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FRIENDS' HISTORICAL  
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VOLUME 1, 1903-1904.

CONTAINS :

The Handwriting of George Fox. *Illustrated.*  
Our Recording Clerks :  
    (1.) Ellis Hookes.      (2.) Richard Richardson.  
The Case of William Gibson, 1723. *Illustrated.*  
The Quaker Family of Owen.  
Cotemporary Account of Illness and Death of George Fox.  
Early Records of Friends in the South of Scotland.  
Edmund Peckover's Travels in North America.

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VOLUME 2, 1905.

CONTAINS :

Deborah Logan and her Contributions to History.  
Joseph Williams's Recollections of the Irish Rebellion.  
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.*  
"William Miller at the King's Gardens."

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VOLUME 3, 1906.

CONTAINS :

Words of Sympathy for New England Sufferers.  
David Lloyd. *Illustrated.*  
King's Briefs, the Forerunners of Mutual Insurance  
    Societies.  
Memoirs of the Life of Barbara Hoyland.  
"Esquire Marsh."  
Irish Quaker Records.

# THE JOURNAL

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# FRIENDS' HISTORICAL SOCIETY.

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

### " EXTRACTS FROM STATE PAPERS. "

Progress is being made with the printing of this Supplement. Intending subscribers should fill in at an early date the form enclosed in the July JOURNAL, as the price of the Supplement will be raised upon publication from 3s. to 4s. 6d. (\$1.15) net.

We have received a number of replies to our inquiry *re* the cutting of the edges of THE JOURNAL, but we do not think that, judging from these replies, the desire for a change is sufficiently strong to warrant such change being made at present.

## Notes and Queries.

FRIENDS IN SCARBOROUGH IN 1798.—“The Quakers’ times of meeting are twice on the Sunday, and once on the Wednesday. The present number of this Friendly Society is forty-eight. They have a burial ground in a field near Falsgrave” (Hinderwell, *History and Antiquities of Scarborough*, York, 1798). In the enumeration of the places of worship occurs “Quakers, near Cook’s Row.” Of George Fox in the Castle the writer says, “The peaceful serenity of his mind was unmoved by external accidents and, though deprived of every social intercourse with his friends, and exposed to the derision of his enemies, this holy man, in patience possessed his soul, superior to every indignity.”

DATE OF GEORGE HARRISON’S DEATH.—William C. Braithwaite sends the following in correction of the date “Fifth Month, 1656,” given in THE JOURNAL, vol. vi. p. 172n.

“The date of Harrison’s ill-treatment at Haverhill seems rightly given in the extract printed in the last number of THE JOURNAL as 4th of 10th month (*i.e.* December), 1656. This has been wrongly given as 10th of 4th mo. (*i.e.* June), 1656, and has led to the statement

There is no entry of death in either the Essex or Westmorland Registers. The date, “Fifth Month, 1656,” appears in *Piety Promoted*, 1702, and is repeated by Thomas Camm, quoting *P.P.* (*F.P.T.* 250), but it must be incorrect.—EDS.

that he died in July. But a letter from Thomas Robertson to Margaret Fell dated from Horsham, 4th August, 1656 (D. Swarthmore MSS., iv. 204) shows that he was then in Kent with Stephen Hubbersty, and another letter from Hubberthorne to Margaret Fell, dated from London, 2nd September, 1656 (D. James Bowden’s copy of a letter in the Caton Collection), speaks of his being in London, and says that he is passing into Essex. This letter refers to the Launceston prisoners, so is certainly to be dated in 1656. The Kendal accounts include a payment in October, 1656, ‘to Richard Willan that George Harrison borrowed 15s.’ (D. Swarthmore MSS., i. 292). His death must accordingly be dated (say) January, 1657.”

GEORGE GEE, OF MANCHESTER (iv. 86, vi. 143).—Both Francis Bugg (*Battering Rams*, p. 15) and William Rogers (*Christian Quaker*, pt. v. p. 48) state that George Fox was in the employ of George Gee of Manchester, shoemaker. It has been suggested that *Manchester* may be a mistake for *Mancetter*, which latter place would be much nearer to Fox’s home.

The following letter from Charles W. Sutton, M.A., of the Manchester Public Library, will be read with interest:—

“As Gee was a fairly common name in Manchester in George Fox’s time I am afraid that we cannot settle the question *Manchester v. Mancetter* by reference

to Gees alone. In an assessment made in 1648 (*Chet. Soc.* n. s. 63) five Gees occur. One of these was George Gee, but I do not know his trade. Another was William Gee, who may be the Wm. Gee of Manchester, shoemaker, who was buried 15th June, 1676, but I do not find a reference to his trade in the parish register, although a child, presumably his (Thomas, son of William Gee) was bap. 28th March, 1647. A George Gee, of Manchester, calender, who may be the same as George, of 1648, was buried in 1681."

Can any of our readers in the Midlands give us information respecting Gee of Mancetter?

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THE DAUGHTERS OF MARGARET FELL (vi. 81, 162).—The order of the last five daughters is confirmed by reference to a letter from Leonard Fell to M.F. (Swarthmore MSS., l. 123), in which he sends love to "Isabell, Sarah, Mary, Susanna and little Rachel."—  
W. C. BRAITHWAITE.

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DEATH OF HARPER GAYTHORPE, F.S.A. SCOT. — *The Ulverston News*, of January 1st, records the decease of Harper Gaythorpe, of Barrow-in-Furness, on the 27th ult., aged fifty-nine. Mr. Gaythorpe was a great authority on the antiquities of the Furness district, and though not a Friend he wrote also on Friends' history. He was in frequent correspondence with Devonshire House, and recently he presented to D. a copy of "Furness Past and Present," 2 vols., 1880, written by his father-in-law, Joseph Richardson. His assistance will be much missed.

QUAKERS' YARD.—People so often ask the origin of the name of the town and station "Quakers' Yard" that I think some notes in *THE JOURNAL* would be useful and interesting.

The deeds belong to South Division of Wales Monthly Meeting, and are in my custody. They are as follows:

1st, dated 1667. Mary Chapman leases to Trustees for 1,000 years, rent 1d. annually if demanded—the ground for a "place of burial for the dead especially those who are called Quakers."

2nd. A document with these papers, but illegible.

3rd. Copy of will of Mary Chapman, dated 1669, "I give and devise one plot of land unto the people of the Lord called Quakers to bury their dead in for ever. It is walled about and made ready for that use."

4th. Trust Deed, dated 1746, from Jenkin Thomas, the legal representative of the longest lived trustee of those named in the lease of 1667, to new trustees.

I cannot understand the use of this, as the *freehold* now belonged to Friends under Mary Chapman's will.

5th. Old map (undated) shewing area 1a. 1r. 3p.

6th. Building lease, dated 1868, from Trustees (only one of these alive in 1910) for ninety-nine years of all the surface to Lewis Parry. Friends reserve power to bury in a certain portion.

7th. 1889. The coal under the property was sold, and the proceeds used towards the building of Cardiff Meeting House.

The property is still held by trustees, and the rent used for the general purposes of the Monthly Meeting.—F. WILLIAM GIBBINS.

From several papers respecting Quakers' Yard, lent by F. W. Gibbins, we glean the following:—

The following note on Quakers' Yard and "Lydia Phell" was found by "Cadrawd" (T. C. Evans, of Llangynwyd) in the unpublished Iolo MSS.<sup>2</sup> at Llanover, which he examined by permission of Lady Llanover:—

"Inscription on a Tombstone in Quakers Yard, 'Here lieth the body of Lydia Phell, who departed this life the 20th of December, 1699.' The age is obliterated.

"Lydia Phell, it is said, was a Quaker, who had a freehold property in the neighbourhood. She gave the ground, walled about it, and it still remains to be [it is a large yard] to the Society of Friends for a place of Worship, it continued as such till within the memory of many still living. I have been twice at a meeting of Divine Worship there. It has a stone bench all round it, and the wall is six feet high, with a door to enter each side. It is still the property of the Friends, by whom the wall had been repaired in 1821. The traditional account of Lydia

<sup>2</sup> "Iolo Morganwg," whose name was Edward Williams, was a great Welsh historian. Dr. S. P. Tregelles, the Biblical scholar, took a warm interest in Iolo, and assisted Elijah Waring in the preparation of his *Life of Iolo Morganwg*, published in 1850, with frontispiece of Williams, etched by Robert Cruikshank. A copy of this book is in D.

Phell is that she was a single woman, who had bought the estate and lived on it, that it was intended to build a Meeting House there, but that most of the Society in these parts emigrated with William Penn to Pennsylvania, and that after the death of Lydia Phell, what remained of them here founded the Society at Treferhyg, where a Meeting House, said to be the oldest in Wales, had been built by William Bevan, of whom the present [or late] Joseph Gurney Bevan, of London, is descended.

"Lydia Phell is said to have been a very rich and charitable woman, that every first-day she attended at the yard to worship, which was very numerously attended by the poor tenants and neighbours, however bad the weather might have been. There is hereabouts an obvious predilection in favour of the Friends to this very day, and were it tolerably frequented by ministers, a very decent Society might be most likely gathered together there. It stands in a sheltered valley on a gently rising spot above the romantic river Taf.

"N.B.—George Fox, the founder of the Society of Friends, married a daughter, or some say a sister, to Judge Phell.<sup>3</sup> Was Lydia Phell a sister, or any other relation of Mrs. Fox? I have enquired a good deal, and cannot find that there has ever been any other person besides herself of the name of Phell in this part of the country.—E. W."<sup>4</sup>

<sup>3</sup> This is, of course, quite incorrect. It is surprising that Iolo should have gone so far wrong.

<sup>4</sup> A portion of this MS. was printed in *Quakeriana*, iii. 57.

In 1891, when an article based on the statement in the Iolo MSS. appeared in print, the late Frederick J. Gibbins, of Neath, wrote respecting it:—

“ This article seems calculated to perpetuate an error in attributing the origin of the Friends’ Burial Ground to Lydia Fell. No records of the Society of Friends contain the name of Phell or Fell in this district. The only tombstone to be seen is that of Thomas and Mary Edmund,<sup>s</sup> but there had previously been many burials there.

“ In 1667, when George Fox paid his second visit to Wales, he went, accompanied by Richard Hanbury, of Pontypool, “ over the hills,” towards “ Swanzey,” and, from the description he gives, there is very little doubt that he was at the place now called Quakers’ Yard. There never was a Friends’ Meeting House within very many miles of Quakers’ Yard, but meetings were held in the graveyard occasionally, when a raised mound inside the fence formed the only seat. Such meetings, when they were an annual institution at the latter part of last [eighteenth] century, were numerous attended by the surrounding population. It was, however, found that such a promiscuous gathering led to Sabbath desecration in the village; and, after one drunken person who had taken part in the revelry was drowned in the adjoining river, the meeting was discontinued.”

<sup>s</sup> “ In Memory of Thomas Edmund, who died April 1st, 1802, aged 60 years.”

“ Also Mary Edmund, his wife, who died January the 4th, 1810, aged 79 years.”

Of recent years a fresh connection with the Society of Friends has sprung up in the neighbourhood, from the fact that a coal mine of great depth has been sunk by some of the family of the late Edward Harris, a well-known member of Stoke Newington Meeting. For the convenience of the colliers a considerable village has been built and is named by the proprietors Tre-Harris (*i.e.* the town of Harris), and here we find some Quaker history preserved in Fox Street and Penn Street.

A funeral which took place at ‘Quakers’ Yard in 1891, was the first for many years.

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FAMILIES OF CLEMESHA, SPRINGALL AND BLECKLY.—Information wanted as to an autobiography of John Clemesha of Hull; also of the family and descendants of Gregory Springall, of Norwich, and of the family and descendants of William Bleckly, Clerk to the Y.M. in 1780. Copies of letters, and of entries in private MSS., etc., thankfully received.—(Miss) L. CLARKE, The Old Market, Wisbech.

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BIOGRAPHICAL NOTICE OF HANNAH LIGHTFOOT.—In the Supplement to Joseph Smith’s *Catalogue of Friends’ Books*, page 233, there is an entry “Biographical Notice of Hannah Lightfoot. By Joseph Smith. (In MS.)”

A lady who is writing a book on Hannah Lightfoot asks for information respecting this MS. Is anything known of its present ownership?

## “Quakers” in Carlyle’s “French Revolution.”

MARQUIS VALADI AND ROBERT PIGOTT (JOURNAL, iii. 7, v. 62).— Both persons are referred to by Carlyle; the former “hastily quitted his Quaker broadbrim,” the latter is described as “an English Quaker.”

The following notes have been sent to us by C. Fell Smith. They are based on the authority given by Carlyle—*Biographical Anecdotes of the Founders of the French Republic*, London, 1797, 2 vols.

Godefroi Izarn, son of Marquis Valadi, of La Rouergue, France, grew up with a passion for liberty and philosophy, resenting the tyranny of his tutors and the arbitrary way he had been matched with a girl of thirteen. In 1786 he escaped (aged nineteen) to England in search of simpler habits of life in a country reputed to be free. Here he studied the English language and laws. English Parliaments did not, however, satisfy his ideas of liberty and freedom from despotism, so he decided to go to America to study its institutions. Having no money, remittances from his father being stopped, he found a captain willing to take him, and was waiting for a wind at *Wapping* when his wife and mother-in-law arrived in search of him. He consented to return with them, and he joined the French Guards. Dissatisfied with this life, he resigned his commission in 1787, cut his hair close, laid aside his elegant clothes and “assumed a habit *quaker-like* in form and colour.”

He went to Geneva, and there met an English Pythagorean, *Robert Pigott*, a vegetarian. Valadi adopted this dietetic system, and pursued it for several years. At midsummer, 1788, he returned to England, and proposed to found here a Pythagorean sect. He went to Glasgow to study Greek, and spent six months there.

Returning to London he heard of Thomas Taylor, of Walworth, the Platonist, and studied all his works, wrote him a letter 12th December, 1788 (printed in *Anecdotes*), using the plain language, which, being a Frenchman, would come naturally to him.

In the spring following, 1789, he changed his quaker-like clothes for military uniform, went back to France and rejoined the Guards. Incited them in their fury with their insolent Commander du Châtelet to join with the malcontents of the Palais Royal, was arrested, and fled to Nantes. When the Bastille was taken, he reappeared, went to save his father and the château, but won no favour from the old man, returned in poverty to Paris. The sale of the reversion of a small piece of land restored his fortunes; he was returned to the National Convention, joined the Girondists, was against the execution of the king and became suspect, wandered in Brittany, and at last was arrested in Périgueux and guillotined 11th December, 1793. Vol. I., pp. 150-163.

From the above it will be evident what little reason there was for Carlyle to connect Valadi with Friends. And as for Robert Pigott, Carlyle may have been misled by a cursory glance at the title page of one of Pigott’s tracts, which runs, *Discours Prononcé dans la Société des Amis de la Constitution de Dijon, par R. Pigott, Anglois, Citoyen Français, contre le grand usage du pain.*

## Correspondence of Anne, Viscountess Conway, "Quaker Lady," 1675.

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Two unpublished letters of that learned lady, Anne, Viscountess Conway, of Ragley Hall, Co. Warwick, a Quaker convert, addressed to her friend, Dr. Henry More, the distinguished Cambridge Platonist, with a short biography of the writer, and some other particulars.

The present writer has recently come into the possession of five letters of more than ordinary interest, which were no doubt amongst the papers of Richard Ward, A. Moer. ctr, of Ingoldsby, Co. Lincoln, the friend and biographer of Dr. Henry More.

They consist of (i.) two long letters of Lady Conway of 1675-6 ; (ii.) a letter of Edmund Elys (divine and poet, also champion of the early Quakers), addressed, in 1680, to his friend, Dr. Henry More ; and (iii.) two letters of the above-named Richard Ward, addressed in 1699 and 1714, to John Davies, D.D., of Heydon, Co. Cambridge, who was the friend of Dr. More and attended him in his last illness.

Dr. Henry More (1614-1687), the theologian, philosopher, author, and saint, was one of the most learned and noble characters of the seventeenth century. "*The Life of The Learned and Pious Dr. Henry More, Late Fellow of Christ's College in Cambridge, To which are annex'd Divers of his Useful and Excellent Letters* is the title of his biography, printed in 1710.

This *Life* was dedicated to Dr. John Sharp (1645-1714), Archbishop of York, friend of Dr. Henry More, and in 1667 chaplain to Sir Heneage Finch (1621-1682), who was Lord Chancellor in 1675, and eldest brother of Anne, Lady Conway. Although written in the fulsome, verbose and stilted style of the period, this biography of some 688 pages, with a fine portrait by Loggan, is a work of great interest and has often been quoted.

Dr. William Owtram (1626-1679), the pious divine, is here quoted, speaking of Dr. More "as the Holiest Person upon the Face of the Earth," whilst another

authority said " That he look'd upon Dr. More as the most perfect Man he ever knew."

Dr. More's biography, character and letters accord with these remarkable testimonies, and we think our late friend, William Tallack, in his " Cambridge Platonists,"<sup>1</sup> fully agreed with the verdict of the good doctor's contemporaries.

Space prevents any biographical details of Dr. Henry More, but allusion must be made to the Letters published in his *Life*, of which there are eleven, and quotations from others, including the second of Lady Conway's letters which are the subject of this paper. Dr. More's letters include two to the above-named Dr. John Davies, one to William Penn, several to Edmund Elys, and one to Lady Conway.

Although Dr. More was by no means enamoured of Quakerism, in a letter to Dr. John Davies (of *circa* 1675-6 apparently) he says :—

The Quakers Principle is the most Safe and Seasonable here, *to keep close to the Light within a Man.* But if you will needs have me to add any thing further, that may tend to the keeping a Man in a perpetual *Calmness and Peace of Spirit*, it is *this* : To do all the good we can, expecting nothing again, as from Men, but it may be evil Language and as harsh Deeds : And thus our *Expectation* will never be *disappointed*, nor the *Peace and Repose* of our Mind *disturbed.* . . . " *Mind not high things, but condescend to Men of meaner Ability.*"<sup>2</sup>

Again, in a letter to Lady Conway in 1651-2, he says :

But above all Things, *relieve* those that are in *Want* ; especially such as, so far as you can perceive, have a good Mind towards God, and his Son *Jesus Christ* ; of whatever Sort or Profession they be ; the *Papists* themselves not excepted. For in so doing, you shall do *Your self* good haply both in *Body and Soul.*<sup>3</sup>

But perhaps the most interesting letter in the series is that addressed to William Penn (Letter viii.), which occupies no less than forty pages. This is a truly Christian and catholic minded epistle, such as one would expect from a man of Dr. More's character. It is a valuable controversial discourse on Quakerism, and while taking great exception to the principles and usages of the

<sup>1</sup> *Friends' Quarterly Examiner*, 1889, 187.

<sup>2</sup> *Life*, pp. 247, 248.

<sup>3</sup> *Life*, p. 309.

early Friends, the writer says of Penn's *No Cross No Crown*, "It is, in the main, very sober and good." Of Penn's answers to John Faldo's *Quakerism No Christianity* (1672-1673) Dr. More says :—

But there are sundry Passages, in those two Books of yours, very nobly *Christian*; and for which I have no small kindness and Esteem for you, they being Testimonies of that which I cannot but highly prize wherever I find it. And I wish the *Quakers* would disincumber those *excellent* things they profess, and give Witness to, from such things as make them seem so *uncouth* and *ridiculous*. That the most *Excellent* Things of the *Gospel* be not slighted, condemned, or suspected by Man, through the *Odness* and *Indiscretion* of such as seem the most Zealous Professours of them.

Surely an admirable sentiment !

Dr. More concludes this letter in these words :—

I have nothing more for the present to add ; but that the Trouble I have given both you and my self, in Writing this *Letter*, is from meer *Kindness* and *Good-Will*; and that I hope you will take it so. And therefore Committing you to *God*, and the Gracious Guidance of the *Spirit* of his Son, the Lord *Jesus Christ*, I take leave, and rest

Your Affectionate Friend,

To serve you,

H. M.<sup>4</sup>

Such was the man to whom Lady Conway addressed her letters.

Before giving some biographical details of this highborn lady, brief reference should be made to the other letters of the correspondence in the writer's possession.

That of Edmund Elys is a letter of 2 $\frac{3}{4}$  pages, dated "From the King's Bench [Prison], December 29th, [16]80," addressed "For the Reverend Dr. More, Fellow of Christ's College in Cambridge." It is signed "E. E."

It is a curious letter. Elys asks Dr. More's opinion on the lawfulness or otherwise of what he believes to be the Black Art, as to whether by some singular jugglery with a Bible and a key, which he describes, discovery can be made of a thief.<sup>5</sup> He then goes on to speak of his want of prudence, and adds :—

<sup>4</sup> *Life*, pp. 349, 350.

<sup>5</sup> See *The Secret Woman*, chap. v., by Eden Phillpotts. A recent and adverse reference to this "method of tearing the heart out of destiny" may be found in *The Equinox*, *The Review of Scientific Illuminism*, vol. i. no. 2, p. 68 (September, 1909).—Eds.

J must confess my softness & *childishness* In Externall things has made me a *Prey* to many with whom J haue dealt in Worldly Matters But sure J am the Great, & Good God *does*, & will make All things work together for my good. And J trust J shall Liue to Pay every farthing of the money J owe And to stop the Mouth of Calumny &c. to the Glory of God & the Comfort of Those that haue *Charity* to Discern that the "Life which J Liue in the Flesh J Liue By Faith in the Son of God."

To this letter Dr. More wrote an excellent reply, printed in his *Life*, giving him sound advice, but as Elys was then living, apparently, his identity is not disclosed.<sup>6</sup>

Edmund Elys, who was rector of East Allington, Co. Devon, and also of Totnes in that county, was a man of considerable learning, piety, and industry. In 1658, he published his *Miscellanea* in Latin and English verse, and short essays in Latin prose, and his numerous published works are, for the most part, given in Wood's *Athenæ Oxoniensis*. Joseph Smith in his *Catalogue of Friends' Books*,<sup>7</sup> gives a long list of such works of Elys (1693-1708) as championed the principles of Barclay, Penn, and the early Quakers, and controverted the libels of George Keith and Francis Bugg, the Quaker apostates.

Chalmers in his *Biographical Dictionary*,<sup>8</sup> in his account of Elys, says:—

The most remarkable of his numerous works, which are mentioned by Wood, is the pamphlet he published against Dr. Tillotson's sermons on the incarnation; and the most estimable is his volume of *Letters*, etc. [which contain communications from Doctors Sherlock, Bentley, More, Barlow and others.]

The remaining manuscript letters of the series previously alluded to are two of Richard Ward, rector of Ingoldsby (the scene of Dr. More's former incumbency), addressed to the doctor's intimate friend, Dr. John Davies, of Haydon, Co. Cambridge.

Like his friend, Elys, he seems to have been "no manager," and he was at one time in pecuniary straits, as is evident from his long letter of 1699, when he was "now turned of forty."

<sup>6</sup> *Life*.

<sup>7</sup> 1867, i., pp. 572-575. [All these pamphlets are in D.—Eds.]

<sup>8</sup> 1814, vol. xlii., pp. 178-179.

At the end of this letter is a statement of his income and expenditure (1½ pages folio), with his accounts for May, June and July, 1699, etc.

The remaining letter of 1714 is endorsed by Ward, "My own of ye past [oral] offices," in which he speaks of "The excellent Mr. Herbert (whom I verily believe to have been a singularly sincere and exemplary priest, wise, humble, patient and faithful)." It is a long and interesting letter.

We now come to speak of the principal subject of this paper, Anne Finch, Lady Conway, of whom, singularly enough, no life has been written, although biographical notices have appeared at intervals. The principal materials for Lady Conway's biography, besides Dr. More's and Van Helmont's works, are contained in Ward's *Life of Dr. More*,<sup>9</sup> in which he says:—

We have particular Obligations to *Ragley*, and its Woods, as the *Place* of his [Dr. More's] Composing divers of them [his learned treatises] ; at least in part. There was a Design once (from certain Hands I could mention) of Printing some *Remains* of this *Excellent Lady*: Upon which Occasion (for wise and good Reasons, though in the Name of *another* Person) he thought fit to write the *ensuing Account*, by way of *Preface* to the *Reader*. (pp. 202, 203.)

Here follows Dr. More's account<sup>10</sup> although under the signature of Baron Francis Mercury Van Helmont, Lady Conway's intimate friend and physician.

Anne Finch, later Viscountess Conway, was the youngest daughter of Sir Heneage Finch (d. 1631),<sup>11</sup> Speaker of the House of Commons, and of an ancient and illustrious family, by his second wife, Elizabeth, daughter of William Cradock, of Co. Stafford, Esq., widow of Richard Bennet, Esq.

We do not know the exact date of her birth, but her eldest brother, Heneage Finch, first Earl of Nottingham (1621-1682),<sup>12</sup> the Lord Chancellor, was born, as we see, ten years prior to the death of their father, the Speaker.

"Ann Finch was educated with her brothers, and soon showed that her mental gifts were equal to theirs

<sup>9</sup> pp. 192-209, 289-310, etc.

<sup>10</sup> pp. 203-209.

<sup>11</sup> *Dict. Nat. Biog.*, xix. 7.

<sup>12</sup> *D.N.B.* xix. 8.

in every respect." Sir John Finch (1626-1682)<sup>13</sup> the Physician and Ambassador to Constantinople, 1672-1682, was Anne's younger brother, and an early pupil of Dr. More. He was buried in Christ's College Chapel, Cambridge, his epitaph being written by his former tutor.

To continue our account of Anne Finch:—

Besides the ordinary acquirements and accomplishments of her sex, her studies in Greek, Latin and Hebrew introduced her to a host of authors, many of them now only known to men of antiquarian taste and research. She read with much appreciation the works of Plotinus and Plato, and studied the most abstruse treatises of theosophy and mysticism. . . Her understanding was singularly quick and apprehensive, her judgment sound and solid, and her sagacity and prudence in affairs of moment were such as astonished all those who had occasion to consult with her. In the cultivation of these great natural endowments she became mistress of the highest theories, whether of philosophy or religion, having the greatest facility for physical, metaphysical, and mathematical speculations, and was qualified to search into and judiciously sift the most abstruse writers of theology.<sup>14</sup>

In spite of her great learning, and her many writings, although Dr. More undoubtedly benefited by them, as his published works testify, Lady Conway published nothing in her life-time. After her death, however, a collection of philosophical treatises was published in Latin at Amsterdam in 1690, the first being a translation of a work by Lady Conway, "a certain English Countess learned beyond her sex." This treatise was re-translated and published in London in 1692.

Anne Finch married, 1651, as the first of his three wives, the Honourable Edward Conway, son and heir of Edward Conway, Viscount Conway of Conway Castle and Baron Conway of Ragley, and Viscount Conway of Killultagh in Ireland by Frances, daughter of Sir Francis Popham, Knt., of Littlecote, Wilts.

He succeeded to the Viscountcy upon the death of his father in 1655, and was created Earl of Conway in December, 1679. He died without surviving issue in 1683, aged about sixty, and was described by a witty contemporary as possessing "a very full purse and a very empty

<sup>13</sup> *D.N.B.* xix. 18.

<sup>14</sup> "Anne, Viscountess Conway," by S. H. Steevens, *Friends' Quarterly Examiner*, 1874, p. 198; quoted in *Evesham Friends in the Olden Time*, by Alfred W. Brown, 1885, pp. 126-7.

head"; the latter of which statements, however, could scarcely be true of a man who was Secretary of State 1681-1683, and a Privy Councillor.

Lord Conway had issue by his first wife, Anne Finch, an only son, Heneage, who died of smallpox in London, 14th October, 1660, aged eighteen months, and "lieth buried at Arrow."

We have already spoken of Lady Conway's mental gifts, and we must combat the erroneous description of her character in *The Dictionary of National Biography*,<sup>15</sup> which speaks of her as "an hysterical invalid." In spite of the acute paroxysms of pain she suffered in her head from her marriage to her death (some twenty-eight years later), and which she endured with the courage and patience of a martyr, she was a remarkably sane and level-headed woman, as the letters which follow testify.

Of Lady Conway's friends the most intimate was Dr. Henry More, with whom she corresponded as early as 1651-2. Her he describes as "that incomparable Person" and "the greatest *Example of Patience and Presence of Mind*, in highest Extremities of Pain and Affliction, that we shall easily meet with. Scarce any thing to be found *like her*, since the *Primitive* times of the *Church*."<sup>16</sup>

In Dr. More's Dedicatory Epistle to his *Immortality of the Soul*, addressed to Lord Conway, he says:—"I call to mind the pleasant retirement I enjoy'd at Ragley, during my abode with you there; . . . the solemnness of the Place, those shady Walks, those Hills and Woods, wherein having lost the sight of the rest of the World and the World of me, I found out in that hidden solitude the choicest theories."

Another of Lady Conway's intimate friends, and her resident physician, was Francis Mercurius, Baron Van Helmont, son of John Baptist Van Helmont, the famous Brabançon physician. Of him and Lady Conway is a most interesting account in *The Gentleman's Magazine*,<sup>17</sup> under the title of "A Pupil of Van Helmont," to which we must refer the reader as well worthy of perusal. To

<sup>15</sup> Index and Epitome vol. But vol. xii. 50 does not agree with this statement.

<sup>16</sup> *Life*, pp. 203, 208.

<sup>17</sup> November, 1906, pp. 464-474.

Van Helmont, however, is elsewhere partly attributed, from his belief in the doctrine of the transmigration of souls, the "vain and speculative notions" which contributed to the "sad apostacy of George Keith (1639?-1716)"<sup>18</sup>

Both Van Helmont and Dr. More were amongst the heartbroken friends who watched the "passing," upon the 23rd February, 1679, of this "singularly sweet and lovable" woman, Anne Viscountess Conway. Dugdale also records in his *Warwickshire* that as Lord Conway was absent in Ireland, Van Helmont preserved her body in spirits of wine and placed it in a coffin with a glass over the face. Some eight weeks succeeding her death, *viz.*, 17th April, 1679, she was buried in the family vault at Arrow, where her lead coffin still remains, with only the simple inscription scratched upon it : "Quaker Lady."

Reference must now be made to Lady Conway as a convert to Quakerism. At exactly what period she became a Friend is uncertain, but her letters show pretty conclusively that she became convinced of the soundness of Quaker principles through reading the controversial works of the early Friends. Later, when she became acquainted with some of the founders of the Society, Fox, Penn, Barclay, Keith and others, and witnessed that their lives answered their profession, she was fully convinced and identified herself with this then suffering community.

The letters which follow show that George Keith visited her in 1675, that she was anticipating the pleasure of a visit from William Penn (possibly not the first), and that Van Helmont had "grown a very religious Churchman," going "every Sunday to the Quakers' Meeting" !!

From another source<sup>19</sup> we learn that Isaac Penington addressed three letters to Lady Conway,<sup>20</sup> prior to October, 1679, the date of his death. In 1677 George Fox visited "her that was called Lady Conway [at Ragley], who I

<sup>18</sup> *D.N.B.* xxx. 318.

<sup>19</sup> *Evesham Friends in the Olden Time*, by Alfred W. Brown, 1885, where is a most interesting chapter upon Viscountess Conway, of Ragley Hall, pp. 124-138.

<sup>20</sup> *Letters of Isaac Penington*, John Barclay's edition, 1828, pp. 125, 128, 250.

understood was very desirous to see me, and whom I found tender and loving, and willing to have detained me longer than I had freedom to stay."<sup>21</sup>

Robert Barclay, the Apologist, who was personally acquainted with Lady Conway, records that the Friends' Meeting House at Aberdeen was "mostly bought with his own money, and some by his means obtained from the Countess of Conway, one of the same persuasion in England."

It is of interest also to record that the original manuscript of William Penn's Journal of his travels on the Continent in 1677 (which was at one time in the present writer's possession and now belongs to Friends in America, fell into the hands of Lady Conway, having been given or lent her by one of the Peningtons. Upon Lady Conway's death this manuscript having been found amongst her papers by "a person who much frequented that family," William Penn was induced to publish it in 1694.

Whether Friends' meetings of a public character were ever held at Ragley Hall is doubtful, as its noble mistress was so constantly ill; but many private religious meetings took place in her chamber.

The conversion of Lady Conway to Quakerism was a terrible trial to her beloved and honoured friend, Dr. Henry More, who "broke out into almost uncontrollable grief when he heard that she had decided to take this step." Upon which "he speedily issued a series of controversial tracts attacking what he called the 'crooked and perverse teaching of Quakerism.'"

The worthy doctor had somehow got hold of the notion that the Quakers held Familist opinions, and he designates them as "undoubtedly the most Melancholy Sect that ever was in the World"; he allowed, however, that there were "some amongst them, *good* and *sincere-hearted* Men," although he was "well assured that the *generality* of them were *prodigiously Melancholy*, and some *few* perhaps *possessed with the devil*."

The deluded though spiritually-minded and repentant James Nayler, he, through ignorance of the true facts of the case, described in a letter to a Familist as "a proud, lustful, imposturous Villain; and an insolent

<sup>21</sup> *Journal*, II. 319.

Rebel against *his* Person, against *whom* whosoever doth kick, shall cast himself into Shame and Reproach enough at last."

But Lady Conway having "found great peace" in her adoption and experience of the Quaker views of Truth, stood her ground, as she was quite able to do, and her conversion happily in no way interfered with the friendship so long existing between Dr. More and herself, to whom she was "that incomparable Person" to the last.

In Ward's *Life of Dr. More* is an extract from one of Lady Conway's letters,<sup>22</sup> (Letter VI. in the volume), dated Kensington, Feb. 11. 1651/2, and subscribed, "Sir, Your sincerely affectionate Friend and Servant, A. C." In this she refers to Des Cartes,<sup>23</sup> and asks four questions, the first of which was "Whether God did create the *Matter* for the *Enquipment* of Souls, since they *fell* by it?" and others as abstruse.

To this Dr. More replied in a very long letter (VII.),<sup>24</sup> signed "Your Ladyship's Affectionate Friend and Servant: Hen, More." As far as we are aware this unfortunately is the only one of the doctor's letters to the Viscountess preserved, although Lord and Lady Conway appear to have greatly treasured all the doctor's correspondence in their life time.

Extracts from two of Lady Conway's letters are quoted by Ward,<sup>25</sup> one of which is the second letter printed in extenso in this paper. Whether any letters of Lady Conway exist, either printed or manuscript, than those referred to in this account, we cannot say. We have, moreover, received from the Marquis of Hertford, of Ragley Hall, Alcester, who also holds the title of Baron Conway of Ragley and Killultagh, a courteous letter dated "Ragley Hall, Alcester 8—10—09," in which he writes, "There is one small portrait here catalogued as *Countess* of Conway, but none of *Viscountess* Conway. There is a very fine portrait of Van Helmont by Sir

<sup>22</sup> pp. 289-290.

<sup>23</sup> René Descartes (1596-1650), "father of modern philosophy."

<sup>24</sup> pp. 291-310.

<sup>25</sup> pp. 196-200.

Peter Lely. I am sorry to say we have no documents or manuscripts relating to Viscountess Conway."

Unless, therefore, there are letters in the British Museum or elsewhere, the originals in the writer's possession, an accurate transcription of which follows<sup>26</sup>, are the only ones now remaining.

*Tunbridge Wells.*

J. J. GREEN.

*To be continued.*

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### Jonathan Backhouse and the Bank Notes.

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An interesting and amusing story of Mr. Backhouse and a "Commercial" was told of the late Jonathan Backhouse by Joshua Monkhouse of Barnard Castle, and vouched for by him as having actually taken place.

"Before the time of railways, near the beginning of the century, the commercial traveller of that day made his visits to the towns of the County of Durham either by mail coach or other conveyance, and sojourned for some days in each town, where he was an important person, especially at the head hotel or hostelry of the place. It so happened that one of those gentlemen, after having dined freely at the 'King's Head,' Barnard Castle, was boasting to a company present in the commercial room of his own importance and wealth, and exhibiting in proof a sheaf of bank notes taken on his journey. Jonathan Backhouse, attired in the usual dress of the Society of Friends, unknown to the rest of the company, was in the room quietly reading his newspaper, when he was attacked by the wealthy commercial, and by a series of sarcastic remarks held up to ridicule as a man out of harmony with the spirit of the time and place. Following up this raillery the commercial, displaying his handful of notes, offered to bet the Quaker £5 or any sum, that he could not produce as much money as he was exhibiting. Mr. Backhouse after a great deal of banter, said he did not bet, but to show his indifference to money offered to put a £5 note in the fire if the commercial would do the same. Suiting the action to the word Mr. Backhouse took out a £5 note, and put it into the fire. The commercial, not wishing to be behind, did the same. Mr. Backhouse offered to repeat the process, but the commercial, considerably cowed, declined; when Mr. Backhouse quietly thanked him for having burned one of his (Mr. Backhouse's) bank notes, for which he had received £5, while the note he (Mr. Backhouse) had burned was on his own bank, and had only cost him the paper."

From *A History of Banks, Bankers and Banking*, etc., by Maberly Phillips, 1894, p. 149.

<sup>26</sup> In consequence of illness it is not possible to include Lady Conway's letter in this issue.

Presentations in Episcopal Visitations,  
1662-1679.

*Continued from vol. vi. page 171.*

WESTMORLAND (*continued*).

ORTON (als Overton). 1678°. July 24. Guilielmū Parkin, Eliza<sup>b</sup> eius uxō, Thomā Wharton, John<sup>m</sup> Holm, Elizabethā eius uxō, John<sup>m</sup> Fawcet & Elizabethā eius uxorem; Tremebundos.

RAVENSTONDALE. 1670°. Nov. 29. Richūm Fawcett & Janam Hall—— of late turn'd Quakers.

1671°. July 5. Jacobū Rogerson—for not bringing his child to be baptised [? Q], Robt<sup>m</sup> Fawcett, pro consili.

1674°. March 10. Thomā Fawcett—for burieing his wife in the field & for refuseing Co<sup>m</sup><sup>on</sup> w<sup>th</sup> the Church.

Janā Audley—for burieing her husband in the fields. [? Q.]

Eliz. Bovell—for burieing her husband in the fields. [? Q.]

Johnēm Pindar—for causing the corps of Richard Fawcett [Q. 1670°. Nov. 29] to be buried in y<sup>e</sup> field.

1675°. Ap. 14. Thomā Fawcett—for burieing his wife in y<sup>e</sup> field, and for refuseing Co<sup>m</sup><sup>on</sup> w<sup>th</sup> y<sup>e</sup> Church. Exco<sup>m</sup>.

—— Audley—for burieing her husband in the field. Exco<sup>m</sup>.

Eliz. Bovell—for burieing her husband in the feild. Exco<sup>m</sup>.

Johnēm Pindar—for causing the corps of Richard Fawcett to be buried in y<sup>e</sup> feild. Exco<sup>m</sup>.

1675°. Nov. 10. Richūm Adamthw<sup>t</sup>—for burieing his father W<sup>m</sup> Adamthw<sup>t</sup> contrary to y<sup>e</sup> rites of y<sup>e</sup> Church of England.

1675°. Nov. 10. *ut supra*.

1678°. July 24. *ut supra*.

BURGH SUB<sup>r</sup> MOR<sup>A</sup> (Burgh under Stainmore). 1670°. Nov. 29. Thomā Fairer, eius u<sup>x</sup> et filias, W<sup>mum</sup> Murthiel,

eius ux̄, Thomā eius filiū, Dorotheā Alderson<sup>†</sup>, Michael Aiskell, & Johnēm Hutchinson ; Quakers.

1673°. July 9. Thomam Fairer,—ejus uxorem,  
. . . . . ejus filiam, W<sup>m</sup> Murthwaite, . . . . . ejus  
uxorem, Thomam ejus filium, Michael Aisbell, . . . .  
ejus filium, et Johnēm Hutchinson ; Quakers.

1674°. March 10. Thomā Fairer et ejus uxorem,  
W<sup>m</sup> Murthw<sup>t</sup> et ejus uxorem, Thomam ejus filium,  
Michaelem Aiskell & Johnēm Hutchinson ; Quakers.

1675°. April 14. *ut supra*.

1675°. Nov. 10. *i.q. supra*.—except Thomam  
Fawcett civi (pro Fairer).

1675°. Nov. 10. "*Brough*." Thomam Fairer et  
ejus uxōr̄ & filiam, Guilielmum Murthwaite et ejus uxorem,  
Thomam ejus filium, Michaelem Aiskell et filias suas ;  
Quakers.

1677°. June 6. *Burgh under Stainmoore*. Thomā  
Airay, Isabellā Holliday, Guilielmū Murthw<sup>t</sup>, . . . .  
uxōr̄ ejus, Thomā & Robtū eius filios & John<sup>m</sup> Hutchin-  
son ; Quakers.

1678°. July 24. Guilielmū Murthwait, . . . .  
eius uxorem, Thomā eius filiū, Thomā Airey, Isabellā  
Holliday, & John<sup>m</sup> Hutchinson ; Tremebundos.

WARCOPP. 1670°. Nov. 29. Andreū Hilton gen.,  
Janā Hilton, Valentinū Croxton, W<sup>m</sup> Scaife, Jacobū  
Scaife, Johñ Thompson, & Elizabethā Boothan ; Recus-  
ants & Quakers. Ludim̄grū p̄tensū de Sandford—for  
teaching Schoole without Lycence.

1673°. July 9. Johnēm Salkeld, Johnēm Thomp-  
son, W<sup>m</sup> Scaife, . . . . . ejus uxorem. Jacobum Scaife,  
et Mariam Scaife ; Quakers.

1674°. March 10. Johñ Thompson, Agnef̄ ejus  
uxorem, W<sup>m</sup> Scaife et ejus uxorem, & Johnēm Salkeld ;  
Quakers.

1675°. April 14. *ut supra*. Exco<sup>m</sup>.

1677°. June 6. Guilielmū Skaife, Isabellā ejus  
uxorem, John<sup>m</sup> Thompson, Annā ejus uxorem, & John<sup>m</sup>  
Salkeld de Burton ; Nonconformists.

1677°. July 4. *ut supra*.

<sup>†</sup> D. Alderson dismissed as a frequent<sup>r</sup> of y<sup>e</sup> Church.

20 *QUAKERS IN EPISCOPAL VISITATIONS.*

MUSGRAVE. 1670. Nov. 29. Janā Wilkinson vid  
—a Recusant [? Q.].

KIRKBY STEPHEN. 1673°. July 9. Thomā Cleasby,  
. . . ejus uxorem, Richūm Pinder, Bridgettā ejus  
uxorem, Petrum Dennison et . . . ejus uxorem de  
Kirkby, Thomam Wright, Dorotheā ejus uxorem,  
Thomam Knewshibb, Elizabetham ejus uxorem, Johnēm  
Shaw, Agnetem ejus uxorem.—Quakers.

1675°. Nov. 10. Uxorem Thomæ Ewbancke; a  
Quaker. Thomam Cleasby, Mariam ejus uxorem;  
Quakers.

1677°. June 6. Petrū Dennison & Annā uxorem  
eius & Annā uxorem Thomæ Ewbanke; Quakers.

Henricū Whitfield & Isabellā ejus uxorem, Johnēm  
Shaw, Agnetā ejus uxorem, Thomam Wright, Thomam  
Knewstub, Elizabethā ejus uxorem, de Mollerstang,  
Jacobū Skaife de Nateby, Reginald Raickstrey de Wateby,  
Thomā Cleasby & Mariā ejus uxorem de Outsides;  
Quakers.

1677°. July 4. *ut supra.*

1678°. July 24. Thomā Cleasby, Mariam ejus  
uxorem, Reginald Rackstrang, Petrū Dennison, Annā  
eius uxorē, Annā uxor<sup>m</sup> Thomæ Ewbanks, Henricū  
Whitfield, . . . ejus uxorē, Guilielmū Shaw, Tho:  
Knewstub, John<sup>m</sup> Shaw, & Agnetā ejus uxor<sup>m</sup>; Treme-  
bundus.

*Wheatham Hill, Hants.*

G. LYON TURNER.

I am of opinion that anecdotes which disclose the virtuous actions of our worthy ancestors should be preserved and held up for the example of their descendants.—DANIEL LONGSTRETH, quoted in *Longstreth Family Records*, 1909.

He only deserves to be remembered by posterity who treasures up and preserves the history of his ancestors.—BURKE, quoted in *Longstreth Family Records*, 1909.

It is not without pleasure, and perchance it may not be without use, that we rescue some quaint old document from the dust of ages; and that we arrest the floating memories of men & things, as they pass down the stream of time toward the ocean of oblivion.—Quoted in *History of the Wilmer Family*, 1888.

## Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798.<sup>1</sup>

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### I.

Richard Jacob, Waterford, to Mary Watson, in London, 5 of 6 Mo: 1798.

The Reports of the troubled state of the Co. of Wexford has much engaged peoples minds & the numbers of Army passing here.

Enniscorthy was burned & Wexford taken & I suppose still in possession of the Country people. Many has come here & many going to England from this & other places, particularly women. This day the scence is more distressing by very many flying here from Ross w<sup>ch</sup> it's said is partly burned, & a very great slaughter this day. I cannot say much about it, as the reports are various. Nor can I get any tidings of our dear S E<sup>2</sup> & his. If I do before I close this, I intend annexing it. People here seem in trouble, & as to Outward prospects there seems little before us but trouble & distress. How it may please the Divine Hand to dispose of us we must leave. The last acc<sup>t</sup> from Eliz: Ussher's son John was that he was well. His situation was out of the Town. . . . Her papers & boxes are so far safe. Thy house remains shut up, but all outward things are now uncertain. How uncertain & not now valued in Comparison of life — We don't know how soon this town may be in distress, but it's our duty to endeavour resignation to the divine will. . . .

[Postscript] 6th. I understand thls morning from Ross that our friends there & their property are so far preserved which is a favour. I particularly heard of S.E.s, J.C., J.W., & R.R.s if the acc<sup>t</sup> is true w<sup>ch</sup> I believe

<sup>1</sup> Copied from the originals recently presented to D. by John Dymond Crosfield.

For previous notices of the Irish Rebellion, see THE JOURNAL, II. 16-20, 54-58.

<sup>2</sup> Samuel Elly.

it is. Little H. Ridgway is there. They say it is in possession of the King's Army. This town quiet last night, and this morning. We have been so far mercifully favoured, as not to have any life lost or any punishments.

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II.

R. Jacob, Waterford, to Mary Watson, 16 of 6 Mo: 1798.

This city has not yet experienced any publick disturbance. A letter from S. E. dated yesterday in Ross, they remained quiet, but greatly crouded with Army, the places of publick worship being filled, except friends Mg house, which they enjoyed & were favoured to hold their Mgs regularly . . . Thy house has not yet been disturbed.

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III.

Samuel Haughton, Carlow, to Mary Watson, in London, 6 mo. 17. 1798.

The forces of the Rebels seems now to be pretty much centred in Co. Wicklow & Wexford & s<sup>d</sup> to am<sup>t</sup> to 40,000. The Army have been marching from most parts of the Nation last week to surround them, & a most bloody engagement is expected every day. Many other places have manifested dispositions of Rebellion & have actually risen in some, viz., Antrim & Down—the Capital and the West seems pretty quiet owing (under Providence) to the uncommon exertions of the Military, but when & where this dreadful business will end is concealed from us. . . . From all the accounts we have yet received our friends have been wonderfully preserved. I have heard but of one young man being killd, viz., a grand son of Isaac Jacksons, T. Gatchell,—several others have shared in the general Calamity, some we have heard of, & others daily expected. All communication has been

stoped between this Co. & Co. Wexford for near ten days . . .

Great part of Enniscorthy has been burned by the Rebels & many other houses & villiages & that quarter & Co. Wicklow & Killdare—a very bloody engagement took place at Ross abt 10 days ago it is said the Rebels were routed leaving near 2,000 dead bodys behind. I saw a letter from Sam<sup>l</sup> Elly since that time in w<sup>ch</sup> he mentions having daily abt 100 Soldiers to maintain. . .

The present alarming crisis has made me omit in due place our wonderful & miraculous deliverance in this place the 25<sup>th</sup> ult. The Military had information of a rising being intended that morning—& were prepared. The insurgents had concerted their plan, to enter the town in great force at one time, & at four different quarters. Those from Tullow side made their appearance abt 3 oclock A.M., & were fallen upon so violently by the Army as to intimidate the others from entering the town—and of this unhappy number 400 to 600 were shot, burned & hanged up—they took refuge in the houses upper end of Tullow street about 100 of w<sup>ch</sup> were burned & a number of these poor wretches in them—such as attempted to come out of the flames were shot, & scores of them found the next day in chimneys, &c. ; the interment lasted for part of two days, the mangled bodys were carried on Carrs & Carts & thrown abt 100 in a pit together & quick lime thrown over 'em. The whole scene the most shocking & terrifick.

The Rebels at the same time had possession of Ballitore & treated our friends there much better than could be expected. The Millitary on 1<sup>st</sup> day morning, 27<sup>th</sup> ult. met at Ballitore [?] abt 3 o'clock in the morning the Rebels fled in all directions, so that but very few of them fell into their hands. Frank Johnson of the Number whom they shot facing Mary Leadbeater's door, the Army Enraged at the disappointment set great part of the town & neighbourhood on fire, plundered the Shops, &c. ; poor Co. Hannah Haughton, the principal sufferer of our frds from whom they took abt £100 worth of shop goods, before their officers coud stop them ; our other frds suffered very little.

Some of our neighbours look on us w<sup>th</sup> a jealous Eye for not joining w<sup>th</sup> them in Military array. Many of the Clergy have appeared in this way.

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IV.

Richard Jacob, Waterford, to Mary Watson, at Norwich, 27 of 6 Mo: 1798.

This City has been so far favoured with quiet, diff<sup>t</sup>, dismal & dreadful plots have been discovered, so that the Inhabitants have cause of Humble thankfulness & many of them seem in degree sensible of the kind hand of Providence being stretched out in the hour of danger for the preservation of the people. . . .

My brother, Jn<sup>o</sup> Hancock, had been about a month in the Co. Wexford visiting families, and had been three times taken prisoner by the C<sup>oy</sup> people up to Vinegar Hill Camp, but was civilly treated & allowed to return . . . most or every family of friends had been preserved from any personal injury, tho' many of them pretty heavy sufferers in property. . . . Thy house stands where thou left it, & does not appear to be disturbed. . . . I am told that the Co. Wexford is now pretty quiet. Enniscorthy & Wexford retaken—the loss of lives & destruction of property very great.

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NOTE.

Mary Watson (1750-1834) was the daughter of Joseph and Hannah Fothergill, of Warrington, and niece of Samuel Fothergill, the noted Minister, by whom she was brought up. In 1771 she married Robert Watson, of Waterford (d. 1783), and resided in that place the remainder of her life. She travelled as a Minister in England and Ireland. There are many letters in **D.** written either by, or addressed to Mary Watson.

*To be continued.*

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Its not a secte nor opinion but y<sup>e</sup> good of all.—MS. *Journal of George Fox* (**D.**, Spence MSS. ii. 352).

Side-lights on Quaker History to be found in  
"The Diary of Samuel Pepys."

Continued from vol. v. page 147.

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THOMAS CHIFFINCH.

"April 8, 1666. The Court full this morning of the newes of Tom Cheffin's death, the King's closett-keeper. He was well last night as ever, playing at tables in the house, and not very ill this morning at six o'clock, yet dead before seven: they think, of an imposthume in his breast."

Chiffinch occupied numerous posts at the Court of Charles II. He was one of the pages of the King's bed-chamber, keeper of his private closet and pictures, and of the privy purse, and Controller of the Excise. He was buried in Westminster Abbey.

He is referred to in a letter from Mary Fell to her mother, dated in London, 1664, as "Chifines the King's favourite page" (*Fells of Swarthmoore Hall*, p. 215). See also *Cal. S. P. Dom.*

WILLIAM CHIFFINCH.

Brother of Thomas, was also in the employ of the Crown. In 1662 he was admitted as "Page of the back stairs to the Queen" (*Cal. S. P. Dom.*, 1661-2, p. 498). In 1664 he was a "page of the bedchamber to the Queen" (*ibid.*, 1664-5, p. 137). He succeeded to the position before the King, vacated at his brother's death. Pepys calls him "Mr. Chevins." He appears in Sir Walter Scott's *Peeveril of the Peak*.

George Whitehead records in his *Christian Progress* (page 374) that at an interview with the King, Friends were introduced by "William Chiffins, Esq., Closet-Keeper to the King." See further references in *Cal. S. P. Dom.*

WRESTLING IN MOORFIELDS.

"June 28, 1661.—Sir W. Pen and I in his coach went to Moorefields, and there walked, and stood and saw the wrestling, which I never saw so much of before, between the north and west countrymen."

" July 26, 1664.—Great discourse of the fray yesterday in Moorefields, how the butchers at first did beat the weavers (between whom there hath been ever an old competition for mastery), but at last the weavers rallied and beat them. . . ."

" March 24, 1667/8.—To White Hall, where great talk of the tumult . . . about Moore-fields, among the 'prentices."

Moorfields were first drained in 1527, and walks were laid out in 1606.

Into such scenes as above described Edward Burrough introduced himself on one occasion. When a champion wrestler, having thrown all antagonists, stood ready for further work, suddenly the outwardly meek but inwardly courageous Quaker stepped into the ring, and taking advantage of the surprise of the crowd, addressed them earnestly for a short time on matters of spiritual warfare, and passed away without hurt.<sup>1</sup> The "rude savage apprentices" often came into conflict with the work of early Friends in London.

#### JUSTICE KEELING.

Sir John Kelyng appears in *The Diary* on several occasions. He carried things with a high hand, but "seems a very able lawyer." He was M.P. for Bedford, 1661, a Judge of the King's bench, 1663, and Chief Justice 1665. He died in May, 1671.

Judge Keeling's name appears in a letter from Ellis Hookes to Margaret Fell, printed in *The Fells of Swarthmore Hall*, page 227. See Swarthmore MSS.

#### SIR RICHARD BROWNE.

Major-General of the Parliamentary forces, Sheriff of London 1647, M.P. for London 1659, Lord Mayor 1660-61, created a Baronet for his services during the rising of the Fifth Monarchy Men, which took place during his mayoralty. He was a great persecutor of Friends, and is frequently mentioned in Friends' literature.<sup>2</sup> He died 1669. He had a son and grandson of the same name. There was another Sir Richard Browne, at the same time, who was clerk of the Council.

<sup>1</sup> See Sewel's *History*, 1811, i. 137.

<sup>2</sup> See *History of Thomas Ellwood*; Besse's *Sufferings*; *F.P.T.*; Sewel's *History*; Swarthmore MSS.

## Henry Frankland's Account of his Travels in America, 1732.

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Our friend Henry Frankland<sup>1</sup> who has lately visited friends in America gave this meeting y<sup>e</sup> following acceptable account of his travels, *viz.* :

That he Arived at Philadelphia in Pensilvania which Contry with y<sup>e</sup> Jerseys he visited pritty Generaly & found much openness amongst people not of our perswation, from thence he passed to the Goverment of New York where had Several meetings & in that place has Been Some Convincement of Late & there is an openness amongst y<sup>e</sup> people to hear the Doctrins of Truth. from thence to Long Jsland where had Meetings amongst friends & others—then came on y<sup>e</sup> Yearly Meet<sup>s</sup> at Flushing, to which came some persons of concidrable note the Meet<sup>s</sup> was Large & to a good Degree of Satisfaction From thence towards Rhode Jsland Yearly Meet<sup>s</sup> held for New Eng<sup>ld</sup> Which was very Large, & in good Measure to Satisfaction Although friends here are Exar-cised with some that Pretending to preach Jmpose upon y<sup>e</sup> Church.

Then going on to the Main had divers meetings amongs friends & others—at Licester are Some under a Convince-ment but not Strong Enough to keep a meeting, then to Lancaster where he mett with some young Convinced friends, who where about setling a publick meet- ing for worsip. They had Been uneasy at the way of Worship they were in, & there upon, Aplied to their Minister who told them their Notions were agreeable to y<sup>e</sup> Quakers, of whome they then had no knowledg, which put them upon Enquires after friends, wanting to be inform'd, before he came there they had Been at 2 or 3 Meet<sup>s</sup> & notis Being Given he had a pritte large meet<sup>s</sup>

<sup>1</sup> " Henry Frankland of York departed this Life the 9<sup>th</sup> of 12 mo., 1739. He had a publick Testimony upwards of 20 years and Traveled on that Account in divers parts of this Nation & Ireland & also in America. . . He lived and died in Unity with friends." MS. *Testi- mony*, in D. Several of his letters are preserved in D. (Toft MSS.)

amongst y<sup>e</sup> people, & after y<sup>e</sup> Meets they where desiarous of a Conference on Water Baptism & what is Call'd y<sup>e</sup> Lords Supper Jn which they heard him w<sup>th</sup> great Attention & part'd Friendly.

From thnce he went to Boston w<sup>ch</sup> is about 30 miles & had two Meets<sup>s</sup> there pritte Large & quiet then traved Eastward having Meetings with friends & others, to a Good degree of Satisfaction where is a Body of Sober friends, then returning by Boston & Sandwich he had Several Meetings amongst y<sup>e</sup> people & there is a Seeking Religous people in New England, then to the Yearly Meeting of Providence held at 4 places one day after another to which many dos resort & behaues Soberly & next got a pasage for Nantuckit Which is a Small Jsland but a Larg Mee<sup>ts</sup> of friends, he had 2 Meetings with them which was Comfortable, finding them in peace & love one with a nother, after that to y<sup>e</sup> Goverment of Rhode Jsland, & was at y<sup>e</sup> Yearly Meeting in Kings town, to which came many people & it was to Some Degree of Satisfaction then returning by way of Long Jsland had Some Meetings again amongst them to our mutual Comfort.

Then came to East Jersey & at Mideltown had a meeting in the Baptists Meeting house, next day had a large meeting in Shrewsbury to which came many Sober people then traval'd towards Philadelphia & was at their Yearly Meeting which was a Solid Comfortable Season Where he met with Our Antiant friend John Richardson With Whome he traved into Maryland, & down the Eastran Shore where Meetings are but thin & Small which he thinks is in Some Measure owing to y<sup>e</sup> neglect of the Decipline of y<sup>e</sup> Church but there are Some honest friends there with whome they where Comforted.

Then pasing over y<sup>e</sup> Bay of Chesapeck into Virginia & along to North Carolinah where is a Body of Sober Jnocent Religous friends & a wilingness in many of other profetions to atend our Meetings With some Spring of Ministry amongst friends here. then returned into the Lower parts of Virginia & had meetings amongst friends & others Where they found a Sober Judetious People, amongst whome has Been Some Convincement & Several of their Youth hopefull to do well & they hope are Seeking after God. From thence pased to York River & had

meetings amongst friends & the people who genaraly Behave Soberly then Travaled up James River where they had divers Meetings & found many Sober Religous minded friends with Some Spring of ministry.

From thence travald to y<sup>e</sup> Westren Shore of Maryland & had Some Meetings pritte Large & they hope a part of their youth are promising Yet many undue Libarties are taken to y<sup>e</sup> Griefe of the honest harted amongst them, then Came again into Pensilvania & visited a great part of it a Second time where is in many Parts Large Meetings. & although friends are Exarcised with the Loose & libartine people amongst them. Yet a Good number of their Youth is Sober & Religously disposed & a Spring of Ministry is opned amongst them in divers places to the Comfort of the Church & having finished his Servis in those parts took Shipping at Philadelphia for London to which he had a Good passage & Blessed be God Witnessed his good hand to preserve him to his Great Comfort & Satisfaction for which he Desires to be truly Thankfull unto the Auther of all our Mercys.

Endorsed by Benjamin Bealing :—" Henry ffrankland's Acco<sup>t</sup> of his Travels in America—w<sup>ch</sup> he gave y<sup>e</sup> Yearly Meets 1732." *London Y. M. Minutes.*

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Minutes of Hardshaw Women's Monthly Meeting, 1694.<sup>1</sup>

7 mo. 18, 1694.—Whereas a friend of Liuerpoole belonging to Knowsley meeting hath of late gone to visit a woman in child bed & contrary to former advice & the judgment of this meeting, hath taken of the provision or banquetting stuff prepared for the Idol, or visiting & she having been laboured with in order to bring her to confess her weakness, as yet cannot be brought to it, therefore this meeting appointeth that Rebecca Atherton, Mary Jackson & Han<sup>h</sup> Laithwaite, go speak with the said friend & see if they can bring her to confess her weaknes & own the same to the person by whose order she rec<sup>d</sup> it.

9 mo. 20, 1694. The friend of Lpool hath taken a fr<sup>d</sup> with her & gone to the person from whom she rec<sup>d</sup> the present, & she the s<sup>d</sup> friend hath owned her weakness & cleared the truth & friends of it from all such things.

<sup>1</sup> From a modern copy in D.

## Friends and the Learned Societies.

By the kindness of Silvanus P. Thompson, we have been able to consult *The Record of the Royal Society of London*, second edition, 1901, from which volume, supplemented by the *Year Book*, 1909, the following facts are drawn.

The Royal Society was founded in 1663, at which time Friends were engaged in battle for religious freedom rather than in promoting research into "the sciences of natural things and of useful arts." One Friend, however, Isaac Penington, was moved to address the new Society in a paper entitled *Some Things Relating to Religion Proposed to the Consideration of the Royal Society (so termed)*, etc., which was printed in 1668. In his preface he says, "I Have heard that ye are seeking after the excellency of Nature and Learning," adding, "I am not for discouraging any Man in endeavouring after that which is good, useful and excellent" etc., but we do not find anything in the twenty pages of this tract in any wise specially applicable to the Society addressed.

From an examination of the register of Fellows, given in *The Record*, and in the *Year Book*, 1909, the following list of Friends or those closely allied with Friends has been prepared.

Sir John Finch,<sup>1</sup> younger brother of Lady Conway, of Ragley, and Anthony Lowther<sup>2</sup> brother-in-law of William Penn,<sup>3</sup> are among the original Fellows of the Society. Then follow

- |  |   |
|--|---|
| Richard Lower, M.D., 1667. <sup>4</sup>          | William Allen Miller, 1845. <sup>26</sup>             |
| Richard Mead, M.D., 1703. <sup>5</sup>           | Robert Were Fox, 1848. <sup>27</sup>                  |
| Fettiplace Bellers, 1711. <sup>6</sup>           | Isaac Fletcher, 1855. <sup>28</sup>                   |
| John Bellers, 1718. <sup>7</sup>                 | Joseph Lister, 1860. <sup>29</sup>                    |
| Sylvanus Bevan, 1725.                            | Daniel Oliver, 1863. <sup>30</sup>                    |
| Peter Collinson, 1728. <sup>8</sup>              | William Pengelly, 1863. <sup>31</sup>                 |
| Thomas Birch, D.D., 1734. <sup>9</sup>           | Daniel Hanbury, 1867. <sup>32</sup>                   |
| John Fothergill, M.D., 1763. <sup>10</sup>       | Edward Burnett Tylor, 1871. <sup>33</sup>             |
| Thomas Dimsdale, M.D., 1769. <sup>11</sup>       | Wilson Fox, M.D., 1872. <sup>34</sup>                 |
| John Coakley Lettsom, M.D., 1773. <sup>12</sup>  | John Eliot Howard, 1874. <sup>35</sup>                |
| Jeremiah Dixon, 1773. <sup>13</sup>              | Henry Bowman Brady, 1874. <sup>36</sup>               |
| Mark Beaufoy, 1790. <sup>14</sup>                | William Edward Forster, 1875. <sup>37</sup>           |
| Thomas Young, 1794. <sup>15</sup>                | John Gilbert Baker, 1878. <sup>38</sup>               |
| Lewis Weston Dillwyn, 1804. <sup>16</sup>        | George Stewardson Brady, M.D.,<br>1882. <sup>39</sup> |
| William Allen, 1807. <sup>17</sup>               | Jonathan Hutchinson, 1882. <sup>40</sup>              |
| Hudson Gurney, 1818. <sup>18</sup>               | Sir Edward Fry, 1883. <sup>41</sup>                   |
| Luke Howard, 1821. <sup>19</sup>                 | John Theodore Cash, M.D., 1887. <sup>42</sup>         |
| John Dalton, 1822. <sup>20</sup>                 | Silvanus Phillips Thompson, 1891. <sup>43</sup>       |
| Richard Phillips, 1822. <sup>21</sup>            | Arthur Lister, 1898. <sup>44</sup>                    |
| John Scandrett Harford, 1823. <sup>22</sup>      | Joseph Jackson Lister, 1900. <sup>45</sup>            |
| James Cowles Prichard, M.D., 1827. <sup>23</sup> | Ralph Allen Sampson, 1903. <sup>46</sup>              |
| William Phillips, 1827. <sup>24</sup>            | Frank Wall Oliver, 1905. <sup>47</sup>                |
| Joseph Jackson Lister, 1832. <sup>25</sup>       |   |

## FRIENDS AND THE LEARNED SOCIETIES. 31

We have at present among us as Friends :—Daniel Oliver, J. Gilbert Baker, George S. Brady, Sir Jonathan Hutchinson, Sir Edward Fry, J. Theodore Cash, Silvanus P. Thompson, Joseph Jackson Lister, Ralph A. Sampson and Francis W. Oliver. Alone among the Presidents is Lord Lister, 1895 to 1900. W. A. Miller was Treasurer from 1861 to 1870, and Dr. Birch Secretary from 1752-1759. Lord Lister, as Sir J. Lister, Bart., was foreign Secretary, 1893-1895. Among Fellows to whom medals have been awarded we find John Dalton (1826), Joseph Lister (1880), Daniel Oliver (1884), each of whom received the Royal Medal awarded for important discoveries, John Dalton being the first recipient after the Medal was founded in 1825.

In the rooms of the Society at Burlington House, there are oil paintings of Thomas Birch, John Dalton, and Thomas Young; and there is also a medallion portrait in bas-relief of Lord Lister.

On 19th February, 1891, H. B. Brady made a bequest of all his books and papers relating to the Protozoa and £300 free of duty, upon trust for the purchase of works on the same or kindred subjects.

<sup>1</sup> 1626-1682. THE JOURNAL, vii. 12.

<sup>2</sup> d. 1672. THE JOURNAL, iv. 143, 144.

<sup>3</sup> In 1681, "William Penn" was admitted Fellow. Who was this?

<sup>4</sup> 1631-1691. THE JOURNAL, v. 147.

<sup>5</sup> 1673-1754. THE JOURNAL, v. 56, vi. 106.

<sup>6</sup> Presumably the son of John Bellers. He was a lawyer.

<sup>7</sup> 1654-1725. Social Reformer.

<sup>8</sup> d. 1768. THE JOURNAL, i. 23n, iv. 157, vi. 62, 106, 162, 178.

<sup>9</sup> 1705-1766. His parents were Friends. Writer of history and biography.

<sup>10</sup> 1712-1780. Founder of Ackworth School, noted physician, and one of the earliest members of the American Philosophical Society.

<sup>11</sup> Baron Dimsdale (1712-1800), noted for the practice of inoculation for smallpox.

<sup>12</sup> 1744-1815. Medical practitioner and writer, of London.

<sup>13</sup> The astronomer (1733-1778). "He was sent by the Royal Society to Sumatra, 1761, and to Hammerfest, 1769, to observe transits of Venus; in 1768 set out boundary between Maryland and Pennsylvania," LONGSTAFF, *Langstaffs of Teesdale and Weardale*.

<sup>14</sup> 1764-1827. Son of the Quaker brewer, of the same name.

<sup>15</sup> 1773-1829. The Egyptologist.

<sup>16</sup> 1778-1855. Son of a Friend. M.P. for Glamorganshire 1832-41.

<sup>17</sup> 1770-1843. The well-known scientist, philanthropist and Quaker Minister.

<sup>18</sup> 1775-1864.

<sup>19</sup> 1772-1864. Of London and Ackworth. Pioneer in meteorology.

<sup>20</sup> 1766-1844. Discoverer of the Atomic theory. THE JOURNAL, iii. 123, v. 23.

<sup>21</sup> Chemist, of London, son of James Phillips, the bookseller.

<sup>22</sup> 1785-1866. Of Blaise Castle, Gloucestershire. Left Friends.

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<sup>23</sup> 1786-1848. Author of *Natural History of Man*; etc. Left Friends.

<sup>24</sup> 1775-1828. Friends' bookseller and publisher, in succession to his father. Also noted geologist and mineralogist; one of the founders of the Geological Society.

<sup>25</sup> 1786-1869. Originated many improvements in the manufacture and use of the microscope; one of the founders of the Microscopical Society. His sons, Joseph and Arthur Lister, and his grandson, J. J. Lister, also became Fellows.

<sup>26</sup> 1817-1870. *THE JOURNAL*, i. 114, v. 119, 174.

<sup>27</sup> 1789-1877. Student in geology and magnetism. A Quaker Elder for over half a century.

<sup>28</sup> Of the Cumberland family. Left Friends.

<sup>29</sup> Lord Lister, "b. April 5th, 1827. Prof. of Surgery in the Univ. of Glasgow (1860-69). Prof. of Clinical Surgery in the Univ. of Edinburgh (1869-77), Pres. Brit. Assoc. (1896), Sergeant Surgeon to H.M. Queen Victoria, Emeritus Prof. of Clinical Surgery in King's Coll. Lond., and Consulting Surgeon to King's Coll. Hospital."—*Record*, p. 219. Not now a Friend.

<sup>30</sup> Late Keeper of Herbarium at Kew, LL.D., F.L.S.

<sup>31</sup> 1812-1894. Geologist. *THE JOURNAL*, vi. 94.

<sup>32</sup> 1825-1875. Of Quaker parentage. In the firm of Allen and Hanbury. Fellow of the Linnean Society and Member of the Chemical and Microscopical Societies.

<sup>33</sup> Professor of Anthropology in Oxford. D.C.L., LL.D. Not now in membership with Friends.

<sup>34</sup> 1831-1887. Of the well-known Quaker family, of Wellington, Som., but not in membership with Friends.

<sup>35</sup> 1807-1883. Son of Luke Howard, student in chemistry and botany, his great study being the trees from which quinine is produced.

<sup>36</sup> 1835-1891. F.L.S. Memoir in *Annual Monitor*, 1892.

<sup>37</sup> 1818-1886. The well-known politician, son of the Quaker Minister, William Forster. Disowned on marriage to non-Friend.

<sup>38</sup> Late Keeper of the Herbarium at the Royal Gardens at Kew. Author of numerous books on botany.

<sup>39</sup> Writer of numerous articles on Natural History. LL.D., D.Sc., F.L.S.

<sup>40</sup> The well-known London surgeon. Kt., LL.D., M.D., F.R.C.S., D.Sc.

<sup>41</sup> P.C., G.C.B., D.C.L., LL.D., F.S.A., F.L.S. One of the representatives of Great Britain at the Hague Peace Conference of 1907.

<sup>42</sup> Of Aberdeen University. Authority on Toxicology.

<sup>43</sup> Authority on electrical science and writer of treatises on electricity. D.Sc., M.D., F.R.A.S., LL.D.

<sup>44</sup> 1830-1908. F.L.S. Writer on "Mycetozoa."

<sup>45</sup> Authority on "Foraminifera." Demonstrator of Comparative Anatomy in the University of Cambridge.

<sup>46</sup> M.A., D.C.L., Professor of Mathematics and Astronomy, University of Durham.

<sup>47</sup> M.A., D.Sc., F.L.S. Professor of Botany in the University of London.

For further information respecting many of the above Fellows, see *D.N.B.*; *Biographical Catalogue of Friends' Institute*; etc.

ADDENDA.

George Graham (1673-1751) was a clockmaker and writer on magnetism and astronomy. Admitted Fellow in 1720, and member of other learned Societies. Buried in Westminster Abbey. His parents were Friends. See Lonsdale's *Worthies of Cumberland*, 1875.

John Fletcher Miller (1816-1856) was the son of William and Mary Miller of Whitehaven, well-known Friends. Admitted Fellow in 1850. Meteorologist and astronomer. See Lonsdale, as above.

To describe William White, M.D., of York (c. 1743-1790) as F.R.S. (THE JOURNAL, v. 42) appears to be incorrect. His name is not found in *The Record*. A contemporary obituary notice gives him the addition—  
F.A.S.

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## A French View of Quakerism.

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In the *Revue des Deux Mondes* for 1st and 15th of April, 1850, there appeared two articles on Friends, written by Joseph Milsand (b. at Dijon, 1817, student of Ruskin, author of *repute*, d. 1886). These were collected and reprinted in a volume, entitled *Littérature Anglaise et Philosophie* (Paris, 1893). The first article is called "George Fox et les Premiers Prophètes," and the other, "Barclay, Penn, et le Quakérisme de Nos Jours," the two occupying seventy-two large 8vo pages.

M. Milsand's estimate of Quakerism is, on the whole, favourable. He writes:—

"Fox était venu au moment où allait s'écrouler une ancienne civilisation, et dans sa nature se trouvaient entassés, pêle-mêle, une infinité de besoins qui n'avaient pas été satisfaits, et d'où devait sortir l'avenir, une infinité d'instincts, qui déjà étaient développés et qui n'avaient point encore été définis et formulés. Les mêmes faits ont prouvé que sous son exaltation se cachait quelque chose de profondément vrai,<sup>1</sup> de profondément humain."

And again:—

"Maintenant ce qui distingue le quakérisme, c'est toujours la passion de la sincérité, du sans-art, de la simplicité. La guerre à outrance que le premier apôtre avait déclarée à la vanité et au mensonge, ses successeurs l'ont dignement continuée. Rien de plus noble. Ils ne pouvaient mieux faire que d'adopter ainsi les intentions du berger de Drayton. Malheureusement ils ont également adopté les moyens que Fox avait imaginés pour réaliser ses intentions, et ces moyens-là se ressentent bien de la naïveté de leur inventeur."

<sup>1</sup> Fox's notable words, "There is one, even Christ Jesus, that can speak to thy condition" (*Journal*, i. 11) are rendered by M. Milsand, "Il y a quelqu'un qui peut te comprendre et t'aider, c'est Christ lui-même." Fräulein Stähelin, in her *George Fox*, gives them in German thus, "Es ist Einer, der zu deinem Zustand sprechen kann, nämlich Jesus Christus."

## George Fox's Uncle Pickering.

1646. I had an uncle there [in London] one *Pickering*, a Baptist.  
—George Fox's *Journal*, l. 4.

*Edward Pickering* was a merchant of London. In 1612 he was in Leyden, where on 24th November (new style) he was betrothed to Mary Stubbs, from "Stromse," the betrothal being attested by six members of John Robinson's Church. He was married on 15th December. "Stromse" is the Dutch spelling, which usually disguises the English names effectually, though when the English name is known, it can usually be recognised through the haze. There is no hint in the Dutch records in what part of England this village lay.

By June, 1620, Edward Pickering was back in London, and was busy arranging to finance the expedition of this Leyden Church to Virginia. A letter of John Robinson on 14/24 June, 1620, to John Carver, discusses his unreadiness to find hard cash for expenses at Leyden, and his slowness to hire the shipping needed, which was the one thing he had definitely promised. He was one of seventy adventurers who were interested in this proposed plantation in the colony of Virginia, but before 25th November, 1626 (old style) when the Adventurers and the Planters made a composition, and perhaps by 1622, he had ceased to be financially interested. For this episode see Arber, *Pilgrim Fathers*, pp. 317, 318, 322; or the original authority, Bradford's *History*, pp. 47, 49, 117. Captain John Smith described the purpose of these Adventurers as "aiming to do good and to plant Religion."

In 1636 he was apparently dead, an inference from the register that Mary Pickering was living on the Papengracht in Leyden, and witnessed the betrothal of her daughter, Sincere Pickering, on 22nd February, 1636 (new style), to Elias Arnold, watchmaker, living on the Rapenburg at Leyden. The other witness was the brother of Elias, Nathaniel, who lived in Amsterdam. For all the Dutch facts, see Dexter, *The England and Holland of the Pilgrims*, pp. 601, 628.

There is nothing in these two sources to show more about the Pickering family. But evidently Edward may have had a son, born as early as 1614, who might find a bride named Fox or Lago; or he may have had a daughter who married a Fox or Lago.

The Camden Society has published the records of some cases tried by the High Commission about 1634. In this volume we find that *William Pickering* was before the court in 1632. And on 2nd December, 1635, a Pickering, whose Christian name is not given, petitioned to be released as no prosecutor had appeared. There is some ambiguity whether this were a Londoner or a man from Stanton Lacy in Salop (see Domestic State Papers at this date). Dates hardly encourage the conjecture that William, tried in 1632, was son of Edward, married in 1612. But the name is not so common but that we may suppose the two to be related. They were both out of touch with the Church of England, and either of them, by a process of evolution, might well have become a Baptist by the year 1646.

Preston.

W. T. WHITLEY.

## Friends in Current Literature.

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In the "Old Woodbrookers' Magazine" for April, 1909, there appeared some notes of the discovery by Dr. Rendel Harris of some early Psalms, the notes being authorised by Rendel Harris himself. A psalter found amongst some ancient Syriac MSS. contains, in addition to the previously known Psalms of Solomon, forty new psalms apparently of an early date and not all Jewish.

*The Odes and Psalms of Solomon* (Cambridge University Press, 1909) contains these psalms translated and edited by Rendel Harris, also the Syriac text. The subject is introduced by a lengthy and scholarly dissertation from which the ordinary reader may by careful selection extract much valuable information, but the work is essentially for the advanced student.

Happily, Rendel Harris has also given us *An Early Christian Psalter* (Headley Brothers, London, 1909) containing extracts from the Odes "ascribed artificially to Solomon," which "the man or woman 'in the street' of the spiritual city" may read without feeling lost in the maze of scholarship of the larger work. A brief but illuminating preface is of great assistance. As Dr. Harris places the date of the Psalms and Odes between 50 B.C. and 100 A.D. they are "of the highest importance for the history of Messianic beliefs."

*The Breastplate of St. Patrick* (Headley Brothers, London 1909), by J. G. Maynard, brings the "apostle of Ireland" before us stripped of "the myth and legend woven about his memory," in extracts from his "Confession" and the Prayer or "Breastplate" ascribed to him, which though "perhaps the oldest writing extant in the Celtic tongue of Ireland is full of truth and meaning for human hearts in every age." Both text and extracts, though occupying but a few pages, bring us into the "inner chamber," or "the solemn stillness of the temple where, with 'Our Father' on our lips, the soul meets with an unseen God."

At the weekly evening meeting of the Royal Institution of Great Britain on 26th of March, 1909, Arthur Stanley Eddington, M.A., F.R.A.S., etc., the Chief Assistant in the Royal Observatory, Greenwich, lectured on *Some Recent Results of Astronomical Research*. Of especial interest is the account of the recently discovered eighth satellite of Jupiter, which is described as "a record-breaking satellite." The second portion of the lecture deals with Comet C 1908, and the theories accounting for the "repulsion of comets' tails."

No. 13 of Friends Ancient and Modern, published for the Friends' Tract Association, is a brief sketch by Augustus Diamond, B.A., of the life of *William Wilson, M.R.C.S., L.R.C.P., Missionary and Organiser*, compiled from articles in "The Friend," "British Friend" and "Our Missions." A memoir of Dr. Wilson is to be published later by his family.

*J. Bevan Braithwaite, A Friend of the Nineteenth Century*, written by his Children (Hodder & Stoughton, 1909), will appeal to Friends the world over. Fittingly introduced by Dr. Hodgkin's "beautiful tribute," the book, principally written by Anna Braithwaite Thomas, gives us delightful pictures of family life, from the early days of her father's Kendal home to the close of his life at 312, Camden Road, London. Untiring in his application to the study of law and divinity, he became "one of the most distinguished conveyancers and real property lawyers in Lincoln's Inn," whilst his knowledge of the Ancient Fathers was perhaps unequalled. For thirty-six years he was closely associated with the work of the Bible Society, resigning the Chairmanship of the Editorial Committee a short time before his death in 1905. But to the Society of Friends he will long be remembered as the Father of the Church, as Saint and Friend, rather than lawyer and scholar. A chapter of his life is devoted to "The Beacon Controversy" which disturbed the Society in the days of his early manhood: his journeys as Quaker Minister in the United States, Canada and elsewhere occupy many pages, and there are frequent allusions to London Yearly Meeting, which he attended with much regularity, leaving his mark upon its annual Epistle for forty years. The book is illustrated with pictures of family interest. It will form a valuable addition to modern Quaker biography.

*Annals of the Harford Family*, edited by Alice Harford (The Westminster Press, London, 1909). In a handsomely bound 4to volume, of which one hundred numbered copies have been issued, the Harford family is traced from Tudor times. The connection with the Society of Friends dates from Charles Harford of Bristol, who, soon after his first marriage in 1656, joined the followers of George Fox and shared their persecutions. In 1684 an epistle to the Yearly Meeting in London, written from Newgate prison, Bristol, bore the signatures of Charles Harford, Richard Snead and Charles Jones. For more than a century the Harford family remained Friends, intermarrying with the families of Jones, Lloyd, Scandrett, Gray and others. As bankers and merchants they were prominently connected with the trade of Bristol. In the early years of the nineteenth century they appear to have left the Society. The Pryor family of Baldock and Mary Anne Schimmelpenninck (*née* Galton) are incidentally mentioned. The book contains excellent portrait illustrations.

*For Three Kingdoms*, by H. C. Crosfield (Elliot Stock, London, 1909). This is a tale of the last years of James II. The hero, Robert Warden, a servant of the King, caught by the press gang, was shipped off to Ireland to serve the Prince of Orange there. Escaping, he met with two Quakeresses, the younger of whom, Elizabeth Hewitt, he wooed without success, the "minister in our Society" not seeing it right to be joined in marriage to "a man of war" not yet "convinced of Friends' principles."

*The Last Years of the Protectorate, 1656-1658*, by Charles Harding Firth, M.A., Regius Professor of Modern History in the University of

Oxford (Longmans, Green & Co., London, 1909), contains various references to Friends. The anxiety caused by the growth of Quakerism, finding its worst expression in such persecution as befell James Parnell and many others, introduces them to the reader. The case of James Nayler is dealt with circumstantially. The allusion to Monck's purging the army of Quakers and of officers "tainted with Quakerism" seems to need some further explanation. Henry Cromwell's alarm at the spread of Quakerism in Ireland, where, at Lurgan, the ex-soldier, William Edmondson, had set up the first Meeting, was no less marked than Monck's anxiety in Scotland, and severe measures were taken to suppress the rising sect. Mention is made of the memorable meeting of George Fox and Oliver Cromwell at Hampton Court, when George "felt a waft of death go forth against" the Protector, before whom he laid the sufferings of Friends. Holding no brief for or against Quakerism, Professor Firth appears to set forth historical facts fairly and impartially.

*The Patriot* (Headley Brothers, London, 1909) is a short story, and aims at bringing before young people in an attractive form the life and work of Denmark's great educationist, Bishop Grundtvig (1783-1872).

*The Old Seaport of Whitby*, by Robert Tate Gaskin (Whitby: Forth & Son, also John Hudson, 1909), contains several allusions to Friends. Credit is given to the late Senhouse Martendale for teaching the Whitby shipbuilders how to build ships. It also appears that in the early days of Whitby shipping, Quakers were often masters and mariners. Joseph Linskill's "sorrowful confession" as to arming his vessels in 1714, William Chapman's experiments in turning salt water into fresh, the belief of his uncle, Ingram Chapman, in "providential interference," Ann Lotherington's refusal to pay church rates, Francis Salkeld's school and Captain Cook's apprenticeship to John Walker, a Quaker shipowner and master mariner, are referred to, but unfortunately the book has no index.

ISAAC SHARP.

William A. Cadbury, with the assistance of Joisah Newman, F.R.Hist.S., has compiled *The Pumphrey Pedigree*, of which eighty copies have been printed. It is a valuable and beautiful production, comprising a number of portraits (some printed in colours), and four genealogical charts. It traces descent from James Pomfrey, of Newnham-on-Severn, temp. Edward VI., and introduces the families of Westcombe, Richardson, Sparkes, Sewell, Cadbury, Clark, Barrow, Palmer, Newman, etc. A copy of this Pedigree has been presented to D.

The Biddle Press, Philadelphia, is to the fore again with calendars. *A Quaker Calendar for 1910* is to hand, with illustrations by Jane Allen Boyer of Quaker womanhood and childhood, price fifty cents; and also *The Farm Calendar*, with twelve very pretty pictures of rural life, accompanied by verses from the pen of John Russell Hayes, price one dollar.

Headley Brothers, in conjunction with "The Daily News," have brought out an interesting souvenir of 1909: *The Wonderful Year, 1909* (10 by 7½, pp. 174, 2s. 6d. net). The volume records events of a

striking character which took place last year, including old age pensions, revolution in Turkey, aviation, discoveries in the extreme North and South, centenaries of famous men, etc.

Edward T. Biddle, of Philadelphia, has reprinted in a chaste little book, entitled *Lays of Quakerdom*, three poems by "Rush Plumley,"<sup>1</sup> which appeared in "The Knickerbocker of 1853-55"—The Execution of Mary Dyer, Visit of Mary Fisher to the Sultan Mohammed IV., and James Parnell the Quaker Proto-Martyr (Philadelphia: The Biddle Press, 6½ by 4½, pp. 59, 50 cents, postage paid).

"Ἐλθῆτω ἡ βασιλεία σου" ("Eltheto he Basileia sou"), the organ of the Netherlands Christian Students' Union, of July last, contains a translation into Dutch from French of James Holden's brochure, "Has Prayer a Scientific Basis?" under the title *Heeft het gebed een wetenschappelijken grondslag?*

In the *Christellijk Volksblad*, a Flemish paper, printed in Brussels, for December 4th, there is a reference to Friends in an article by Pastor J. Chrispeels, of Hoorebeke Ste. Marie, entitled "Eenige dagen in Londen."

Lewis Appleton, F.R.Hist.S., writes in *Berrow's Worcester Journal*, for January 8th, etc., on "Urso D'Abitot and the Castle of Worcester," in connection with a lecture on "The Ancient Castle of Worcester," recently delivered by Mr. Willis Bund. The articles contain a wealth of information.

Ella Kent Barnard, of Baltimore, Md., has given us a charming biography in her *Dorothy Payne, Quakeress. A Side-Light upon the Career of "Dolly" Madison* (Phila: Ferris & Leach, 8 by 5¼, pp. 128, one dollar).

Dorothy Payne was born in North Carolina in 1768, the third child of John and Mary (Coles) Payne. Her parents joined Friends at Cedar Creek, Va., in 1764; her mother was a descendant of the Quaker family of Winston. When only a year old, her family removed back into Virginia and Dolly's girlhood was spent at the Scotch Town homestead in Hanover County. In 1783, the family removed to Philadelphia, and here in the Pine Street Meeting-house, in 1790, Dolly Payne married John Todd, Jun. In 1793, her husband and younger son both died of yellow fever.

Dorothy's sister Lucy married, in 1793, George Steptoe Washington, nephew and ward of the President, and in the following year at their home at Harewood, near Harper's Ferry, Dorothy was married to James Madison and for this breach of discipline she was, in 1794, disowned by Friends of Philadelphia. Madison became Secretary of State in 1801, and President in 1809. Of this period we read (page 97):—At the request of her husband, she had laid aside her Quaker dress on her marriage. However, she clung to the Quaker ways, to its soft "thee" and "thou" that fell so pleasantly from her tongue, and, even, in a measure, to its dress. During the eight years when, as wife of the Secretary of State she was often called on by Jefferson to do the honors of

<sup>1</sup> Not *Ruth* Plumley, as on title page.

the White House, she wore her "pretty Quaker cap." Indeed it was not until she came there as its mistress that she reluctantly laid it aside as "no longer suitable to her surroundings."

James Madison died in 1836, and his widow spent the remaining twelve years of her life at Madison House, Washington. "Here her old friends rallied around her, and she held court during her declining years." She was the transmitter from Washington to Baltimore of the "first real message flashed over the telegraph wires," in 1844. Her death took place on the 12th of July, 1849.

In this compact little volume there are frequent incidental references to Friends, *e.g.*, the Pleasants family, Benjamin Bates, Jun., schoolmaster and clerk of Virginia Y.M. in 1816, John and Charles Lynch, founders of Lynchberg, Va., Dr. William Thornton (1761-1828), architect of the United States Capitol and of Quaker parentage. The book has numerous illustrations and also a full index.

A copy of a new periodical, *The Central Friend*, is to hand. It is "Devoted to the Religious and Educational work of Friends in the Central West, belonging to Kansas Yearly Meeting." Edmund Stanley is Editor-in-Chief, and the paper is sent out from 1811 West Maple Avenue, Wichita, Kansas. All success to the new venture.

NORMAN PENNEY.

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## George Fox and the Gay Little Woman.<sup>1</sup>

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"George Fox was walking along Cheapside at the instant a coach stopp'd and a little woman in very gay apparel stepp'd out of it.

"He, laying his hand upon her head, said, 'Woman, mind the light within thee.' She became effectually convinced, and was afterwards the wife of Sam<sup>1</sup> Waldingfield<sup>2</sup> and a respectable member of our Society.

"This relation was received from Priscilla Barclay."

<sup>1</sup> From a note-book in modern handwriting, in the possession of Lucy Candler, of Tunbridge Wells.

<sup>2</sup> Samuel Waldenfield (c. 1652-1715) lived in Suffolk in early life, and was convinced by Giles Barnardiston (c. 1624-1680) concerning whom he wrote a Testimony.

In 1684, he married Mary, widow of Nathaniel James, of London, and at the same time settled in London. About 1706, he moved to Bush Hill, in north Middlesex, where he died.

He was a Minister and travelled some 40,000 miles, to the year 1700, besides many more later, in England, Scotland, Ireland, Holland, and Germany. Several of his sermons were printed. Letters are extant, in D., written to him by Jonathan Christmas, Joane Kemp, and William Edmondson. In 1708, he was a trustee of Yoakley's Charity. A Testimony was issued by the Monthly Meeting at Winchmore Hall, in 1716.

Letter from John Abraham to his Grandmother,  
Margaret Fox.<sup>1</sup>

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D[ear] H[onoured] G[randmother]

the R[emembrance] of thee is uery much vpon my mind & thy Kinden to mee Euery way boeth when J had y<sup>e</sup> hapnes to bee with & since J am sencabel of to bee greatt & J Desier J may allwayes Rightly vallue it & wall [walk] worth in Som Degree of it & J hope as J groe in yeares Shall more & more sttudy to performe my Duty & Due Respects to thee J R[eceived] by L[eonard] ff[ell] thy uery Kind token & all so yesterday my Sadell & brydell came safe which J was uery glad of & Returns my thangfull acknowlidments: J hope to lener [?learn] now consta[n]tly if J haue my helth: for J know it is thy minde J should bee agood Scoller & J often thinks of thy good aduice to mee consarning it: Dear Grandmot thou art oftener in my mind then J can menshon & my loue & Repect for thee is great J hope to see thee next Springe att Swarth wh J shall bee Exceed glad of: this being moest at present but my Dearest Duty to thee & my Respects to all my Vnkell antts & Cosen

from Duttifull Granch

John Abn

J must bedge thy Excuse for bad writing for J am moestly kep[?] to my Laten

<sup>1</sup> The original letter, preserved at Devonshire House, is written on the same sheet as a letter from James Park to Margaret Fox, dated "horsleydown 30 of 9<sup>th</sup> m<sup>th</sup> 95." John Abraham has endorsed it "James Park an Antient ffriend att or near London his Letter to my Dear and Honoured Grand Mother." He makes no allusion to his own youthful handwriting on the same sheet.

John Abraham was son of Daniel Abraham and of Rachel, seventh daughter of Judge and Margaret Fell. He was born in 1687, married Sarah Forster in 1722, and died in 1771. Margaret Fox constantly refers to this grandson in her correspondence, and as he stood at her deathbed she addressed the following words to him, "John, the Lord loves thee, and will love thee for my sake. My tears and my prayers for thee that I have put up many times have been seen and heard."

John Abraham lived on at Swarthmore Hall until its enforced sale in 1759, and it is probably due to his zealous care that hundreds of letters to and from the Swarthmore family are still extant. Many of these letters bear endorsements in his neat handwriting, similar to that quoted above.

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