Each Respectiue meeting on the Westerne Side of the Bay, w<sup>ch</sup> was accordingly made & amounted to 33<sup>li</sup> 2<sup>s</sup> 06<sup>d</sup>, w<sup>ch</sup> wee haue ordered into the hand of Sam<sup>ll</sup> Groome to Receiue, and haue ordered him to pay it into the hands of those freinds apoynted by the yearly meeting in London to Receiue the Same. Ouer Quarterly meeting likewise did take Care to acquaint our freinds of the Easterne Side of the Bay, who, wee understand, haue taken Care in y<sup>t</sup> Concerne; & wee Expect y<sup>t</sup> freinds from the Easterne shore will alsoe giue acc<sup>t</sup> of their Collections to freinds in London; & wee doubt not but y<sup>t</sup> our Small mite will be accepted in as tender Bowells as our poore freinds Administered the Same out of our small Abillities.

This may alsoe Informe you y<sup>t</sup> our deare freinds, Tho: Tayler & his wife, are boath taken away by death, to the greife of maney, a very Seruicable man for the truth in his day; alsoe Bryan Omelia & Divers other freinds, Seruicable men in their places, taken away by death.

Soe y<sup>t</sup> Sometimes the affaires of truth Seemes to looke very low in this Prouince; Eminent, Honourable men & women taken away by death, but there is few like them Rises up. God almighty Preserue the Remnant yett Remaineing, and Raise up Instrum<sup>ts</sup> fitted for his purpose to Carry on his work, for it will Prosper And truly, deare freinds, wee Can Say, and y<sup>t</sup> from a liueing Sence of gods loue and mercyes to us in these Remote parts, y<sup>t</sup> the lord haue not bin wanting to us but haue wouderfully appeared in mighty manner many a time, Soe that hard things haue bin made Easy and Streight things haue bin made pleasant, & the mighty and lofty haue bin bowed & brought uery low, and wee haue noe Cause to

<sup>15</sup> See "Friends' Libraries in Maryland," in THE JOURNAL, ii. 130 ff.

doubt but y<sup>t</sup> the lords work will goe forward in this place & hee will bring his Euerlasting purpose to pass.

Our yearly meeting in the 8<sup>th</sup> m<sup>o</sup> Last, w<sup>ch</sup> Continued 5 dayes, was held in great power, peace, and loue, not Soe much as one Contradictious Spiritt appeared. A heavenly time, the liueing, heart Breaking Presents of god Broak in upon us, and Crowned our holly assembly to the great Comfort & Joy of all y<sup>t</sup> loued the Blessed truth.

Deare Christopher Tayler and Seuerall w<sup>th</sup> him from Penn Siluania, as alsoe Deare Roger Langworth, was at our Said meeting, & great Comfort & Satisfaction was accknowledged by them. The testimoney w<sup>ch</sup> they left behinde them was y<sup>t</sup> god was with us, & his liueing presents they had liueingly felt to be amongst us.

Soe, deare freinds, haueing nothing more to add at present but our uery deare loue to the Seed of God in w<sup>ch</sup> you are truly honourable to us, who are your truly loueing freinds and Bretheren in our measure of the Blessed truth,

W<sup>m</sup>. Richardson  
W<sup>m</sup>. Barry  
Rich. Johns

Addressed : To Geo : ffox, theise.

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### Islington Road School.

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In *Beauties of London and Middlesex*, 1815, we read :—It is sufficient to have mentioned that this belongs to and is occupied by Quakers to convey to the mind of the reader an idea of the most perfect cleanliness, order, and decorum. . . . It may truly be said of these people, who appear like a distinct race of mortals when compared with the rest of mankind, that “whatsoever their hands find to do, they literally do it with all their might.”

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[From a manuscript among the papers of the late William Beck.]

## Richard Cubham, of Bickerstaffe, Neoman.

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The following facts relating to this Friend have been taken, principally, from the privately printed *Memorials of the Families of Cropper, Cubham and Wolsey, of Bickerstaffe, and of Winstanley, of Winstanley*, collected by Nicholas Waterhouse, and printed in 1864.<sup>1</sup>

“Richard Cubham<sup>2</sup> was a man of weight and consequence in his neighbourhood, seeking to do that which was just and equal. A very substantial personage he was, though at the close of his life only holding his farm of sixty-one acres under Sir Thomas Stanley<sup>3</sup> on a lease of three lives—a man of a very strong will, and very intent on having his own way, though all the Friends, and all the world besides, were opposed to him. Who his ancestors<sup>4</sup> were we do not know, and as he left no son, his name has disappeared with him.”

Two long accounts of the persecutions which early befell this worthy Friend are to be found in Friends' local records, and Joseph Besse, in his *Sufferings*, gives others. The second of the local records is dated 1658, and refers to an encounter with “Priest Bell,” who was Presbyterian minister at Huyton, Lancashire. An ancient document, also recording this event, is preserved in D.<sup>5</sup>; from this we give the following extracts:—

Upon the 3<sup>th</sup> day of the 12<sup>th</sup> month: called February:

Theire was att one Peeter Lafords of Hyton a meetinge of frends to waite vpon the lord, they beinge their meet in the feare of the lord to

<sup>1</sup> A copy of this book was presented to D., in 1907, by the late Thomas Cropper Ryley, of Liverpool. For other particulars respecting Richard Cubham, see THE JOURNAL, ii. 99; *The Journal of George Fox*, i. 381; ii. 26, 35.

<sup>2</sup> “The name is spelt Cobham in two or three legal documents, Cubban in the Friends' books, and Cubham in Besse's *Sufferings*.”

<sup>3</sup> “Ancestor of the present Earl of Derby.”

<sup>4</sup> “Dr. Kenrick, of Warrington, thinks it probable that Richard Cobham was descended from the family of Cobhams of Kent.”

<sup>5</sup> Swarthmore MSS., iv. 42.

waite vpon his name. J, the said Rich : Cubham beinge moved of the lord, and in obedience therevnto, went into the sinogoge of Hyton, and one more of our frindes came after mee, where wee stood in the assembly before Priest Bell verie peacably and quietlie, and nether lifted vp tongue nor hand against anie their present, w<sup>ch</sup> all their present can wittnesse; and the said Priest Bell ceased and called Jmediatlie for officers to take away those misordered or vnreverent men, vpon which wordes they fourtwith came and violentlie haled vs out their sinogoge and fourthw<sup>th</sup> to the stockes, where wee sate as evell doers to the sight of all the people. where vpon the weeke ffollowing, for the truth sake, J was constrayned to write a paper to cleare the truth from evell espertions that might arise theirby soe that the people might see the ground of our psecution, w<sup>ch</sup> paper vpon the 10th day of the said mounth, wee haveinge another Meetinge at the aforesaide place, J went fourth and one Benjamin Boulton followed mee, and wee went into the grave yard about the ferist houre of that day to give the said priest the paper w<sup>ch</sup> J had written concerning the cleareing of the truth; w<sup>ch</sup> priest beinge in his house and not cominge fourth, J the said Rich : Cubham did read the said paper amongst the people in the greave yard and the said Benjamin Boulton stood by, the officers coming before we had ended reading of the paper and tooke us both away out of the yard and wee stood in the lane a litle space and imediatly the officers came againe and caried vs to an alehouse & keepe a gaurd vpon vs till after their worship was ended. Then wee were taken fourth and put in amongst the rest of our frends where they were mett together, and soe set a strong gaurd vpon the whole meetinge till the 10 houre of the next day, & then fourthw<sup>th</sup> violentlie constrained the whole meetinge to goe before the Justices; and Jnformation beinge given in to the Justices that wee the said Rich Cubham & Benjamin Boulton called Priest Bell a murderer & a seducer, w<sup>ch</sup> wordes were false for they were not soe spoken by vs: but what was read in the paper, w<sup>ch</sup> is hearevnto anexed w<sup>ch</sup> words herein plainelie appeareth, being these:—Actinge in his murderouse nature contrary to the apostles doctrin: & contrarie to the law of the nation, w<sup>ch</sup> words by his prictise plainlie appeareth, w<sup>ch</sup> wee shall refer to anie resonable vndarstandinge; hee who caused vs to be haled out of the sinogoge & fourthw<sup>th</sup> to the stockes & soe suffered as evell doers who were Jnocent & harmeles & free from the least offence ether against him, or anie their present, is this a sperit of loue or a sperit of envie, let all honest harted iudge; & wether this sperit doth not take p<sup>t</sup> with Cain who slew his brother Abell, for, as saith the scripture, he that hateth his brother is a murderer & yee know that noe murderer hath eternall life abideinge in him.—Joh. 1: 3: 15. . . .

And soe because of the testimony that came against vs the iustices soe far acted as to require surties & bond of vs. And we knowing our selves free from transgression for Conscience sake could not doe it: And soe are heare sent to prison:

And one Peeter Leford is here sent alonge with vs he denyinge surtyes for his good behavior knowing noe reson, haueinge committed noe transgression att all but because he entertayned frends att his house.

With the above document is a copy of Cubham's letter to Bell, which commences :—

“ Priest Bell, who p̄fesseth thy selfe to be a minister of Christ, but by the doctrin of Christ and his apostles J shall p̄ve thee to be noe minister of Christ, but a worshiper of the beast & his Jmage.”

The paper is signed, apparently in autograph,

*By one whom the power formerly calls Quaker &  
Rich: Cubham:*

The document is endorsed, in the handwriting of George Fox, “ Abovght 1655.”

We now return to the *Memorials*:—

“ About the year 1660, Richard Cubham and Thomas Chadock, both of Bickersteth, husbandmen, as they were travelling towards London to answer to a suit commenced against them by the Countess of Derby for tithes, were apprehended in Coventry, and were brought before the magistrates of that place, who tendered them the oath, which they refusing were committed to prison, where they remained about eight or nine weeks.<sup>6</sup> The Countess of Derby, the noble daughter of the Tremouilles, was engaged about this time in several miserable disputes with the Quaker husbandmen of Ormskirk about the payment of tithes. In the one which ended in the death of Oliver Atherton, our ancestor bore a part.<sup>7</sup> According to the records at Warrington :—

‘in 1661, Richard Cubham and Thomas Chadwick of Bickersteth, husbandmen, and Isaack Ashton, of Skelmersdale, were apprehended at the suit of the Countess of Derby for tythes, because they could not answer upon oath, and carryed to Lancaster gaol, where they remained prisoners two years and eight months, which was until the said Countess dyed, who, not long before her death, said, they should rott in the gaol if they would not pay her. The sum for which Isaack Ashton was imprisoned, on her behalf, was about ten shillings. She declared it was for small tyth, as pigs, goos, hens, ducks, eggs, parsnepps, carrotts, onions, turnips, honey, and wax, and such like things, some of which the said Isaack Ashton never had.’

<sup>6</sup> “ Friends’ Records, Warrington. ”

<sup>7</sup> See G. Fox’s *Journal*, ii. 25, 26.

“ Besse adds some more particulars :—

‘ At the same time [*i.e.* after Oliver Atherton’s death], three others of this people were confined in the same prison at the suit of the said Countess, one of whom writ a letter on behalf of himself and his fellow-prisoners, shewing “ that it was not of Wilfulness, Stubbornness or Covetousness that they refused to pay her tithes, but purely in good conscience towards God and Christ ” ; and letting her know, “ that if she should be suffered to keep them there also till death, they could not yeild to pay her,” and therefore desired her to consider their case in a Christian spirit, and not bring their blood on her also. The Countess angrily refused. Her anger made the people more observant of what followed ; the day three weeks after Oliver Atherton’s body was carried through Ormskirk to be buried, the Countess died, and her body was carried that day seven weeks through the same town to her burying place.’

“ Richard Cubham’s name appears very frequently in the early minutes of the meetings for discipline, but the wording is generally very vague, and does not at the present day give us much information. In 1698 he is on the minutes as resisting the advice of the meeting. We have a family tradition, which probably refers to this minute, that on one occasion he held the whole Quarterly Meeting at bay a long afternoon, outraging all propriety ; and when the weight of the meeting rose unmistakeably to put him down, he insisted that it should appear on the books that the course pursued did not meet the approval of Richard Cubham. In the records of the Monthly Meeting there appear several entries of the following kind :— ‘ 19th of 8th Month, 1697, Alexander Chorley, Gilbert Thompson, William Barnes, John Haydock, Robert Haydock, Heskin Fell, John Bispham, John Mollineux, James Laithwaite, and George Shaw, are appointed to speak to Richard Cubham on some advice given by this meeting.’

“ Richard Cubham’s character was one which appeared to the greatest advantage in times of trial and adversity. In the weak piping times of peace, when persecution diminished, when there was little for him to strive against, his failings became apparent. In 1703 he acknowledges to the meeting that he had been guilty of ‘ unwise walking ’ ; that he had not been ‘ as careful of the leadings and washings of the spirit of truth as he should have been,’ and that ‘ he had given occasion, by his foolish doings, to cause the truth to be evil spoken of,’ for which he

desires 'to take the shame to himself.' And he concludes by saying, 'For going from the fear of God, which should have been my preserver, I fell into these weaknesses, and now, for the time to come, if the Lord will have mercy upon me, and pardon these my offences, desiring the prayers of all faithful friends for me, I am resolvedly given up, by the Lords assistance, to stand in his fear in which all our preservation lyeth.' "

The entries of the birth and marriage of Richard Cubham's children are as follows :—

Elizabeth, b. 1656, m. William<sup>s</sup> Barnes, of Great Sankey, 1681.

Mary, b. 1659, m. John<sup>s</sup> Johnson, of Ormskirk, 1683.

Hannah, b. 1662, m. Henry Ashton, of Ormskirk, 1685.

Martha, b. 1665, m. Peter Davies, of Rainford, 1688.

Sarah, b. 1668.

"Of his wife, whose name was Ann, we have no records; she died before him, in the year 1703. His daughter Sarah's alliance, in 1696, with Peter Cropper, who was then a servant of her father's, was not satisfactory to her friends, and she was for a time disowned.

"Richard Cubham possessed a set of apostles' spoons, which he divided among his daughters. Those belonging to Sarah Cropper's descendants (who also inherited the spoons of Elizabeth Barnes) have unfortunately disappeared. One of the set is still in the possession of Dr. Kenrick, of Warrington, who is descended from Mary Johnson. He states that it bears the figure of St. Jude, and the assay mark of 1573. It very likely may have been an heirloom in the Cubham family from that date.

"Amongst the Cropper papers there is the memorandum of a lease dated 8th October, 1695, between Sir Thomas Stanley and Daniel Sephton, gentleman, of 'a messuage and ffarm of 61 acres in Bicarstaffe,' for the lives of Thomas Sephton, Peter Livesay, and William Smalshaw, and of another deed dated 22nd March, 1698, by which the said estate is granted to Richard Cubham

\* The *Memorials* give *Thomas Barnes* and *William Johnson*, which, according to the *Friends' Registers*, is incorrect; see next page.—Eds.

for ninety years, if the lease granted hold so long. There is no record whether he always lived in this tenement, or whether he retired to it in his old age. Peter Cropper and his family occupied one part of the house, and Richard Cubham the other ; and here we may see him, as the evening of life closed in, assembling his sons-in-law and his grandchildren around him, for he was a man of a kindly heart, and striving, as far as he could, without injustice to his other children, to assist our unfortunate ancestor. Amongst the Cropper papers there are two or three connected with him. The first is an unsigned memorandum about his will, to this effect :—

‘Whereas I, and A. C.,<sup>9</sup> at myne & my son-in-law’s request, and on my account, are now met and present with me to advise and assist me in settling my estate, and to prevent differences among my children after my decease ; and upon discourse with them, and consideration of the matter, I declare it to be my mind and full intention, that whereas I gave to William Barnes, as a portion with my daughter Elizabeth 200*l.*, all the rest of my daughters, and their proper representatives or children, shall have with what they have already received a like sum of 200*l.* to the judgment of A. C. Therefore I request that you will, for thorough information, and for my assistance, inquire what every of my said daughters’ husbands acknowledge to have received, and also to consider and advise me how and after what manner I may, by deed or otherwise, so settle all my estate so as that my aforesaid intention may be answered, my daughters, their representatives and proper representatives, may have everyone of them 200*l.*, and I may have the rest or residue of my estate to dispose of *as I choose*. Dated at Ormskirke, the 24th of the 12th mo., 1705-6.’

“Richard Cubham died in 1709, but his name long remained among the pleasant memories of his descendants, and letters written by them one hundred and twenty years after his decease testify that they rejoiced in being sprung from Richard Cubham.”

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17<sup>th</sup> of 3 mo. 1682. Giuen Robert Robinson, of Hexam, Glouer, who Jntends, if God pmit, to goe w<sup>th</sup> Mary, his wife, to Pensilvania, and wanted to pay for his fright [<sup>?</sup> freight], &c. . . . w<sup>ch</sup> Robert Hopper, of Scarbrough, maister of the Ship called . . .

From a fragment in D. (Swale MSS. vol. 1.)

<sup>9</sup>“Probably Alexander Chorley on the deed of settlement following.”

**Certificate respecting James Graham and  
William Armstrong, from Long Island, 1717.<sup>1</sup>**

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James Graham, the sōne of William Graham, of Sikeside, in the Borders of England, in the County of Cumberland, was born in the yeare of our Lord 1684; And his parents, being honest friends, was carefull to give him good education, and to traine him up in the way in which he Should walke; and as he grew in yeares he grew in inocency. And his mother dyeing when he was but younge, She expressed her love to him in a great degree. And being dutyfull to his father and of an exemplary life amongst the youth where ever he went, his father allowed him great Liberty amongst honest friends whose company was very desireable to him; & dilligent he was in attending meetings, and carefull alsoe to walke answerably out of Meetings.

And in the one and twentith yeare of his age the Lord gave him a gift of the Ministry, which was not with inticeing words of Mans Wisdome but in the power and demonstration of the spirit; and what he had to deliver many times was but Short, yet often soe much in the life and power that it had a reach over the meeting and a great place in the hearts of honest friends in his own Country and place of abode. And haveing a concern upon his Spirit at divers times to vissit friends in Severall places in this Jsland of Great Brittain, which in the unitty of friends he performed to his Comfort and Satisfaction; but that which mostly had remained as a concern upon his Spirit was to vissitt friends in America, and the Service to him Seemeing weighty, he patiently waited to See his way cleare, & much desired a sutable companion to goe along with him. And being inclinable to alter his Condition unto a married life, and proceeding according to the good order established amongst friends, he tooke Abigaell Story, the daughter of Christopher Story, to wife. And the concern still remaineing with him to vissitt friends in America, he was most free and easy in his minde,

<sup>1</sup> From an ancient MS. in the possession of Thompson Wigham, of Carlisle.

before he intangled himselfe with the affaires of this life to vndertake that Journey, And if it was the will of the Lord to performe that Service, and haveing the full vnitty and consent of ffriends and relaçons, he with his Companion, William Armstrong,<sup>2</sup> tooke Shipping at Whitaven, in Cumberland, about the begining of the 2<sup>d</sup> Mo<sup>th</sup>, 1716. And y<sup>e</sup> ship goeing to Dublin to receive passengers and other necessaries for there Journey, they had the privilege to be at there halfe yeares meeting, and to see friends to there comfort and consolation, and from thence Sailed for Pensilvania, and all arrived Safely there in the . . . . mo<sup>th</sup>. And after some timie they sett forward to vissitt friends upon the maine Land of America, and by divers Certificats from friends and letters from perticulars, we have accoumpts (on this wise) that they preached the Gospell of our Lord Jesus X<sup>t</sup> faithfully to the comforting, Strengthening, & establishing of those that Love & feare God; and perticularly from the Yearely meeting in Flushing on Long Jsland, which was very large and peaceable. "And there conversation (Say they) hath been amongst us in much plainness, meeknes & Love, in the peaceable Spirit of ou<sup>r</sup> Lord & Saviour Jesus X<sup>t</sup>, Soe that there Sweet life & powerfull Ministry hath made them very neare & deare unto us whilst amongst us, in which Love we part with them, praying to Almighty God to keep & preserve them in the same life and love unto the end," &c., which Certificate from y<sup>e</sup> yearely meeting in Long Jsland was Signed by 40 friends; and amongst other accounts that we have received, we here [? insert] a Cobby of what was written and Signed at the seventh dayes meeting of Ministers in Philadelphia in Pensilvania.

#### THE LONG ISLAND CERTIFICATE.<sup>3</sup>

To ffriends in the County of Cumberland in Great Brittain or elsewhere, Greeting.

<sup>2</sup> William Armstrong was born on the border of Scotland and brought up a Presbyterian; he was convinced in 1690. He died in 1721, aet. 58. See *Piety Promoted*; *Christopher Story*, 1726, pp. 59, 60; *Thomas Story*, p. 658.

<sup>3</sup> From the original in the possession of Thompson Wigham, of Carlisle.

This is to certifie you all to whom these presents may come, that our dear friends, William Armstrong & James Graham, that came from the County of Cumberland abovesaid, have lately travailed about amongst us and visited most of our meetings, and have preached the Gospell of our Lord Jesus Christ faithfully, to the comforting, strengthning & Establishing of those that fear & love God, and particularly in this our yearly Meeting, which hath been very large & peaceable ; and their conversation hath been amongst us in much plainness, meekness, and love, in the peaceable Spirit of our Lord and Saviour Jesus Christ, so that their sweet life and powerfull ministry have made them very near & dear unto us, whilst amongst us, in which Love wee part with them, praying unto Almighty God to keep and preserve them in the same life & love unto the end, to the honour and glory of his own great name, and to the comfort of his people, and to their own Eternall Joy and consolation.

Signed at our Yearly Meeting in Flushing on Long Island, the 27 day of the 3<sup>d</sup> month, 1717.

OBEDIAH LAURENCE  
 NATHANIEL SEAMAN  
 FRANCIS DOUGHTY  
 THOMAS TOWNSEND  
 JAMES CLEMENT  
 JOHN BOWNE  
 JOSEPH THORNE  
 JOSIAH QUINBY  
 JAMES CHICHESTER  
 THOMAS FERRINGTON  
 JOHN GRIFFIN  
 MATHEW FARRINGTON  
 JOHN ALLISON  
 ELIAS DOUGHTY  
 THOMAS FIELD  
 JOSH<sup>A</sup> LOW  
 JAMES COCK  
 HUGH COWPERTHWAITTE  
 ROBERT FIELD  
 SAMUEL BOWNE

JNO. RODMAN  
 SAMUELL BOWNE, jun.  
 ADAM MOTT  
 JOHN GRIFFEN, iuner  
 W<sup>M</sup>. BURLING  
 JOHN MOTT  
 CHARLES DOUGHTY  
 JOSIAH HUNT  
 JOHN RODMAN, junior  
 THOMAS GAILE  
 WILLIAM WILLIS  
 JOHN RYDER  
 JOSEPH LATHAM  
 RICHARD SEMAN  
 HENRY COCK  
 JOHN TITUS  
 THOMAS PEARSALL  
 JAMES JACKSON  
 BENIEMINE HOURLAND  
 (HAVILAND)  
 EDWARD BURLING

## Friends in Current Literature.

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The *Diary Malagasy*, for 1908, is to hand (Faravohitra : Friends' Foreign Mission Association, 5½ by 3½, pp. 120, and 50 blanks). It contains a large amount of information in French and Malagasy, and has a portrait of the President of the French Republic, and a map of the Island. It is interesting to note that, amid all the changes of recent times, this little pocket-book has appeared annually for thirty-five years with an ever-increasing circulation, now 14,000. The present editor is Alexander Currie.

Three little brochures, dealing with Friends' foreign missions, have just been issued (F.F.M.A., 15, Devonshire Street, London, E.C., 2s. per 100). One, by Caroline W. Pumphrey, is entitled, *The Society of Friends and Foreign Missions*, another is on *India*, by Henry I. Robson, and the third on *Ceylon*, by Sidney J. Long. The last two named are illustrated.

*Under the Elm-tree, or Thoughts in a Cotswold Country-Side* is the title of a little, pleasantly-written, historical and descriptive, 16 pp. pamphlet by Robert B. Oddie, late headmaster of Sibford School, Oxfordshire (to be obtained from Headley Brothers for threepence).

M. Jean Bianquis, Secretary of the French Protestant Missionary Society, has written *L'Œuvre des Missions Protestantes à Madagascar* (Paris : Maison des Missions Évangéliques, 102, Boulevard Arago, 9 by 5¾, pp. 258). The volume is intended to counteract very numerous attacks, occurring in 1907 in the French press, centering very largely in interviews and public statements by Dr. Augagneur, ex-socialist Mayor of Lyons and Governor General of the Island, culminating in a pamphlet purporting to be written by him, and circulated amongst all the members of the French Parliament, to whom this reply was sent. References to Friends' missions in Madagascar run like a thread right through the whole book, the author using their democratic form of Church government, together with that of the London Missionary Society and his own Society, as a strong argument against one of the chief points of Augagneur's attack.

The addresses by Edward T. Tucker, M.D., of New Bedford, Mass., and John H. Dillingham, of Phila., at meetings held at the Friends' Meeting House, Sandwich, Mass., on the 250th anniversary of the founding of the Meeting, the earliest Friends' Meeting in America, have been printed in a pamphlet of twenty pages, with an illustration of the Meeting House. The original letter<sup>1</sup> referred to in the pamphlet, one from John Rous in Boston Gaol to Margaret Fell, 1658, is before me as I write. It is in a clear handwriting and in wonderful preservation. It bears an autograph endorsement by George Fox. Rous states,

<sup>1</sup> D. Swarthmore MSS. i. 82.

“ We have 2 strong garrisons<sup>2</sup> in this land, y<sup>e</sup> one at Newport in Road Iland & y<sup>e</sup> other at Sandwitch, w<sup>ch</sup> y<sup>e</sup> enimie will never get dominion over ; & at Salem there are severall pretty ffriends in their measures.”

A *Catalogue of the Thomason Tracts, 1640-1661*, in the British Museum, London, W.C., has been printed by order of the Trustees and can be obtained in two volumes, 10½ by 7, pp. 895 and 767, for thirty shillings. George Thomason (c. 1602-1666) was a bookseller and book-collector of the Rose and Crown in St. Paul's Churchyard, London.<sup>3</sup> His collection was presented to the British Museum by George III. in 1762. It contains about 22,250 pieces, bound in 2,008 volumes. “ In 1653 and subsequent years the pamphlets known as ‘ Quaker Tracts ’ began to pour forth in amazing profusion. The epithet which Thomason applied to George Fox, ‘ Alias Goose, Quaker ’<sup>4</sup> expresses the contempt of an orderly and respectable Presbyterian citizen of the period for this new body of ‘ Sectaries.’ His collection of Quaker Tracts is therefore quite fragmentary.”<sup>5</sup>

Headley Brothers have published an attractive volume of *Parables from Fairyland*, written by May Sunderland McLaughlin, a Friend, and the principal of a school for girls at The Chantry, Mere, Wilts (London : Headley, 8½ by 7, pp. 186, 5s.). In her preface, the author writes, “ For love of the young hearts, whose spiritual eyes cannot see and whose spiritual ears cannot hear things as revealed by life's experience, the writer has woven the simple fabric of this book of parables ; and the design of the fabric is of knights and princes, flowers and animals, and fairy gifts, but the threads whereof it is woven are the golden threads of Truth.” There are seventeen illustrations. The book is handsomely bound in green cloth. It is to be hoped that the clockwork precision of the Frudalers is not prophetic of what the world is to experience in time to come, *e.g.*, “ Directly a Fru baby is born, he gets up and dresses himself, asks at what precise moment lunch will be ready, and then goes out to take a look at the town. Next day, he begins lessons ” !

The London letter to *The Church Standard*, of Philadelphia, November 23rd, contains the following, quoted from “ Dagoner ” :—“ We do not want the unctuous mouthings of Praise God Barebones, nor the brutal bigotry of Cromwell's sanctimonious roughs. But if the country could see a revival of the gentle Christianity, honest business ways, and simple habits of life of the old Society of Friends, the bright star of hope would shine once more in England's evening sky. Five years of widespread Quakerism would be the salvation of the race.”

<sup>2</sup> Some other contemporary hand has erased *garrisons*, and over written *placesse*, perhaps because the first word sounded too warlike !

<sup>3</sup> See Henry R. Plomer's *Dictionary of the Booksellers and Printers who were at work in England, Scotland, and Ireland, from 1641 to 1667*, just published by the (London) Bibliographical Society.

<sup>4</sup> MS. note to G. F.'s *Declaration of Ground of Error*, 1657.

<sup>5</sup> Preface to *Catalogue*, by G. K. Fortescue, Keeper of Printed Books.

There are occasional references to Friends in the quarterly parts of *The Pedigree Register* (Editor: George F. T. Sherwood, 50, Beecroft Road, Brockley, London, S.E., 11½ by 7½, pp. 32, ann. subs. 10s. 6d.).

Occasionally there appear in *The Yorkshire Gazette* articles written by Ernest E. Taylor, of Malton, reviving the main facts of the lives of Friends connected with the eastern portions of the county. Some months ago a readable account of Roger Hebden, of Appleton-le-Street, appeared; the *Gazette* of 15th February had several columns on the life of John Taylor, of York (c. 1638-1708), written in modern style, and headed "A Forgotten York Mariner. Rats for Food; Amongst the Red Indians; Love in Prison; Associations outside York."

*John Greenleaf Whittier. A Sketch of his Life, by Bliss Perry, with Selected Poems*, has just appeared (London: Constable; and Boston and New York: Houghton, Mifflin, 7½ by 5, pp. 111, 3s. 6d. net). An introductory Note states, "The sketch of his life aims to present the chief formative influences which affected his career and determined the character of his poetry. The poems have been chosen with the intention of illustrating, first, the circumstances of Whittier's boyhood and the themes to which his poetic imagination naturally turned, then the political and social struggle which engrossed so many of his years, and finally that mood of devout resting and waiting in which his long life closed."

Of the two portraits of Whittier given, one is from a miniature by Porter, about 1838, which does not at all represent one's idea of the poet, and the other represents him about the year 1857.

Charles A. Bernau, of Walton-on-Thames, compiler of the new "International Genealogical Directory," is bringing out a series of text books for genealogists. The first is now out—*Some Special Studies in Genealogy*, comprising "American Emigrants, How to trace their English Ancestry," "The Quaker Records," and "The Genealogy of the Submerged." The Quaker portion is written by Josiah Newman, late of Leominster, now of London, and serves as an excellent guide to sources of information, in print and manuscript, at Devonshire House and elsewhere. The book can be obtained from the editor for 2s. 8d., post free.

The third *Bulletin of the Friends' Historical Society of Philadelphia* (Allen C. Thomas, Haverford, Pa., 30 cents.), dated Eleventh Month, contains a delightful twenty-one page article by Mary Mendenhall Hobbs, of Guilford College, N.C., on "Nathan Hunt and his Times." Other items include "Letters from Joseph Wing, 1796-1798" and "The Setting Up of Ohio Y.M., 1812." There are also several pages of "Notes and Queries." The frontispiece is a portrait of Nathan Hunt.

Readers interested in the origins of Quakerism in north-west England will be glad to know of a map of Cumberland and Westmorland, prepared by T. G. Crippen, which is given in the *Transactions* of the Congregational Historical Society for February. This map shows

the positions of the various "seventeenth century Presbyterian, Independent, and Baptist Churches and Quakers' Meetings," of places licensed in 1672, certain five-mile areas, homes of Ejected Ministers, etc. The Friendly localities are taken from "F.P.T.," and number twenty in Cumberland and ten in Westmorland; the article for which the map was prepared describes, in some detail, sixteen Independent Churches; there are three Baptist Churches in Cumberland and none in Westmorland; the places served by the Ejected Ministers were thirty in Cumberland and ten in Westmorland, and the buildings for which licences were granted twenty and eight respectively.

The Jubilee Number of *The Bookseller* (London), dated January 24th, gives a short sketch (with portrait) of Joseph Whitaker, F.S.A., (1820-1895), founder of the far-famed "Whitaker's Almanack" and states, "It was his Quaker ancestry and leanings, combined with absolute integrity in all business engagements, which enabled him to secure the hearty support of every leading member of the trade when starting 'The Bookseller.'"

An appreciative review of Headley Brothers' pocket edition of "The Journal of John Woolman," sold at 1s. 6d. net, appears in *The Primitive Methodist Quarterly Review* (London), for January.

The *Reminiscences of Nathan T. Frame and Esther G. Frame* (Cleveland, O., The Britton Printing Co.), make a thick volume of 673 pages, although the Editors state that they have only given a brief outline of their more than thirty years' work (1868-1906). Many striking instances of blessing attending the faithful preaching of the Gospel are here recorded, but it is questionable whether the numerous references from the contemporary press to the work of these evangelists add to the value of the volume, and perhaps the same thing may be said of the *ten* portraits of Nathan and Esther Frame. President Rosenberger, of Penn College, contributes a Preface, and President Stanley, of Friends' University, an Introduction.

The *Thirty-eighth Annual Report of the Croydon and Saffron Walden Old Scholars' Association* is to hand. It is a pamphlet of fifty-six pages, full of items of information which will be welcomed by Old Scholars and others interested in the School. There are several illustrations; the frontispiece represents John Edward Walker, head-master. The School was first established about 1702, in Clerkenwell, London; it was removed to Islington Road, London, in 1788, to Croydon in 1825, and to Saffron Walden in 1879.

*The Lancaster Observer*, of February 7th, has the first of a series of articles entitled, "Some Friends' Family Links," occupying somewhat more than a column. It deals with the life of Elizabeth Fletcher (1708-1751) and introduces notices of members of the Crosfield and Harrison families.

Books for review, and information suitable for future articles, will be welcomed.

NORMAN PENNEY.

## VOLUME 3, 1906.

CONTAINS :

Words of Sympathy for New England Sufferers.  
David Lloyd. *Illustrated.*  
London Yearly Meeting, 1670.  
Letter from William Penn.  
King's Briefs, the Forerunners of Mutual Insurance  
Societies.  
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