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FRIENDS' HISTORICAL
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The Quaker Family of Owen.
Cotemporary Account of Illness and Death of George Fox.
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Personal Recollections of American Ministers, 1828-1852.
Early Meetings in Nottinghamshire.

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D.=The Reference Library of London Yearly Meeting, Devonshire House, Bishopsgate, London, E.C.

F.P.T.=*"The First Publishers of Truth,"* published by the Friends' Historical Society, 1907.

Camb. Jnl.=*The Journal of George Fox,* published by the Cambridge University Press, 1911.

Ell. Jnl.=*The Journal of George Fox,* edited by Thomas Ellwood, 1694.

Notice.

The FRIENDS' REFERENCE LIBRARY at Devonshire House contains the largest collection in the world of literature in print and manuscript relating to the Society of Friends. It was established in 1673. Many of the books and tracts may be borrowed by Friends. For conditions of loan apply to the Librarian, Devonshire House, 136, Bishopsgate, London, E.C.

Notes and Queries.

DEVONSHIRE HOUSE.—In *Under the Dome*, the magazine connected with the Bethlem Royal Hospital for the Insane, now situated in South London, the Chaplain of the Hospital, E. G. O'Donoghue, is giving a history of this institution. From 1247 to 1676 the Hospital covered, roughly, the site now occupied by Liverpool Street and Broad Street Railway Stations, and also owned a piece of land on the opposite side of Bishopsgate, facing St. Botolph's church. This latter property has been in the possession of the Hospital "since 1330 at least." It was once known as Staple Hall; it is now part of the Devonshire House premises, held by Friends on a long lease from the Bethlem Hospital.

In *Under the Dome*, for June 30th, 1911, there are useful sketches of the probable appearance of the outskirts of London as viewed from the Bishop's Gate, say, five centuries ago, and also a view of the modern entrance to Devonshire House from the street. These sketches, by permission of the artist, have been reproduced as slides to illustrate a lantern lecture on the headquarters of Friends in Great Britain.

"THE ESPOUSAL."—In 1716, Swift wrote to Pope that "a set of Quaker pastorals might succeed, if our friend Gay could fancy it," but the only outcome of this suggestion was *The Espousal: A Sober Eclogue, between two of the People called Quakers*—Caleb

and Tabitha, published in Gay's *Poems*, 1720.¹ The piece commences thus:—

"Beneath the shadow of a beaver hat,
Meek Caleb at a silent meeting sate;
His eye-balls oft forgot the holy trance,
While Tabitha, demure, return'd the glance.
The meeting ended, Caleb silence broke,
And Tabitha her inward yearnings spoke."

Referring to a present of a watch, Tabitha says,
"I own, Josiah gave the golden toy,
Which did the righteous hand of Quare employ."

BRISTOL MSS. (iv. 83).—A volume of MSS. similar in style of binding to the four volumes deposited in D., and known as Bristol MSS. vols. i.-iv. is on a short loan from Bristol and Frenchay Monthly Meeting. For purpose of reference this volume will be known as Bristol MSS. vol. v.; a calendar of the MSS. is in preparation. The value for historical purposes of the longer or shorter loan to the Reference Library at Devonshire House of such materials for the study of Quakerism is again evident, in that this volume has at once yielded valuable and confirmatory information on various important subjects. See elsewhere in this number of THE JOURNAL.

¹ See Gay's *Poems*, in the Muses' Library.

WEEK-DAY MEETINGS.—What early instructions were given respecting attendance at meetings for worship on week-days?

[From 1688 downwards there are numerous encouragements to diligent attendance at week-day meetings (see index to *Epistles from the Yearly Meeting*, published in 1858). In 1692 a letter was addressed by Friends from the Second Day's Morning Meeting "to Stirr ffriends up to dilligence in Meeting together on Week day Meetings, &c." (MS. in D.).—ED.]

INCENDIARISM AMONG MANUSCRIPTS.—"On the evening of May 7th [1851] a disgraceful outrage was perpetrated at the Friends' Meeting House [Lancaster]. It appears that about seven o'clock, John Ivison, the caretaker, was assisting to get in some coals. He did not remain out very long, but on leaving he secured the doors, and the windows were right as far as he could see. The Meeting House door is fastened by a bar on the inside, and it can therefore only be entered by forcing in the panels. About nine o'clock and also about half-past ten o'clock, the porters at the Castle Station noticed a glimmering light in the Meeting House, but took no further notice of it.

"About ten minutes before twelve o'clock William Robinson, a wagon inspector, was going on duty, when he observed a light through the Meeting House windows. The police were apprised, and they found that the fire was contained in a small room over the porch, known as the 'committee-room.' On entering the room they found that the fire arose

from some burning documents in the old iron chest in which they were deposited, and which had been forced open. Water was procured as soon as possible, and the flames extinguished, but not before a great portion of the papers were irretrievably destroyed."

Copied from "Fifty Years Ago," a brief record of events that have taken place in Lancaster from July, 1850, to December, 1851, extracted from the *Lancaster Guardian*.—ROBERT MUSCHAMP, Myrtle Cottage, Radcliffe.

WILLIAM AND SARAH LOGAN (ix. 87).—The following notices of these Friends occur in the minutes of Edinburgh Monthly Meeting:—

3. xi. 1768. A certificate was received from the Two Weeks Meeting in London on behalf of William Logan, Junr., "who is come to this place to study Physick." [At the same time there was read "a letter Recommendatory from Doctor Fothergill of London dated the 5th 10^{mon}, 1768, on behalf of John Coakly Letsome a native of Tartola (who is likewise come to this place to study Physick) Certifying wherever he has been he has acquired a Just degree of Esteem."]

13. iv. 1770. "William and Sarah Logan presented their Acknowledgment to the following purpose, To Friends of the Monthly Meeting held at Edinbr the 13th of y^e 4th mo. 1770, Dear Friends whereas we whose names are hereto subscribed have contrary to an Established Rule of our Society been married by a priest which erroneous Conduct we are now sincerely sorry for, and desire you would overlook

the same and forgive our Offence therein, and hope our future Conduct will recommend us to your tender Regard, we remain with much Love your affectionate Frds WM. LOGAN, SARAH LOGAN. The same being twice read before the Meeting & Friends believing it sincere it was accepted . . ."

18. x. 1770. "Certificates of Removal were signed for W^m Logan J^r & his Wife."

WILLIAM F. MILLER.

CHARLES ORMSTON [ix. 3].—The Friend of Newcastle so named by John Rickman in the letter quoted on page 3 of THE JOURNAL, should, without doubt, be *Robert* Ormston.

There were three Charles Ormstons, leading Friends in the South of Scotland. The first, baptised at Kelso, 18 Oct., 1625, was probably already a Friend in August, 1665, when the baptism of his tenth child was recorded in the registers of Kelso parish, the following note being added to the record: "Witnesses Walter Hey & Johne Ormstoune [probably the infant's uncle, b. 1632] who presents the child & undertakes & obliges himselfe to see to the education of the child that he be brought up in the faith which the Word of God contains and is profest in this Church." The first Charles died Twelfth Month, 1684. His son, Charles, was born in 1667 and died in 1746, and his grandson, the third Charles in succession, was born in 1692 and died in 1773; all three lived and died at Kelso.

Jonathan (b. Kelso, 1708, d. Newcastle, 1780), the younger brother of the third Charles, settled at Newcastle-on-Tyne, and

it is his son, Robert (1749-1836), to whom John Rickman alludes.

WILLIAM F. MILLER.

[For further mention of this family see vols. i., ii., iv., vii., viii.—ED.]

A STORY OF NANTUCKET.—In 1872, Ellis Yarnall wrote to Lord Coleridge, "I have directed the booksellers, Southeran of Tower Street, to send you a copy of a book by my sister-in-law, Miss Agnes Harrison, *Martin's Vineyard*, just published by Sampson Low & Co. I think you will see a certain merit in this volume—its clear picturing of the life of an out-of-the-way New England community hitherto much unknown. It is a pure work of the imagination, for my sister has never seen the life that she describes—that of the Island of Nantucket. She has aimed to show the good side of the Quaker character, as it is there exhibited, and although the story is very simple . . . she has well brought out the purity of life, and the earnestness of religious feeling, which are to be found among the best of the Friends." (*Forty Years of Friendship*, 1911, p. 145.) *Martin's Vineyard* is now in D.

"BATCHELLOR BUNKER, 1791."—In a recent list of second-hand books appears a copy of Robert Barclay's *Catechism*, Phila., 1788, "on the fly-leaf" of which "is the autograph signature of 'Batchellor Bunker, 1791,' the owner of the celebrated height known as Bunker's Hill, where the memorable battle was fought on June 17, 1775." Had the owner of the book any connection with Friends?

The Presidential Address.

The annual meeting of the Society was held in Manchester as arranged. In the absence of the President, Amelia Mott Gummere (wife of the Professor of English literature at Haverford College, Pa., Francis Barton Gummere, Ph.D., LL.D., Litt.D.), the chair was taken by A. Neave Brayshaw, B.A., LL.B., who introduced to the notice of a somewhat small number of Friends present, in a delightful manner, several of A. M. Gummere's contributions to literature, especially her *Quaker: a Study in Costume*.

The following presidential address was read by Norman Penney, F.S.A.

TO THE FRIENDS' HISTORICAL SOCIETY OF LONDON.

The usefulness of an absentee President is open to question, when his only service is to forward a message of greeting across the ocean. But this at least affords me an opportunity to send to the Friends' Historical Society my sincere thanks and appreciation for the honour done me by my appointment, and I greatly regret my inability to be with you in person on the occasion of your Annual Meeting.

We Friends in America are following with interest the excellent work done by your Society. You have set us an example in the publications of your Journal which should serve as a stimulus to our own effort to preserve our Quaker inheritance. For it is an interesting fact that whilst our country and our institutions are new and young by comparison with your own, the history of Quakerism in America follows so closely that of England that less than a decade separates the appearance of George Fox as a preacher and the beginnings of Quakerism on the Western continent.

We are well aware of the need for preserving all of the materials for the fuller study of our Quaker institutions here in America, wherever they may be found, and no doubt exists in my mind that there will yet be discovered in private hands, and perhaps amongst persons as yet unappreciative of their importance, treasures that will be

of great value to the future historian. The Monthly Meetings of the older colonies alone contain, in hundreds of unpublished folios, a complete picture of early Quaker manners and customs. For it was the Monthly Meeting that came in direct contact with the individuals who comprised the Church organization, and the early freedom of speech, and search into personal conduct, have left on the old pages, in the curious handwriting of seventeenth and early eighteenth century clerks, vivid pictures of Quaker life, like photographic negatives which only await development. We desire also to keep before the minds of our young people the service rendered by our great Quakers; an example of this is the effort which we are making to place upon the site of his birthplace a suitable memorial to John Woolman.

The past year has been notable for the publication of the most important contributions yet made to the study of Quaker history. To name but one, the new edition of George Fox's Journal, with its wonderfully painstaking and accurate notes, is enough in itself to mark the year with a red letter. A well "extra-illustrated" copy of this great book would prove a complete picture gallery of early Quakerism.

The development of the modern historic sense has of late been well exemplified in its application to Quaker history. The old Church historian who wrote only from one point of view and only "for edification" has passed away. We note that Quaker historians and antiquarians are becoming more intelligently active, at the same time that solicitude is expressed lest Quakerism to-day be losing some of its influence in the world. One powerful cause is less recognised than it should be by modern Friends. *All* the difference does not lie in themselves or their propaganda. Modern society is no longer concerned, as was the seventeenth century, with the things of the spirit. The growth of commercialism and materialistic tendencies threatens to wreck, not only Religion, but Art as well. The province of historical study—I speak now only of this as applied to Quakerism—is to enable us to solve present problems by the application to them of the lessons of the past. The great currents of life in the seventeenth and eighteenth centuries swept Quakerism

into a side eddy. Whether it moves with the tide of reaction which some of us think must eventually come, or continues to pass around in its own smaller circle, will largely depend upon the intellectual aid given to the moral forces at work at the time. To this great end, historical study will be an invaluable ally; for already the facts of our history as laid bare by recent investigation have been, in the past ten years, or even less, a large factor in changing the whole spirit of American Quakerism. We are apt over here to balk at *facts*. Some of these, unpleasant or startling, even, have been accepted, and the tonic of the effect is working into the Quaker social system, albeit slowly, and often unconsciously.

All hail, then, to the patient and well-equipped students, who, in the home of British Quakerism, are so diligently aiding in the diffusion of a better understanding of our cause. To them we look for help in the solution of difficult problems on both sides of the water.

AMELIA MOTT GUMMERE.

The Balance Sheet was read by Stanley J. Forward in the absence of the Treasurer, George Benington. For this and for the list of Officers for 1912-1913, see later pages of this issue of THE JOURNAL.

In conjunction with Eliza H. Varney, an appointed evening meeting in a Union Chapel was about to conclude. John Dillingham knelt in prayer. With much fervency he pleaded for several conditions and several classes, then as if a moment hesitating, his supplication was for "any widow whose husband may still be living." As the meeting concluded, one who sat by the Friend who had arranged the meeting turned to him somewhat sharply with the question, "Why did you tell him that?" In a moment it was evident to the interrogator that no previous knowledge of the condition thus strikingly pictured had been possessed by any of the Friends, and he confessed his amazement at the distinct leading of the Holy Spirit, in what proved in good measure to have been a healing ministration.

John H. Dillingham (1839-1910), by J. Henry Bartlett, 1912, p. 132.

Friday, Feb. 24., Mrs. Dennington, a quaker of 80 years of age at Harefield in Middlesex, was baptized and admitted a member of the church of England.

Newscutting in D., dated 1758.

Thirnbeck Manuscripts.

Continued from page 107.

XIII.

WILLIAM CODDINGTON TO JOHN LEVERETT, AND JOHN LEVERETT'S REPLY, 1677.

So far as we are aware, these letters have never been printed before. Joseph Smith has a reference to "A Letter to William Coddington, 1677," under "Leverat, John," in his Adverse Catalogue, p. 275. It appears, however, as though our great bibliographer had taken all he knew from George Fox's printed reply, which is titled *Something in Answer to a Letter (which I have seen) of John Leverat, etc.*, in which title the words "which I have seen" might as readily apply to a written as to a printed document. It is satisfactory that Smith's unfinished entry, printed nearly forty years ago, can now be completed.

Coddington was at this time ex-governor of Rhode Island (see *Camb. Jnl.*). John Leverett was Governor of Boston, N.E. Leverett's reply seems very sane and sensible.

John Leveret Governour ffriend

For J am thy ffriend & was thy fathers ffriend J am about 14 yeares elder then thou, And thou hast said to me y^t thou would not forsake thy ffriend & thy fathers ffriend (that is) thou would never psecute none of my ffriends; yet notwithstanding Roger Williams¹⁰¹ of Providence hath writt a most slanderous lying book, & it is by thee patronized; ffor rather then it should not be printed, thou would give 25^{lbs} to it, and did give 5^{lbs}, & procured others to give & undertook for y^e pap (as it is reported) which was hiring of him to slander y^e Colonies & his neighbours, causing him to correct what concerned your selves that you disliked (as is said) but had

¹⁰¹ For Roger Williams and his book, *George Fox Digg'd out of his Burrovves*, 1676, see *Camb. Jnl.*, ii. 438. It is interesting to note here how literature was financed for the printer.

no regard to others ; ffor in his very title page he lies, in w^{ch} he speakes of 14 proposalls made in 1672 to George Fox then present on Road-Island and backs it with another lie that he sillily¹⁰² departed y^e dispute, whereas he was never present at it, and his proposalls came not to John Cranston's¹⁰³ hand to whom he sent them, before he was departed this Jsland, as by him & divers others may be proved, if his book was not a bundle of lies, what likelihood of Truth is there in it ? ffor G. F. was about 3 months in this Jurisdiction on this Jsland and at Providence where he preached & at Naraghansett where J (& divers others) was with him, he being willing to declare y^e everlasting Gospell to y^e Indians. And all his 14 proposalls are all lyes as hath ben manifested on this Jsland at y^e three dayes dispute on this Jsland, & one day at Providence, there was many present, but none found that would own his proposalls they were so gross, the first day was spent to try who was willing but none found : so y^t many spake and not to them as was desired. The second day w^{ch} he calls Will^m Edmonson's preaching folio 263 was his answering to his 7 proposalls, & a declaration of his faith with such power & Zeale that many of y^e opposers came out of y^e house, And John Cranston being then Dep^{tie} Governour to whom he sent his 14 proposalls (as is said) was desired to be present to moderate y^e Assembly, & was present, & thanked y^e party that sent for him, & was glad to heare what he did & expressed himself much satisfied in what he heard as divers others. And in y^e 119 & 120 fol. he saith John Burnyeat preached a sermon about Repentance towards God & faith in Christ, & that he had delivered many holy Truths of God, & againe he denyes what he had said—J do believe he knows not what he had said, nor yet one Quarter of his book is what he delivered in y^e dispute, yet dedicated Jt to y^e King for True ; And whereas he sayes in 59 fol : none of y^e 3 gave him a positive ans^wr to Fox principles ; they will answer for themselves ; he never brought G. F.'s but y^e Priest's principles as J. B. desired y^e people to take notice

¹⁰² Intended, doubtless, for *slily*, the word used in Williams's book in this connection.

¹⁰³ See Camb. *Jnl.*

of, & produced another book of G. F.'s to discover his deceite; John Burnyeat is known to be a man of Truth, And y^e Governour of New Plymouth¹⁰⁴ hath heard him declare, & said he never heard so much of y^e Gospell in all his life, before, or to that effect, yet thou hast procured him (as J am informed) to give 5^{lbs} to print a book full of lies; But Truth will go over y^e heads of all y^t oppose it; Though Bryers & thornes do Joyne together ag^t y^e Lord, yet will hee burne them up together; you will be manifest of what spirit you are of; ffor they y^t walk in crooked wayes y^e Lord will lead them forth with workers of Jniquity when Peace shall be upon God's Jsrael—Thou mightest have gon for a ffriendly Govern^r had thou not manifested thy self in R. W.'s case against Truth; so likewise when ffriends come before thee in publick thou expressest thy self as much against them as any as in Margaret Brewster's¹⁰⁵ case & others; R. W. living in a peaceable government cannot psecute with his hands, therefore doth with his tongue Jshmael like ffor he that is borne after y^e flesh psecuteth him that is borne after y^e spirit, even so it is now; The 3^d that he mentioneth was John Stubbs; ffor as he abused G. F. & his book; so would he y^e original, Jf he had not confuted him & produced his book Lexicon against him; Jn fol: 30, where he speakes of y^e trembling of Moses & others, that is false; for he denyed y^t Moses trembled till that place of 12th of Heb: & 7th of Acts was by John Stubbs brought forth against him, and then he owned himself in an Errour; But now all his lies must pass for Truth, ffor y^e Governour of y^e Masathusets disposeth of his bookes.—Arthur Cooke (to whom thou would have given one of his bookes) at Providence went to him in love to have conferred or disputed but he sillily¹⁰² departed saying, come, Let us go gather Apples &c: But G. F.

¹⁰⁴ This was Josias Winslow (c. 1628-1680). He succeeded Thomas Prince, 1673, and was followed in 1680 by Thomas Hinckley (*Supplement to New England's Memorial*).

¹⁰⁵ Margaret Brewster and her husband lived on the island of Barbados. In 1677 she visited Boston. Her appearance before Mr. Thatcher's congregation in the Old South Church was startling enough. See Besse, *Suff.* ii. 259ff.; Whittier, *In the "Old South,"* 1877; Jones, *Quakers in American Colonies*, 1911.

whom he reproacheth falsely, did not so depart this Island, but his departure was known sundry dayes, if not weeks before; And he came to our houses & solemnly took his leave of us, & so did of them y^t were in Authority at Barbadoes, and they did not psecute him neither by word nor deed; but he had free liberty to preach amongst them: And whereas one of your Priests did scandalize him, they by their Certificates did cleare him; which Certificates J sent to thee & into y^e other Jurisdictions; so y^t R W^{ms} had opportunity enough either at Providence this Island or at Narraganset to have spoken with him, or to have given him notice of his 14 proposalls; but after he was gone when J heard he had sent them to our Dep^{tie} Governour, J heard out of y^e Masathusets y^t he had sent them to you that caused me to conceive your psecuting Priests might Joyne with him; but none was found y^t did so far ingage wth him (as is said) as y^e Governour of y^e Masathusets.

And G. F. did send his Queries to y^e Priests to answer he staying 2 or 3 moⁿths after; And they were to send their answer to me; but J never received any from them; though y^e Govern^r of Connecticote did write he had them; And there were severall Coppies of them sent to all y^e united Colonies, & he was ready to conferre or dispute with any that came to him; so y^t his time was wholly taken up in declaring & writing &c: that he had scarsely time to sleep & eat: James Lancaster & Jn^o: Stubbs came to Boston by his approbation & proffered your Priest a disputation, & did go to Oxenbridg¹⁰⁶: And John Stubbs saluting him in Latine had a disputation wth him in Latine w^{ch} he spake fluently: Oxenbridg said, he was informed by m^r Tho: Hinkly¹⁰⁴ they denyed y^e Jmputative Righteousness of Christ; John said Jf he would grant him y^e Jmpartative Righteousness of Christ first, he would grant him y^e Jmputative; And so they agreed that Jf any had not y^e Lord Jesus they were none of his; but he y^t had Christ had all; And so he prayed God to bless them, he would have no hand to psecute them; but said, you will not be borne here, And J am under sufferings here: but they could have no dispute wth your Priests.

¹⁰⁶ John Oxenbridge (1608-1674) was a minister in the Bermudas, later in Surinam and Barbados, and finally in Boston, N.E. (D.N.B.)

Also thou may'st remember y^t John Tyso¹⁰⁷ was by Richard Bellingam¹⁰⁸ Governour comitted close prison^r taking him & his goods from shipboard, for no other cause but that he was` a Quaker ; J complained of y^e abuse first to thee thou being then Dep^{tie} Governour, & then to him who promised me y^t John should have a dispute with your Priests after your 5th day Lecture causing me to attend but pformed it not ; J therefore complained of it to thee, thou did go wth me to R. B. & was free J should have him out of Prison, but R. B. would not unless J would promise that he should not come there no more w^{ch} J could not promise : J do believe the cause y^t R. B. did not pforme what he had promised was y^t y^e Priests was not willing to come to y^e Light lest their deeds should be reproved ; ffor John had told one of your Priests y^t assisted R. B. to examine him who said there was nothing in him y^t he hoped to be saved by &c : to whom John said, thou art a dark man & speakest Jgnorantly of y^e things of God ; At which R. B. was in a rage & had forgotten John Cotton's¹⁰⁹ doctrine ; though he was a hearer of him (not knowing of it in himself) to prove Christ was in them or he would prove them Reprobates &c : And R. W^{ms} at y^e dispute, said, Jt was y^e Quaker's fancy, y^e Light within, And denying it proved himself a Reprobate : But J will draw to an end ; ffor J writ to thee a Letter about 2 years ago w^{ch} thou promised to answer but never did ; for what do J rake in this filthy puddle of R W^{ms} book, but to bring thee out of it y^t his deeds of darkness may come to Light ! whereas he sayth in folio 41 y^t y^e sun was eclipsed y^e first day & y^t it was very significant, this is another of his lies ; ffor y^e first day it thundred ; so it was like to his thundring spirit ; but it ended in an Eclips w^{ch} was y^e last day of y^e 3 days dispute at Newport ; so y^e day was noteable & significant indeed ; so y^t he was discovered by y^e children of Light to be led by y^e Prince

¹⁰⁷ John Tyso (c. 1626-1700), shoemaker, of London, suffered much persecution for his religious belief. There is little known of his visit to New England. Bowden states that he arrived in Boston in 1667, and was immediately arrested by Governor Bellingham (*Hist.* i. 266).

¹⁰⁸ Richard Bellingham (1592?-1672) was Governor of Massachusetts from 1665 to his death. (*D.N.B.*)

¹⁰⁹ John Cotton (1584-1652) was vicar of Boston, Lincs., and later minister of Boston, Mass. (*D.N.B.*)

of Darkness y^e father of lies whose works he hath done ; here was none though many was present y^t would own his 14 Charges ; but Jf there be any in y^e Masathusets will, Let us have their names & grounds ! Oh horrid Jmpudency to invent so many lies, and to present them to y^e King of England ! that except he had sold himself to work wickedness he could never have uttered so many abusive lies & slanders under a pretence of God & Godlyness : But Truth shall outlive them all, Jt shall stand y^e last upon y^e Earth, in whom even in y^e God of Truth Jam thy assured Loving ffriend

WM. CODDINGTON.

Dat^d Road Jsland, 21: 8: m^o 1677.

Mr Will^m Coddington

Yors of 21 : 8^{mo} J received 22 of y^e 9^{mo}, wherin you charge me with unfriendlyness contrary to my promise to you my ffriend & my fathers ffriend in that thou sayest J psecute thy ffriends & for proof instantest two cases, y^e first is about y^e printing of m^r Roger William's book, thy words are that you might have gon for a friendly Governour had'st not thou manifested thy self in R. W.'s case against Truth ; The other is my carriage to thy ffriends in publick when they come before me that J expresse my selfe against them as much as any, as in Margaret Brewster's case ; To both which J shall give you a brief & true answer, not counting it ptinent to ingage to respond your charges of falsehood upon m^r Roger Williams, but shall leave that to him who is better able to answer thereto ; And for that end J transmitted that Letter (from you to me) unto him ; Though J must tell you untill J see more cleare demonstrations for what you say then yet appeares J look at those Charges but as Clamorous unbecoming your age, acquaintance, & alliance to him so long known by you.

J am not ashamed to owne my taking Care for & being at y^e Charge of y^e coming forth of m^r Rog^r William's book intitled George Fox digged out of his burroughs ; for that there is an ascerting of many great Truths of God in Christ Jesus usefull in this day wherein so many turne from it of those you call ffriends ; And for Margaret Brewster Jf you can patronize her carriage at

Boston in coming so publickly on y^e Lord's day to y^e publick assembly where y^e Lord's people were peaceably, quietly & religiously worshiping him according to their understanding from his word according to his will, to give them disturbance by appearing in a diabolicall shape with her face black and haire spread abroad, powdered white, you are not what you sometimes were in old and new Boston; ffor then you would have punished such an uncomely peace breaking practice had it been acted upon any day to a civill assembly; And J must tell you Jf y^e tie of your ffriendship be upon those termes that J must abate of God's comānd and my duty in my place to accomodate any you call ffriends in such practices or else J am accounted vile in your eyes; what J did therein was for y^e Lord & by his Grace, J shall be yet more vile before you, & yet not be found in a crooked way to be led forth with workers of iniquity as you deeme me.

You see meet to charge me with breach of promise two years since in not answering a Letter you sent me; Jf J so promised Jt was with submission to y^e Lord's will who was pleased to lay his hand so sharply upon me by fitts of y^e stone in a time of great business w^{ch} occasioned that Omission and will be sufficient excuse for me without being charged of neglecting to keep promise. S^r the Firme of your last letter is yours, but y^e style nor hand J cannot read to be yours; And therefore upon second thoughts J suppose you will see cause to forbear soe to impose upon me as to think J must take your Jpse dixit ffor what you so often assert about m^r Williams to whose farther answer J shall referre you if he see meet to give it you; Jn y^e mean time J desire you & J may be helped to number our dayes as that we may apply our heart to wisdom be we older or younger, Jn w^{ch} way J desire to be your ffriend in & for y^e Truth while J remaine

Yours JOHN LEVERETT.

Boston, 5 Decembr 1677.

These two letters are copied onto one sheet by a contemporary educated hand. The endorsement runs: "A Cobby of old Governour Coddingtons Letter of Road Island To Govern^r Leveret's of Boston and y^e s^d Govern^r Leverets answer to him againe."

XIV.

ELLIS HOOKES TO MARGARET FOX, 1678.

This letter appears in modernized form with slight omissions in *Fells*, p. 296. Of himself the writer reports, "J haue had a sore fitt of sicknes none that saw me thought J could haue lived. J am very weak still & can scarce go. J am so faint haueing a violent fflux followes me w^{ch} weakens me sorely." At the close E. H. writes, "I am intended to Morrow to goe downe to S. Smith¹¹⁰ who remaines very ill still ; but ebbs & flows being sometimes better."

The letter is written on half of a folio sheet ; it is addressed : " For My Lo : friend Margaret ffox at Swarthmore. Wth a booke " ; endorsed by Sarah Fell : " Elis Hookes to M: F: the 13^o : of the 6^o : mth, 1678," and annotated by John Abraham : " This Excellent and very Servicable Man (Elis Hookes) I perceiue by this Letter, gave my Dr Grand Mother The Book, w^{ch} hee was the Auther off Called y^e Spiritt of y^e Marters Revived w^{ch} Book I haue still In my Closett."¹¹¹

XV.

SARAH FELL'S INSTRUCTIONS FOR RECORDING THE BUSINESS OF THE WOMEN'S QUARTERLY MEETING, 1681.

The greater part of this manuscript was printed by Maria Webb in her *Fells* (p. 328), but the modern and abbreviated form in which it there appears detracts much from its lively character.

Instructions How you may order the
businessse in the Quarterly Womens
Meeting Booke, as ffollowes :—

When the Meettinge is ; what businessse as passes the meeting, & is to bee Recorded in the Booke : you must have A sheett of paper, & write it there first in y^e time of y^e Meettinge, while matt^{rs} are in discourse, for then things are y^e freshest upon y^e minde, and words will rise

¹¹⁰ That is, Stephen Smith, of Worplesdon, Surrey (see *Camb. Jnl.*). He died 22 vii. 1678.

¹¹¹ It is not yet evident at what date or dates John Abraham (1687-1771) wrote his numerous endorsements ; it was probably towards the middle of the eighteenth century.

most suitably to answer y^e matter in hand.—And at leasure it may bee written faire in the Booke, obserueing my way & methodd, that J haue used formerly.—But the first businesse y^t is to bee done ; is, to call over the Meettings, and see y^t there bee some women from every pticular Meettinge in the County ; and in y^e beginninge of y^e Booke ; you will finde all the Meettings sett downe, by name, one after another ; by w^{ch} you may call them over in ord^r, as they are sett in the Booke.—And if there bee any Meettinge, y^t there is noe women from ; y^t must bee taken notice of, what Meettinge it is, that Neglects and enquiry made into the cause, of their neglect, and if it bee such as Requires it, they should bee reprovved for their slacknesse ; & desired to more care for the ffuture.—

At the Meettinge, which is in the 7th month every yeare Enquiry must bee made ; how it is with the women, in every particular Meetinge in the County, as to the clearnesse of their Testimonies, against Tythes, and unrighteous demands touchinge y^e Preists wages, & Steeplehouse Repaires, &c, at w^{ch} Meettinge an Account is to bee brought from every pticular Meetinge in the County, by y^e women from y^e said meettings, either in word or writeinge, that soe you may bee satisfied, y^t the Testimony is Generally kept to,—as formerly is recorded in y^e Booke ; and the Lords truth & power kept up & over this oppression, & his people a cleare people before him, in truth & uprightnesse of heart.—And when any Meetinge giues Account, of any Testimonies, y^t are brought in, of women y^t are added to the Meettings, either by being convinced of late, or added by way of Marieinge into y^e meettinge, &c : such womens Testimonies being not Recorded in y^e Booke before, you must record in the Booke faire, at leasure, as J haue done before, mindeing what Meettinge, such women, as are added, belongs too ; and about y^e middle of y^e Booke, looke, & there you will finde y^e Womens Testimonies in ord^r Recorded, as y^e Meettings are in y^e Booke ; and minde, y^t those testimonies y^t are added, bee putt in at y^e latt^r end, of y^e Meettinge they belonge too :—as you may see at y^e Topp of every leafe, which Meettings testimonies followes : and when y^t paper is all writt, y^t is left in y^t place for such A Meetinge :

Then you must beginn farther in y^e Booke; setting the Meetings name, on topp of the leafe; and write all the Meettings in ord^r one after another, as they are before, leaveing A leafe or 2: in space, for every Meetinge, for Roome to add such womens Testimonies in, as may come hereafter, w^{ch} are to bee Recorded as before.—And if there bee any paper^s of Condemnation brought from any, y^t have fallen into any Transgression, if y^e matter bee Recorded in y^e Booke, & discoursed on at y^e Meetinge, lett such paper bee fixed to y^e booke, with A Wafer, as J have done before, as you may see; & putt it to, on y^e same leafe side, where they matt^r is Recorded; soe may such papers bee preserved, & kept, if there bee occasion for them hereafter.—

What good papers or Epistles, of my ffather^s or other ffriends, as comes to you, may bee read in y^e Meettings, from time to time, as there is occasion:—There are some loose in y^e Booke, that have been read formerly; w^{ch} you may gett Tho: Dockrey¹¹² to Record some of y^e best & suitablest into the Booke, neare y^e latt^r end of y^e Booke; J have often had it, in my minde, to Record some of them in y^e Booke, but had soe much businesse &c: y^t J could not gett it done; but would desire you, that it may not bee Neglected much longer.—This in short is what is in my minde at present; and its my beleife and confidence, that the Lord God, who supplies all his people, with what is needfull; will fitt and furnish you, in his holy wisdom, to pforme & manage, this his worke and service, As there shall bee A necessity; unto whom J cōmitt you, for strength wisdom & councell; To whom bee Praises for evermore.

The 5^o of 3^d moth 1681.

S. F.

ffor My Dr Sistr^s Mary Lower Susannah ffell &
Rachell ffell,
Theise.

This very interesting manuscript is in the writing of the author of the *Instructions*, Sarah Fell. It was prepared a few days before her marriage with William Meade. It occupiēs one-and-a-half pages.

¹¹² See *Camb. Jnl.*

XVI.

MARGARET FOX TO GEORGE FOX [1681].

This letter was probably written about the middle of the year 1681. The writer had recently arrived at the Hall from London. John Abraham's son referred to was Daniel, and Daniel's visit to Marsh Grange may have served to introduce him to his future wife, Rachel Fell. His spirits had revived considerably before he wrote, a few months later, the letter which follows! The letter reveals considerable lack of education. Had we not been definitely informed that it was written by Rachel Fell, we should not have supposed it the work of any of the Swarthmoor sisters. We do not prefer to think that the sister who was born after the family became Friends received less education than the older daughters of the house.

Deare Loue

Jn the blesed holy Euenity [unity] of the Seed of Life that Jndeuereth & Remeneth for Euer in this is my Eternell & Deare Loue Remembred un to thee & by this thou may know that wee gott well to Lancaster Jn about tene dayes after wee left London wee stayed some dayes in Cheshier & Lancashier & had 2 meeting amongst them, & then came to ouer quarterly meeting which was the largest that wee haue Euer had both for men & wemen & the lords powerfull precence was with us in a gloryes maner prayes to his name fore Euer—there is noething done yett agenest the ffrriends only the aduersaryes atorne [attorney] has Charged seuerall persons that is the ffrriends Creditorers not to Receue any of ther goods, hee makes greatt boasts whatt hee will doe against them butt yett hee sath hee wants his atoretty which will com in a litle tim frome the King & Bishopes & then hee will Regaine his greatt Charges ; it weare well if Jnquiery weare mad wheder ther is any such thing or noe : hee has brought a Reportt frome London that thou ofered to agree with him & sentt for an accouent of his Charges : but noe body beeleues his Lyes but those that ar like him Selfe : ffrriends ar Jenaraly well & truth prospers & getts grouend in these parts blesed for Euer bee the Lords holy name ;—will:

Barnes¹¹² of Sanckey is ded all so John Badally of Chesher¹¹³, & John Abrame¹¹⁴: Roberd widers wentt that way to see him butt hee was Departed some houer beefore hee gott theder but hee stayed his ffunerall: hee has left a uery Sweett Sauer beehind him both amongst the world & ffriends hee was A sarusabel man in his life & his Death was uery comfortabell to all that was with him & hee left a liuing testimony for the truth, Jnded J was Refreshed to heare the accouent that ffriends gaue of him in the time of his siknes & at his Departuer; John hadacke¹¹² and seuerabell other minstering ffriends was at his buerall & had greatt Seruice; ther being meny of the greatt ones of the Contry & towne his sonn came to the quarterly meeting to take ffriends aduice about his ffather will. hee has left him & his mother Excecters & Tho: Ridgers & Rodger hadacke¹¹² & my sone Lower Trustey: it seemes hee uery much Disiered that his Sonn might bee alitle while with my Sonn Lower & trully the younge mane is so much Dedgectt & cast downe with his ffather Death that J doe not see how wee cane Denie him; & hee has beene for many month prety much Exerciesed in his minde & hauing noe body to bee with at home but what is noe ffriends it is pretty harde & it beeing all so his ffather greatt Disier to hau him alitle time with my sone wee Disier to know what thy minde is consarning it hee does Desier it but for alitle time for hee Jntends to undertake partt of his father trade—J was yester day at march granges to see my Daughter whoe is prety well & her Children my Sonn & shee Remembred there Deare loues un to thee—J haue spoken seuerall times to Leneard ffell aboutt cominge to thee but hee thinkes his bisnes will not admitt him to come this 2 month which J am afread will bee too longe for thee to wantt one to bee constantly with thee. J Desier thee lett us heare from thee & how thou artt in health & how euery thing is with thee: J should bee glade if thou woueld Jncline to come home, that thou might gett a litle Restt mee thinkes its the most Comfortabell when one has a home to bee ther but the lord giue us patience to beare all things this is the

¹¹³ John Baddeley (-1680) lived at Malpas, in Cheshire.

¹¹⁴ John Abraham, Senr. (1629-1681), lived at Manchester. His wife was Rachel Owen. See THE JOURNAL, i. 32; *Camb. Jnl.*

Progress doth not Allow of any Mutability, or Wavering : w^{ch} those are liable to : whose Basis in this so weighty Concerne is onely, & Alone, Laid upon some Outward preferment ; or Otherwise y^e fire of their affection kindled ; from something y^t is meerly superficiall : so y^t these foregoing Objects they being removed from ; or Jn any Measure disappointed of : Consequently a coolness & a flatness must needs be y^e sequall of their Attempts : w^{ch} in no sort can betide y^e former state & condition : y^e Tranquility of w^{ch} State being not wholeiy drawn from a superficiall Center :

Dear Rachell : for to declare y^e nature & full Extent of ; y^t Centrinall, fixed, & abiding Love ; y^e course & motion whereof is in no wise to be stopped ; Neither y^e warmness of Jts stream refrigerated, by y^e Jnterposition of lenght of time or distance of place : Jts Nature & Course to thee ward : for Mee to demonstrate: were for to render my self Extreamply prolix : or to go about to define y^t w^{ch} is more amply felt ; then for to allow of any definition : & although y^e Enjoiment of y^e company one of Another ; may possibly communicate more heat to y^e allready Quickned Affection : Yet Mee thinks J find a dayly Encrease of true & Ardent Affection : Tending to & pressing much for y^e More full Enjoiment & Accomplishment of y^t w^{ch} at present may be but seen as at a distance : or thorough a Vaile : w^{ch} when compleated there may be a slackning those raines w^{ch} at present are More safely restrained.

Dear Rachell ; Jn y^t J think it will be satisfactory to thee Jt is delightsome to Mee ; to give thee an Accompt y^t J got well home & lodged at Preston y^e first night after my departure from Swarthmoor Hall : & for thy Satisfaction onely J was willing y^t Joseph should have accompanied Mee behind Lancaster : but was prevented thy horse Casting a shoo : J Cannot tell but J may see thee at Quarter Meeting :

So Jn y^t Love w^{ch} is firme & Abideing wth thee Deare Rachell J take my Leav untill Another Opportunity :

Thy Truly affected Friend,

D. A.

Manchester

y^e 26 of 10^{br} 81.

[Addressed]

This
 Nichol Bull
 of
 Swarthmoor Hall
 In Burners
 Lancashire
 GDD

XVIII.

GULIELMA PENN TO MARGARET FOX, 1684.

This is printed, in full, in *Fells* (p. 355). It is written in a good, educated hand, sundry strokes reminding us of the hand of Guli's tutor, Thomas Ellwood. Very few of her letters are now extant, so far as our knowledge extends.

XIX.

WILLIAM PENN TO MARGARET FOX, 1684.

This is to be found in Maria Webb's *Fells* (p. 356). A few omissions are here printed.

London, 29th8^{mo} 1684.D^r: M. Fox

. . . J. Simcock, C. Tayler, T. Janny, W^m Yardly, T. Brassy, & James Harrison wth many more, J left well, & their famelys.¹¹⁵ . . . D^r G: F: is well, but W. Gibson¹¹⁶ nigh death; Ann Whithead ill. Y^t day W^m Welch was to leave y^e place y^t in regard to his low estate, J had putt him in to go to Jersy, he fell sick & in 3 or 4 days departed this life.

The letter is holograph, written on four pages of a folio sheet, in Penn's usual bold style.

XX.

MARGARET FOX TO KING CHARLES [1684].

This appeal is undated, but from internal and external evidence it was probably written in 1684. George Fox states in his *Journal* that his wife was with him in London in that year. We have not found this letter anywhere in print.

King Charles

Whom God has preserved Chief Governour over this Nation to this Day.

Be pleased to Remember, that at Thy first Coming to Reign in this Kingdom, I was here to Inform Thee concerning the State and Condition of the Lord's people called Quakers; and at that time the King was pleased to promise Liberty to Tender Consciencs, so long as they lived peaceably under his Governm^t And I then desired no more of the King, than that he would forbear persecuting of them, until he had Iust Cause for their Disloyalty; which I believe and hope, that there is none that can

¹¹⁵ For Simcock, Taylor, Ann Whitehead, Harrison, see *Camb. Jnl.*; for Thomas Janney, see *F.P.T.*; William Yardley (c. 1632-) was born at Leek, Staffordshire, and emigrated to Pennsylvania in 1682; Thomas Brassey (-1691) "formerly dwelt at Wooleston near Nantwich in Cheshire, and had a solid Testimony" (Whiting, *Memoirs*, 1715, p. 219).

¹¹⁶ William Gibson (c. 1629-1684) was a prominent Friend of London, and a considerable writer. See Whiting's *Memoirs*, 1715; *D.N.B.*; etc. For his son, of the same name, who aroused much opposition among Friends, see *THE JOURNAL*, i. 22ff.

Charge any of us, that shall be owned of us, found in any Disloyalty.

And yet we are now become very great Sufferers in this Nation, Insomuch that of all other people we are like to be Ruinated as to our outward Liberty and Estates, except the King will be pleased to put a stop to the Cruel proceedings, that are now against us.

I that am above Seventy years of Age, am come up above Twohundred miles in this wett, cold winter, to Lay before the King my Sufferings and some other poor people's, that meet with me in my own house and Country ; and the King was pleased to say to me when I was with him at that time, when he first came to Reign in this Kingdom (which is now almost 24 years since) God forbid, that he should hinder me to worship God in my own house.

Its now above a year ; Since we haue been Continually pursued by Roger Kirkby¹¹⁷ and William Kirkby¹¹⁸ Justices : they fined my house four times, whereas the Act against Conventicles fines the house but once ; one of which times they sent an High-Constable who drove away nine head of Cattel of mine, and sold them forthwith without giving me any Liberty for an Appeal : And also Charged him, as he Confessed, not to shew us his warrant, nor to give us a Copy of it : by which I was totally deprived of making my Defence within y^e time limited by the Act ; and now I haue no outward Remedy left me but to Complain to the King.

And when that High-Constables year was out, his brother was made High-Constable the next year in his place. And he that was in the year before, came with his brother, and drove away fifteen head of Cattel of mine more, and sold them ; who then also denyed shewing the warrant, by which he Acted ; and refused to give any Copy thereof although often desired. And in the like manner drove many Cattel from several of my poor ffriends almost all they had. So that they haue taken from us above Twohundred & Twenty pounds worth of Cattel, &c.

They haue since fined us seven score pounds more ;

¹¹⁷ Roger Kirkby (c. 1649-1708) was the son of Col. Richard Kirkby. He was Governor of Chester in 1693 and High Sheriff of Lancashire in 1708 (Cowper, *The Kirkbys of Kirkby-in-Furness*, 1906).

¹¹⁸ For William Kirkby and his brother, Richard, see *Camb. Jnl.*

and none of this that we can hear of, is Converted to the Uses that the Act directs : ffor they send the Con^{bles} and Church-wardens to our Meetings, and swear them, and make Informers of them ; they knowing, they will not take that part allowed to Informers by y^e Act : So that the Informers part, the King's part and the poors part they keep themselves for anything we know. Thus we are sold for nought, and the King's Wealth is not Increased thereby. And those that were the first Informers before these, said, th[at] the Justices never gave them any thing, but the bare Charges they were put t[*paper torn*] that if this matter be not Amended, we shall be quickly Ruinated and spoiled. Some are almost Ruined already ; and there is none that can help or Relieve us in this matter but the King.

And although they haue taken 24 head of Cattel from me ; that doth not suffice them ; but they threaten to send the Officers to pull and hale me by force to prison : so that I was forced to come to Acquaint the King with these things.

Collonell Kirkby¹¹⁷, who was ffather to one of these Justices, and brother to the other of them, caused me to be Præmunired Twenty years since, and the King was pleased then to give my Estate to my Children, so that I might live peaceably and quietly with them. And I shewed them the King's Warrant for his Pardon under the broad seal, but they would take no notice of it. Thus haue they used me, although I haue always been their peaceable Neighbour, and never did any one Act to disoblidge them in al my life.

And now one of the said Justices and myself being in Town, I humbly desire the King would be pleased to cause the truth of this matter to be Examin'd face to face and afford us Relief according to y^e Innocency of our Cause ; we being a people that desire nothing but the Kings and all his peoples good & happiness in this World and that which is to come.

MARGARETT FOX, of Swarthmore in Lancashire.

This manuscript is a copy made by Mark Swanner, assistant to Richard Richardson, the Friends' Clerk.

To be concluded.

Standard Spellings.

Continued from vol. vii., p. 42.

III. *Amor Stoddart*.—There is considerable variation in both names. *Amos Stodard* appears in a tract, c. 1660, and *Amort Stodart* in another tract, dated 1660, both as printed signatures. *Amor Stodart* occurs consistently in the *Camb. Jnl.* Sarah Fell gives *Amor Stoddart* in her copy of the Fox-Fell marriage certificate (see THE JOURNAL, ix. 100). Joseph Besse has *Amor Stoddard*. Here is a facsimile of Captain Stoddart's signature:—



IV.—*Richard Hubberthorne*. Both forms *Hubberthorn* and *Hubberthorne* appear on the title pages of this Friend's works, but *Hubberthorne* predominates. Thomas Lower spelt it with one *b* (*Camb. Jnl.*).



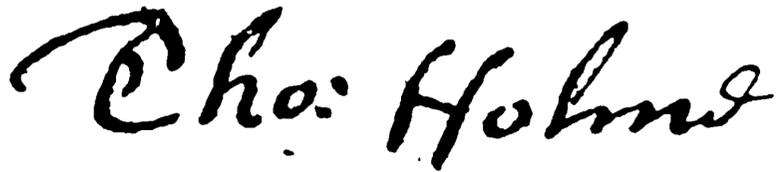
V.—*John Blaykling*. This is doubtless the correct form, see his autograph:—



It also appears as *Blakeling*. Thomas Lower spells it *Blayklinge* (*Camb. Jnl.*). Besse has *Blakeling*.

VI.—*Anne Blaykling*, sister of John. Besse has *Blakely*, and *Blakeling*; it appears as *Blackling*, *Blacklyn* and *Blackly* in "Extracts from State Papers."

VII.—*Thomas Holme*. This appears to be the correct form, and has the authority of the owner. Besse prefers the spelling *Holme*; Thomas Lower, in his later manuscript, has the same, but in his earlier, *Holmes*.



VIII.—*Barbara Blaugdone*. This is the form of the name as it appears in her "Account of . . . Travels," 1691. In one of her letters she signs her name *Blaugdon* and in another *Blagdone* (*Swarth. MSS.*). Besse has *Blagdon* and *Blagdown*.

Some Expenses of a Northern Counties Yearly Meeting held in Lancashire in 1786.

A bundle of time-worn papers belonging to Preston Meeting came under the writer's inspection recently.

Numbering about a score and ranging in date from 1722 to 1798, they were found to consist almost wholly of notices as to when and where the next "Circular Yearly Meeting of the Northern Counties" would be held.

From these notices one infers that these annual gatherings of Friends were always held in the fourth month of the year—second month old style—and were confined to the *western* Northern Counties of Cumberland, Westmorland, Lancaster and Chester; the county of Stafford, which with Cheshire formed a Quarterly Meeting, was also included.

Yearly Meetings in other districts of England and Wales appear to have been held from time to time, but not with the same regularity as that which characterized the Northern Yearly Meeting.

A record supplied from Devonshire House gives a complete list of the towns in which these Northern Yearly Meetings were held from 1699 down to the closing meeting held in 1798.

In the *Life and Labours of David Sands*, a footnote on page 87 states that it was customary at these annual gatherings for some Friend from each of the Quarterly Meetings to give a brief account of the state of the Society in the Quarterly Meeting to which he belonged, and matters relating to the general welfare of the Society were discussed at these conferences, which were more largely attended than were the sittings before which matters of discipline came. The note adds:—

London Yearly Meeting was not at that period attended so largely as is now the case . . . especially prior to the printing of the "Book of Extracts," or "Rules of Discipline"; so that these conferences were important, as affording the opportunity for an exchange of sentiment on various subjects.

It was customary during the three days the meeting held to have one or more public meetings for worship. In the score of notices previously referred to, nearly all

describe the meetings as having been "well attended and held to satisfaction."

Towards the close of the century, some doubt appears to have existed as to the wisdom of continuing to hold the Yearly Meeting, for, in 1791, at the gathering held at Newcastle in Staffordshire, "the several Quarterly Meetings constituting the Yearly Meeting" were to be asked "weightily to consider the expediency of continuing or discontinuing the Meeting."

For seven more years, however, the Circular Yearly Meeting assembled as before, until from the notice dated Liverpool, 1798, we read that

Notwithstanding this Meeting hath as heretofore been held to Satisfaction, After solid consideration thereon, it is with much Harmony concluded to discontinue the holding thereof, . . . Robert Benson is desired to send a Copy of this minute to the Clerk of the Meeting for Sufferings in London and to the several Quarterly Meetings concerned.

The first six Northern Counties Yearly Meetings, from 1699 to 1705, were held at Lancaster; other towns in which they were held were Carlisle, Middlewich, Kendal, Liverpool, Chester, Cockermouth, Whitehaven, Preston (in 1735 "in a wooden shed 24 yds. by 20 yds., with seats, cost £25 4s. od."), Wigan (1750, cost £54 11s. 6d.) Nantwich, Penrith, Stockport, Appleby, Bolton, Congleton, Brampton, Macclesfield, Ormskirk, Keswick, Kirkby Stephen, Ulverston, Longtown, Rochdale, Northwich, Blackburn and Newcastle.

William Stout, of Lancaster, mentions in his Journal, under date 1723,

I was at the General Meeting of our Friends at Chester. The same was kept in a large place called the Tennis Court which would hold some thousands of people.

The citizens who came in were very attentive and civil, as also in the streets and inns and to general satisfaction.

The same Friend mentions attending "Lancaster Yearly Meeting for the Northern Counties" in 1726, which "was large, peaceable and to the satisfaction of all attending it, of different religious professions."

Evidently it was sometimes necessary to put up temporary buildings to accommodate the unusual number of Friends and others who flocked to the meetings.

Amongst the papers from which the writer quotes, is a letter dated 1795, from Caleb Birchall, of Stockport, addressed to John Field, Grocer, Lancaster, wherein the former acknowledges a contribution of £35 “ towards the expenses of the temporary Erection for accomodating the Northern Yearly Meeting held at this place.” Caleb Birchall further adds :—“ I intend taking care that it may be duly reported to our next Quarterly Meeting for Cheshire and Staffordshire and am well assured the Q.M. will be gratefully sensible of the extraordinary kindness of Lancashire Friends.”

In *The Journal of John Griffiths* there is an allusion to the Yearly Meeting being “ held in a convenient booth erected for the purpose,” at Ormskirk in 1770, “ which it was thought would accommodate two thousand people ; yet it was not found sufficient to contain the numbers who came, so that some other meetings were held in the open air at the same time,”—“ the people,” he says, “ in general behaved with civility and respect and the meetings were well conducted.”

Doubtless it would be to some similar temporary buildings as those erected at Stockport and Ormskirk that the following account, found amongst the Preston documents, has reference.

Unfortunately the heading of the paper has been torn off and lost, and it is further mutilated, yet many details remain which, read in the light of present day customs, possess a quaintness and interest which is refreshing :—

. . .	[part torn off]	. . . . .	..	..	. . . .
11 th	Cash spent at Preston upon treating with an Undertaker there	..	..	..	0 0 6
19 th	Cash paid for a Stamp for the Contract	..			0 6 2
4 th mo. 3 ^d	Cash spent on the Workmen when they began to erect the Booth	..	..	..	0 6 0
8 th	Cash spent on D ^o (2 ^d time)	..	..	..	0 4 6
12 th	Cash spent on D ^o (3 ^d time)	..	..	..	0 3 6
D ^o	Cash paid to Workmen for leveling the ground in the Booth	..	..	..	0 4 10
15 th	Cash paid for Mowing, Rakeing and Carting Rushes	..	..	..	1 1 3
D ^o	Cash paid for Carrying and strawing Sawdust..				0 1 6
D ^o	Cash paid for spreading the Rushes in the Booth				0 0 8
D ^o	Cash spent on the Workmen upon finishing the Booth	..	..	..	0 3 0

20 th	Cash and Bills paid Peter Rothwell according to Contract	66	3	0
D ^o	Cash paid D ^o for some things done more than the Bargain	0	12	0
D ^o	Cash paid for one man to attend and watch the Booth five days and nights	0	15	0
D ^o	Cash paid L : Whitaker for Ale allowed the men who watched in the night	0	3	0
21 st	Cash paid D ^o for the use of his Yard	4	4	0
D ^o	Cash paid D ^o for his large Room	1	1	0
D ^o	Cash paid Will ^m Smalley for the Cunstabes attending 3 days to keep the people quiet (with meat and Drink allowed them) ..	1	1	3
D ^o	Cash paid W ^m Haworth for stoping his Workmen during the meetings	0	10	6
D ^o	Cash paid for the use of 22 stools to support the seats in the Chamber and carrying them (several was damaged)	0	2	6
D ^o	Cash paid for damage done a Table Cloath that covered one of the Windows	0	0	6
D ^o	Cash paid for the Carriage of the Books from Preston	0	0	4
		<hr/>		
		78	12	0
	Incidents	4	4	0
		<hr/>		
		£82	16	0

There is also something paid by a Friend of Marsden towards the expenses of some Strangers who attended the Meeting, and by R. Abbott for the Carriage of the Books from London to Preston, of which I have no account: perhaps the Friends who paid the money may be at the Quarterly Meeting and give account of the same, the above account of what I paid is all that I remember.

JAMES BRANDWOOD.

It would appear probable that the Y.M. to which the account refers was held in 1786 at Blackburn. Two years prior to this a new Meeting House had been erected at Preston, and this fact perhaps caused the local Friends to decide on the Preston "undertaker" as builder. The writer of a history of Blackburn states that Friends first settled there in 1777.

James Brandwood, in whose neat handwriting the account is, lived at Westhoughton, near Wigan; born in 1740, he joined Friends at the age of twenty-two, and was

a Minister in the Society for more than fifty years ; he died in 1826.¹

William Dillworth, of Lancaster, to whom the account was sent, was also a well-known Friend, and on his decease in 1789, at the age of seventy-three, a Testimony concerning him was issued, couched in the choicest of Friendly phraseology. Of his five daughters, four married into the Quaker families of Wilson, Dockray, Birkbeck, and Crewdson respectively.

Robert Abbatt, who is mentioned as being out of pocket on account of the carriage of books, was a Preston Friend who, according to the Minute Book of Filde Monthly Meeting, served "in the Capacity of Clark for about 40 years." He was seventy years old at his death in 1795.²

The following Friends were present at the Yearly Meeting at Blackburn in 1786 :—George Dillwyn, William Matthews, Mehetabel Jenkins, Esther Tuke and Tabitha Marriott. George Dillwyn from America and probably one or more of the other Friends mentioned were the " Strangers " alluded to by James Brandwood.

DILWORTH ABBATT.

¹ In 1828, John Bradshaw edited the *Letters of the late James Brandwood*, copies in D. [ED.]

² Robert Abbatt, Senr. (-1763), is mentioned in Thomas Story's *Journal* and elsewhere. He established the first water supply in Preston, in 1729, by means of wooden pipes—tree trunks bored through—of which the writer has a small specimen. The corporation fined him for supplying water on " Good Friday," so he declined to supply it on Fridays afterwards, his reason being that all Fridays should be Good Fridays !

A few weeks ago died in this city, Mr. Thomas White,¹ one of the people called Quakers, son of Mr. Timothy White, schoolmaster, of the city of York, and brother to Dr. White,² of the same place. He has left a widow and three children.

Newsclipping in D., dated 1788.

¹ Died in London, 30 x. 1787, aged 39. A Non-member.

² For William White, M.D., see THE JOURNAL, v. 42.

A Long and Eventful Life.

The Life of EDWARD DRINKER, of Philadelphia, who saw greater revolutions than any other man that was ever born.

EDWARD DRINKER was born in a cottage in 1680, on the spot where the city of Philadelphia now stands, which was inhabited at the time of his birth by Indians, and a few Swedes and Hollanders. He often talked of picking blackberries and catching wild rabbits where this populous city is now seated. He remembered William Penn arriving there his second time, and used to point out the spot where the cabin stood in which Mr. Penn and his friends were accommodated on their arrival.

The life of this aged citizen is marked with circumstances which never befel any other individual ; for he saw greater events than any other man, at least since the Patriarchs. He saw the same spot of earth, in the course of his own life, covered with woods and bushes, the receptacles of wild beasts and birds of prey, afterwards become the seat of a great city, not only the first in wealth and arts in America, and equalled but by few in Europe : he saw great and regular streets where he had often pursued hares and wild rabbits : he saw fine churches rise upon morasses, where he used to hear nothing but the croaking of frogs ; great wharfs and warehouses, where he had so often seen the Indian savages draw their fish from the river ; and that river afterwards full of great ships from all the world, which in his youth had nothing bigger than an Indian canoe ; and on the spot where he had gathered huckleberry he saw their magnificent City-Hall erected, and that Hall filled with legislators astonishing the world with their wisdom and virtue. He also saw the first treaty ratified between the United Powers of America and the most powerful Prince in Europe, with all the formality of parchment and seals ; and on the same spot where he once saw William Penn ratify his first and last treaty with the Indians. And to conclude, he saw the beginning and the end of the British Empire in Pennsylvania. He had been the subject of many crowned heads ; but when he heard of the many oppressive and unconstitutional acts passed in Britain, he bought them all, and gave them to his great grandsons to make kites of ; and embracing the liberty and independence of his country in his withered arms, and triumphing in the last year of his life in the salvation of his country, he died on the 17th of November, 1782, aged 103 years.

From the *Philadelphia Gazette*, April 20, 1783. Newscutting in D.

On Wednesday last [21 iii. 1758] died at his house in Albemarle-street, Clerkenwell, in his 76th year, Mr. John Jennings, an eminent Quaker, and one of the greatest Contractors for Oxen in the Kingdom. The bulk of his fortune, which is very considerable, he has left to his Son-in-Law, Mr. Saunders of Tottenham.

Newscutting in D., dated 1758.

The Cambridge "Journal."

Continued from page 67.

11.—Vol. II., p. 394.—Matthew Richardson cannot have been *own brother* of Margaret Fell. Her maiden name was Askew. In a letter written in 1685, she states that her father, John Askew, "had Children only me & another daughter" (D., A.R.B. MSS., quoted in *Beginnings of Quakerism*, p. 99). George Fell mentions *uncle* Matthew Richardson, and George Fox writes to his wife of "thy *brother* Richardson" (THE JOURNAL, viii. 4). Perhaps Richardson had married Margaret Fell's only sister, and was hence her *brother-in-law*.

12.—Vol. II., p. 435.—Hannah *Field* should be Hannah *Feake*. A story introducing the Bowne and other Long Island families has been recently published in New York City—*The Quaker Cross*, by Cornelia M. Parsons.

13.—Vol. II., p. 376.—Date of the death of John Perrot. See THE JOURNAL, ix. 95 n.

14.—Vol. II., p. 484.—The conclusion of the quotation from Orme's *Baxter* should read "they had the less leisure to look after the meetings of *sobever* men, which was much to their present ease." See A. N. Brayshaw in *Swanwick*, 1911, p. 115.

15.—Vol. II., p. 421. A discrepancy has been noted in the presumed date of the birth of Mary Fell. The date given here (*circa* 1644) has been calculated from the Register of her death. She died 1719, x. 22, aged 75, so would have been born about 1644. But the statement on the paper containing her address to Priest Lampitt (i. 439)—"When she was 8 years old 1655"—would, as read, put the year of her birth about 1647. It may be, however, that 1655 was the date of the endorsement and not the year in which she became eight years old. Reckoning from 1644, she would be eight in 1652 and this was the year in which the controversy raged between early Friends and Lampitt. The Ulverston Parish Registers for this period are, unfortunately, destroyed.

16.—Vol. I., p. 396.—Will of Rice Jones of the town of Nottingham, cordwainer, dated 28 March, 1693. To my eldest son Rice Jones 5s. To my dau^r Mary Doidge^r £10. To my son Abell Jones^r all the rest of my

¹ Wife of Richard Doidge, of Westcott, near Collington, co. Cornwall, gent., 1722.

² His will, as of Nottingham, glassfounder, was proved at York in 1723.

estate and make him exor. Wit^{ns} William Rhodes, James Pearson, William Rhodes junior.

Proved at York. Vol. 62—167.

17.—Vol. I., p. 438.—Alfred F. Robbins, of Dunheved, Villa Road, Brixton, S.W., writes,

"I have been reading with deep interest your recently published edition of *The Journal of George Fox*, for, as one of the historians of my native town of Launceston, I have an especial interest in the persecution of Fox there in 1656. In your notes (i. 438), you refer to an informing article on "Launceston Castle and Doomsdale" in *The Friend* of 1846; but I would suggest that at least one of the notes would have been rendered more assured if you had also referred to two articles in *The Friends' Quarterly Examiner* of Tenth Month, 1895, and First Month, 1896, the former by Dr. Hodgkin, and the latter by myself. It may further interest you to know that in the St. Ives (Cornwall) Borough accounts for 1656-7, is an item 'Payd ffor goeing to Lancelton with the Quakers £1 2s. od.'"

18.—Vol. II., p. 155.—"ffreindes gott a certificate under some of ye parlamente mens handes as aforesaid to cleere George ffox: from y^t abuse: & how y^t it was Jo: ffox: ye p(r)esbyterian preist & not G. ff: ye quaker."

In a bound volume of MSS. belonging to Bristol and Frenchay M.M. (now on a short loan in D.), entitled *Letters and Papers of George Fox and other Early Friends*,³ there is an ancient sheet, endorsed thus:—"y^e copie of the Certificats under the hands of two members of y^e pliament that G. ffox was not that ffox which was accused for speakeing treasonable words, 1670." These certificates, with accompanying letter by Thomas Ellwood and Edward Man, believed to be in the handwriting of the former, are as follows:—

Thes is a true testemony against those lies and slanders and fals[ehoods]⁴ that hath been of late Cast upon George ffox who in scorn [is called] a quaker, and is spread up and downe the Citty towns & Countreys. [These] false reports was that he should speake treasonable words against [the] Kinge, which was Contrarie to his nature and principles, And soe it was Cleared and proued amongst the parliament men, that it was not George ffox who is Called a quaker, but one ffox who neuer was a quaker whose name was not George neither was those words spoken in any of the quakers meetings, You may see where he liued in the Certificatos from some of the parliament men, And About that tyme when those words were spoken George ffox who is Called a quaker was aboue one hundred Myles of that place where that meeting was when those words were spoken, And these Certificats following were gotten from the parliament

³ Four other volumes, bound in similar style, are "deposited" in D. and known as Bristol MSS. i.-iv.—this volume may be referred to as Bristol MSS. v.

⁴ The words within brackets were probably written on the paper worn away at the edges of the sheet.

men for Clearing of his Inocency, for it was reported that a Judge should speak it in his Charge that [it] was a quaker that spake those words; And wee knowing y^t [people] are soe apt to belieue reports against us: and if there be any ba[dness] don in the world they are apt to Cast it upon us, as formerly we[re the] Monarchy mens actions and doeings cast upon us, soe now th[ey have] don the same by this priests Actions to set the world again[st us] and to render us and our principles of truth Odious, But the lo[rd] cleared his people and George his Inocency from all such Act[ions] and words blessed be his name for euer; And Soe it is good for all people to take heed how they report and how they belieue reports but to mind the royall law of god which is not to doe to others that w^{ch} they would not haue don to them sealues. And soe from them which oweth nothing but loue and good will to the Kinge and desires his euerlasting good and his prosperity in the truth and wisdom of god and all people upon the earth

London y^e 9th of

y^e 2th mō 1670.

THO. ELLWOOD.

EDWARD MAN.

This is to be sent to all y^e Magistrates and officers where that false reports hath been spoken of George ffox.

These are to Certify to whom it may Concerne, that the p[erson] named ffox: complained of to the house of Commons to [be] the Chife ring leader in the unlawfull Assembly at Wootton-under-hedge in the County of Glocester; was some tymes Parson of Marshfield in the County of Wilts.

G. TALBOT.⁵

Wesminster Aprill

y^e 8th 1670.

J doe farther Certify, that the aboue named ffox was the same person that was Complained off to the house of Commons, to be the principle saducer in that Conventicle in Wiltshire where those treasonable words were spoken which ware report[ed] to the house in ffebruary last.

White hall Aprill

y^e 9th 1670.

W. CHURCHIL[1].⁶

A true Copie from
the Originall.

19.—Vol. II., p. 326.—A further reference to Anne Gargill's visit to Portugal in 1655 is given by Mary G. Swift, of Millbrook, N.Y., in the *Bulletin of Friends' Historical Society of Philadelphia*, for Third Month, taken from Bishop's *New England Judged*, published in 1661; and in the same periodical, the same writer cites from Sewel's *History* another and later notice of A. G., when she gave trouble in Holland in 1657.

⁵ Sir Gilbert Talbot, Knt. and Bart., was M.P. for Plymouth Borough from 1666, also Master of the Jewels under Charles II. (*Cal. S.P.Dom.*)

⁶ Sir Winston Churchill (1620?-1688) was knighted in 1663, and was M.P. for Weymouth and Melcomb Regis Borough at the date of his letter. (*D.N.B.*)

20.—Vol. II., p. 446.—For *Alexandria* read *Alexandretta*, and insert latter name in the Index. *Alexandria* was taken from the *F.Q.E.* article referred to in the note to Stephen Smith.

21.—Vol. II., p. 455.—Thomas Davidson, of Fritchley, writes :—

“ George Keith’s wife was *Elizabeth* Johnston, daughter of Dr. William Johnston and his wife Barbara Forbes. Dr. William Johnston was a son of Sir George Johnston, of Caskieben.⁷ Elizabeth Johnston was the widow of Dr. Alexander Whyte, also a University Professor as her father had been, but she and her mother were both widows at the time of their convincement (1663). Elizabeth Johnston must have received a gift in the Ministry very early, as she and Patrick Livingstone were largely instrumental in gathering the Meeting at Kinmuck. After the appearance of their defection, Aberdeen Friends in 1694 wrote a beautiful and pathetic letter to ‘ Our Ancient Friends George and Elizabeth Keith,’ but, alas, without the desired effect. In 1676 we find a George Johnston among the Aberdeen sufferers, and the surname of Johnston lingered on among Friends in that county till about twenty years ago, when Barbara Johnston, wife of Alexander Littlejohn, died at Kinmuck, leaving no descendants. The present Lord Leith of Fyvie represents the branch of the Forbes family who were most prominent among early Friends. Lord Leith’s mother was the last Forbes of Blackford.”

The name, *Anna*, was too hastily incorporated in the note from *Quakers in the American Colonies*, p. 369, where we read, “ The provincial records shew that in 1684 George Keith arrived with his wife Anna, . . .” Amelia M. Gummere, the writer of this section of the book, states that the information as to George and *Anna* Keith was taken from the *New Jersey Archives*, vol. xxi., p. 69, dated 1684/5, February. She adds, “ I feel sure *Elizabeth* was the wife who went on the Dutch journey.”

It may be that George Keith married, first, Elizabeth Johnston, and secondly, before 1684, Anna —, but against this is the reference to the Aberdeen Friends’ letter to George and *Elizabeth* Keith in 1694, the year of Keith’s disownment by London Y.M.

22.—Vol. II., pp. 385, 416.—The actual number of Friends who signed the Fox-fell marriage certificate was *ninety-four*. See THE JOURNAL, ix. 100.

⁷ One of the Johnstons was the original of George Macdonald’s cobbler-baronet in *Sir Gibbie*.

Many would fain imagine, that man may be saved merely by the imputation of Christ’s righteousness; which, if it were true, would be a mighty palatable doctrine to a multitude of self-lovers.

JOHN GRIFFITHS, *Some Brief Remarks upon Sundry Important Subjects*, 1764, p. 35.

Friends in Current Literature.

The history of the Friends is attracting extraordinary attention.

Contemporary Review, Literary Supplement, April, 1912.

It is interesting to learn that the Jewish Press Publishing Company, of New York City, has chosen the new edition of *A History of the United States*, written by our friend, Allen C. Thomas, A.M., of Haverford College, Pa., for republication with a parallel Yiddish translation.¹ This has recently appeared in two volumes of over 500 pages each. The Publishing Company states that "the Yiddish translation is as faithful a reproduction of the spirit of the author, as the skill of those who are masters of the languages involved could make it."

In the new Congregational church at Fairhaven in the Ribble estuary, co. Lancaster, there are figures in stained glass representing sixteen prominent leaders of Nonconformity, including George Fox. Luke S. Walmsley, of Fairhaven, has written a series of biographies of the sixteen which he entitles *Fighters and Martyrs for the Freedom of Faith* (London: Clarke, 8 by 5½, pp. 509, 3s. 6d. net). The article on George Fox is written in a very kindly and sympathetic spirit. "He taught that Christ was not a far-off Saviour or hidden in creeds, but living, present and near." This section of the book closes with the words:—

"No greater blessing could come to Britain than that the mantle of George Fox should fall upon some prophet with the twentieth century gift of illumination and power, and for Friends once more to cover the land with a new evangel of simplicity, peace and love."

A little book of *Selections Appropriate for Use at the Funerals of our Friends* has been compiled and published by direction of Baltimore Y.M. (Hicksite).² The contents consist of Scripture passages, extracts from the writings of Lyman Abbott, Tennyson, Whittier, Longfellow, Bryant, Bonar and others, the majority of the thirty-one extracts being poetical.

Dr. Albert Cook Myers has completed another literary work of great value. He has edited for the American Historical Association a volume of the series "Original Narratives of Early American History," entitled *Narratives of Early Pennsylvania, West New Jersey, and Delaware, 1630-1707* (New York: Scribner, 9 by 6, pp. 476, \$3.00 net). In this handsome volume are reprinted twenty tracts and books which narrate the establishment of the Swedish settlements on the Delaware in 1638,

¹ Both the new edition of this work, brought out in 1903, and the Anglo-Yiddish edition, are in D., having been presented by A. C. Thomas.

² A copy has been received for preservation in D., by the kindness of Edward Stabler, Jun., of Monument Street, Baltimore, Md.

their absorption into the Dutch colonies in 1655, the cession of New Netherland to the English in 1667, and later events.

The reprints of special interest to Friends are :—The Epistle of Penn, Lawrie and Lucas respecting West Jersey, 1676³; The Present State of the Colony of West-Jersey, 1681; Some Account of the Province of Pennsylvania, by William Penn, 1681⁴; Letter from William Penn to the Committee of the Free Society of Traders, 1683⁵; Letter of Thomas Paschall, 1683⁶; A Further Account of the Province of Pennsylvania, by William Penn, 1685⁷; Letter of Doctor Nicholas More, 1686⁸; A Short Description of Pennsylvania, by Richard Frame, 1692⁹; An Historical and Geographical Account of Pensilvania and of West-New-Jersey, by Gabriel Thomas, 1698¹⁰; Circumstantial Geographical Description of Pennsylvania, by Francis Daniel Pastorius, 1700¹¹; Letter of John Jones, 1725.

To each reprint there is a valuable introduction, also explanatory notes in which many Friends find place. Dr. J. Franklin Jameson, of the Carnegie Institution of Washington, D.C., general editor of the series, writes an opening Note.

³ See *Camb. Jnl.*, i. 452. Gawen Lawrie lived in London in 1676. "In 1684 he came over with his family to East New Jersey as Deputy Governor and took up his residence at Elizabethtown. There he died in the fall of 1687" (*Narratives*, p. 181). Nicholas Lucas was a Hertford Friend.

⁴ A copy of this rare and very valuable pamphlet is in **D**.

⁵ A copy of this has been for many years preserved in **D**. A copy of the second edition of the Dutch translation, *Missive van William Penn*, Amsterdam, by Jacob Claus, 1684, has recently been acquired from the library of the late Francis Fry, of Bristol.

⁶ Paschall was a native of Bristol who settled in Pennsylvania in 1682, and died in 1718. It is probable that he was not a Friend, although Joseph Smith inserts his name in his *Supplement*. A Dutch translation of this letter is in **D**., at the end of Penn's *Missive*, 1684.

⁷ There are two copies of this *Further Account* in **D**., and one of the translation into Dutch, *Tweede Bericht*, Amsterdam, n.d.

⁸ Dr. More, "although a man apparently of good abilities, was a non-Quaker, out of sympathy with members of that sect" (*Narratives*, p. 282).

⁹ The only known copy of the work is in the Ridgway Branch of the Library Company of Philadelphia (seen there by the Editor of *THE JOURNAL* last autumn). "It is believed to be the first metrical composition printed in Pennsylvania" (*Narratives*, p. 297). Nothing is yet known of the author.

¹⁰ Gabriel Thomas (1661-1714) was a Friend in earlier life, but, apparently, left the Friends later. A copy of the original edition was presented to **D**. some years ago by the executors of the late Edward Backhouse, and another copy, from the Bevan-Naish Library, has been recently "deposited" at Devonshire House. The New York reproduction of 1848, and the Cleveland reprint of 1903, are also in **D**.

¹¹ Pastorius (1651-c.1720) emigrated from Germany in 1683. See standard biography by Prof. M. D. Learned, Philadelphia, 1908.

Herbert G. Wood, M.A., of Woodbrooke, has written *George Fox*, in the series "Leaders of Revivals," now being brought out by the National Council of Evangelical Free Churches (London: Headley, 7 by 4½, pp. 157, 1s. net). The object of the series—"to deal with epochs of Free Church revival, emphasizing the central figures, but at the same time giving a general survey of the periods in which the great religious revivals occurred"—prevented anything like a *vie intime*, but this is an admirable little work, freshly written by one not actually in membership with Friends. The quotation which opens the book—"Almighty God uphold our spirits in these broken times"—is a very fitting commencement, and "broken times" is a good description in miniature of the times in which Quakerism had its rise.

The Yorkshire 1905 Committee (Ernest E. Taylor, Bannisdale, Malton, Yorkshire) has reprinted from *Swanwick, 1911*, A. Neave Brayshaw's introductory address at the Summer School held last year in Derbyshire, under the title, *The Life that is Life Indeed*, pp. 24, 1½d.

Francis A. Knight, of Sidcot, Somerset, editor of "The Annual Monitor," and author of numerous books relating to Somersetshire, has recently written a novel entitled *The Rajpoot's Rings* (London: Dent; and New York: Dutton, 7¾ by 5, pp. 310, 5s. net), the scenes of which are laid in India during the Mutiny, in the West of England, and on a desert island in the Bay of Bengal. A copy, presented by the Author, is in D.

Constable and Company, of London, have just issued a book by our friend, H. Douglas C. Pepler, of London, entitled *The Care Committee, the Child and the Parent* (7½ by 5, pp. 101, 2s. 6d. net). It contains "the history of the provision of meals to the children of poor parents; and an account of Children's Care Committees, their work and organisation, with particular reference to the place of the voluntary worker and the duties of an official."

Two recent issues of the Home University Library of Modern Knowledge (London: Williams and Norgate; New York: Holt, 6¾ by 4, pp. about 250, 1s. net), have been written by Friendly authors—*The English Language*, by Logan Pearsall Smith, M.A., of Oxford, son of the late Robert P. and Hannah Whittall Smith, and *The American Civil War*, by Frederic L. Paxson, Professor of American history in the University of Wisconsin. Roger E. Fry, M.A., of Guildford, son of Sir Edward Fry, is writing *Italian Art of the Renaissance*.

The seventh volume of Edward Grubb's *Bible Notes* appeared early this year (Croydon: 3, George Street, 6½ by 4, pp. 96, and interleaved blanks, 1s. net). It deals with "The Person of Christ in the New Testament."

For four years a committee of Friends has been at work preparing a revision of Part II. of the *Christian Discipline of the Religious Society of Friends of London Yearly Meeting*. This was presented to and passed by London Y.M. at an adjournment held in Eleventh Month last. Part II. is entitled "Christian Practice," and consists chiefly of extracts from Epistles and other documents issued under the sanction of London Y.M. from 1672 to the present (London: Headley, 8½ by 5½, pp. xii. + 166, 1s. net). In the fourteen chapters of this book is to be found much helpful advice not alone for Friends but for Christians of other persuasions. Subjects such as Divine worship, Bible-reading, prayer, ministry, marriage, education, home and foreign missions, moral difficulties, peace and war, are treated with much perspicuity. The chapter on Christian Living touches many phases of life in its various manifestations. The following paragraph is dated 1911:—

"We earnestly counsel Friends not to give way to a feeling of annoyance when appeals are made to them for pecuniary help for religious, educational and philanthropic objects. It should be nothing but joy to the Christian to support, according to his ability, wise efforts to promote the good of others . . . Those who are appointed to collect subscriptions should avoid an apologetic tone, endeavouring rather to suggest to Friends that they are being reminded of a privilege. The duty of collecting, which is often regarded as a thankless one, will be greatly eased if requests for help, whether they can be acceded to or not, are always received in a grateful spirit, with remembrance of the words: 'It is more blessed to give than to receive'" (p. 121).

Christian Discipline can now be obtained through Headley Brothers, 140, Bishopsgate, London, E.C., in three separate parts:—I. *Christian Doctrine*, 1883, pp. 28, 1d. and 3d.; II. *Christian Practice*, 1911, pp. 166, 1s. net; III. *Church Government*, 1906, pp. 153, 1s. 6d. net.

Howard Hodgkin, M.A., a London Friend, has written the Introduction to *Selections from the Poems of John Greenleaf Whittier* in "The Muses' Library" (London: Routledge; and New York: Dutton, 6 by 4, pp. 375, 1s. net).

Eleanor Densmore Wood, M.A., of Wellesley College, U.S.A., has written *The Story of the Prophets of Israel*, which has been published by Headley Brothers, as No. 1 of the Adult School Study Series, pp. 225, 1s. net. The order taken is Amos, Hosea, Isaiah, Micah, Zephaniah, Jeremiah, Ezekiel, the Second Isaiah. Tom Bryan, M.A., has written an Introduction. These studies were first brought out by Eliza H. Worrell, for Friends' General Conference, Philadelphia, in connection with "Friends' Graded Course for First-Day Schools."

In 1663, Sir Joseph Williamson (1633-1701), Secretary of State to Charles II., noted in a book information obtained by spies employed by him respecting sundry disaffected and dangerous persons. "Williamson's Spy Book" has been known for long only by certain references to it in books dealing with the Restoration period, but recently Prof. G. Lyon Turner discovered the manuscript in the Public Record Office. Of his

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great find Mr. Turner writes in the *Transactions* of the Congregational Historical Society, for January and May, 1912, "It is a book about six inches square, one inch thick, indented in index form and evidently intended for extensive use." It is without title, and does not appear to have been in use for more than a few months. There are 112 names, among them those of Edward Byllinge, Gawen Lawrie, Giles and Elizabeth Calvert, Daniel Gotherson, Cornet Joyce, and Andrew Robeson.

Henry W. Wilbur, of Philadelphia, general secretary of Friends' General Conference Advancement Committee, 140 North Fifteenth Street, has written a little book on *Job Scott, an Eighteenth Century Friend* (6 $\frac{3}{4}$ by 4 $\frac{3}{4}$, pp. 112, 75 cents). Of Job Scott the author writes:—

"His distinct and possibly unique contribution to religious thought was to elaborate the fundamental Friendly theory of the indwelling Spirit, and to rationalize and practicalize the plan of salvation, taking it out of the realm of the speculative and placing it entirely within the range of the practical. Salvation from Scott's standpoint was a life-building process . . . His purpose as preacher and teacher . . . was to present to the minds of men a rational type of pure and applied Christianity."

Some thirty pages are occupied with a sketch of Job Scott's life. He was born in Providence, R.I., in 1751, and died at Ballitore, Ireland, in 1793, while on a religious visit to Europe. He was not a birthright member. The remainder of this book is occupied with reviews of various beliefs and teachings of this noted preacher and of his writings.

By voice and pen our Friend, Edward Grubb, has been busy lately setting forth the doctrines and practices of the Society of Friends.

Some months ago he lectured at Mansfield College, Oxford, on "The Society of Friends," and his lecture, with the other lectures of the series, which dealt with the Anglican, Presbyterian, Congregational, Baptist and Methodist Churches, was printed under the editorship of W. B. Selbie, D.D., Principal of the College, with the title *Evangelical Christianity: Its History and Witness* (London: Hodder, 8 $\frac{1}{4}$ by 5 $\frac{1}{2}$, pp. xii. + 256, 6s.)

Again, later, Edward Grubb joined with members of other religious communities in the production of *The Unity of Faith*, edited by Geoffrey Rhodes (London: Kegan Paul, 7 $\frac{3}{4}$ by 5, pp. 222, 3s. 6d.). Chapter v. is "The Society of Friends and Its Witness to Spiritual Reality," the previous chapter being "The Free Churches" and the succeeding, "Unitarianism." In this volume the basis is wider and includes articles on "Judaism" and "The Catholic and Roman Church." With respect to the inclusion of the last named, "The Tablet" has something to say in its review of this collection of essays (issue of June 1). The reviewer writes:

"This little book is an attempt to show the truth of religion by the concurrent and independent testimony of a number of religious men, who regard this question from such various standpoints as those of Jews, Catholics, Anglicans, Nonconformists, Quakers, and Unitarians . . . Possibly some conservative theologians amongst us may at first be disposed

to regard this new departure with some misgiving . . . for [they say] is it not compromising the dignity and infallibility of the Catholic Church to put her witness on a common level with that of the Free Churches and the Society of Friends? But, however plausible they may appear at first sight, these objections are really based on a partial and imperfect conception of Catholic principles . . . The Fathers of the Church and other orthodox divines do not disdain to borrow arguments or evidence from Jews and heretics and pagan philosophers . . . When we regard the variety of the positive tenets and principles of all the various human and imperfect systems of religion . . . we may feel more sure of finding some agreement between the Church and every one of the sects than between any two, or more, of the separated systems of fragmentary Christianity."

The articles contributed to "The British Friend" by Edward Grubb, originating from the discussion on business morality in the Yearly Meeting of 1911, have been reprinted in expanded form as a volume entitled *Christianity and Business*, recently published in London by T. Fisher Unwin and Headley Brothers (7½ by 5, pp. 128, 2s. 6d. net).

The Swarthmore Lecture, delivered by Terrot Reaveley Glover, M.A., St. John's College, Cambridge, at the Yearly Meeting recently held in Manchester, has been published for the Woodbrooke Extension Committee by Headley Brothers, London, at 1s. net, under the title, *The Nature and Purpose of a Christian Society*. There was a large attendance of Friends and others when the lecture was delivered, but some present have since expressed surprise at both the lecturer and the lecture. It is not easy to understand why a non-Friend should be chosen to lecture, nor why his theme should not directly concern either the history or principles of Quakerism—there are many subjects of direct Quaker interest and Friends who can adequately deal with them. A *résumé* of the lecture appears in "The Friend" (London) for May 24th.

John William Graham's book, *Evolution and Empire*, is now out (London: Headley, 7½ by 5, pp. 222, 2s. 6d. net). In his preface, the author states that "the nucleus of the following chapters was read as a paper to the First Universal Peace Congress, held at Westminster Town Hall in 1890 . . . Such ideas were new and unacceptable in the Peace movement then. Of late years, these ideas have become part of the texture of current thought." To those who do not know our friend, it may come as a surprise that he is described as "Author of 'The Destruction of Daylight'"!—they will be relieved to find that the aim of this latter book was nothing worse than the abatement of the smoke nuisance!

The value of the many services rendered by Friends in the cause of local government is exemplified in the Report to the Ulverston Rural District Council, for the year ending March, 1912, written by our friend, William Richardson Nash, J.P., chairman of the Council. The pamphlet deals with Officers, Inspection of Villages, and Town Planning Act, Dairies and Cowsheds, Sewage and Removal of House Refuse, Deficit on Water

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Supplies, Highways, Finance, etc. The life of such a public-spirited inhabitant is a "God-send" to any district. W. R. Nash, with remarkable energy for one of his advanced age, issues monthly *Cartmel District Weather and Farming Notes*. The copy before me is dated "May (Fifth Month), 1912."

At the expense of London Yearly Meeting a translation of "The Society of Friends, Its Faith and Practice," by the late John S. Rowntree, has been printed in French and published at the Librairie J. H. Jeheber in Geneva, and the Librairie Fischbacher in Paris, at the price of a franc. The translator is Madeleine Savary, a Friend living at Guildford. Copies of this 111-page book can be obtained from Headley Brothers at one shilling each. Special terms for distribution may be obtained from the Central Offices of Friends at Devonshire House, London, E.C., per the Librarian. Some of the French equivalents used are interesting, as, e.g., Doyens for Elders; also the "Avis Généraux" and "Questions Générales" look curious in their French dress, the concluding portion of Query 3 appearing as "Cultivez-vous un esprit de pardon? Etes-vous soucieux de la réputation d'autrui? Evitez-vous et découragez-vous les bavardages et le dénigrement?"

All interested in Quaker statistics should buy a copy of *Facts about Friends, a Study of the Statistics of London and Dublin Yearly Meetings, 1861-1911*, by Edward Harold Marsh (London: Headley, 7 by 5½, pp. 47, 3d. This pamphlet traces the changes which have taken place in the Society of Friends in the last half century so far as they can be represented in figures and diagrams. Most of the information is derived from summaries of the tabular statements which appear in the Minutes and Proceedings of London and Dublin Yearly Meetings, but other sources are sometimes drawn upon. One diagram shows the thirty-one Yearly Meetings in the world with their grouping and approximate membership. Other diagrams show the increasing and changing membership of London Yearly Meeting, the position of woman in the Church, etc.; and some quite new facts are brought to light regarding marriage and the birth-rate among Friends.

A warm welcome to another issue of the *Bulletin of Friends' Historical Society of Philadelphia* (Allen C. Thomas, A.M., Haverford, Pa., U.S.A.). This issue, dated Third Month, contains some specially interesting articles, as, e.g., Anna B. Thomas on "The Beaconite Controversy"; Amelia M. Gummere contributes a letter from William Penn to the Princess Elizabeth, 1677, and that lady's reply, taken from an autograph copy in the Howland Collection at Haverford College; Rayner W. Kelsey writes on the Planting of Pacific Coast Quakerism, and Charles F. Coffin on Anti-Slavery Friends. Other portions of this publication are referred to elsewhere (see page 155).

NORMAN PENNEY.

“The Dying Words of Ockanickon.”

On the 11th of June, a portion of the Huth Library was sold at the rooms of Sotheby & Co., of Strand, London. Among the items was a copy of John Cripps's *True Account of the Dying Words of Ockanickon*,¹ printed in London in 1682. This ancient tract of but four quarto leaves was sold for £165!

A copy of this tract is preserved in D. The advice given being both interesting and profitable, we venture to reprint the tract, with facsimiles of the first and last pages.

1

[See opposite].

2

[Blank].

3

A LETTER sent from *New-Jersey* in *America* to a Friend in *London*.

Dear Friend,

I Having this short opportunity, have nothing to present thee with but the Dying Words of an Indian King, who died in Burlington, and was Buried amongst Friends according to his desire; and at his Burial many Tears were shed both by the Indians and English; if thou art willing to Print it, I desire thee to send me some; So in Love and great hast, I rest thy friend,

John Cripps.²

Burlington, the 12th of
the 5th. Month, 1682.

¹ For Ockanickon, one of the Indian Kings of New Jersey, see THE JOURNAL, ix. 48. Thomas Budd writes in his *Good Order Established in Pennsylvania & New-Jersey*, tract in D., dated 1685, p. 28.

“We had several Meetings with the *Indians*, one was in order to put down the sale of *Rum*, *Brandy*, and other strong *Liquors* to them . . . at which time there were eight Kings (& many other *Indians*) one of the [*sic*] was *Ockanickon*. The *Indian* Kings sate on a Form, and we sate on another over against them.”

See also Samuel Smith's *History of New-Jersey*, 1765, pp. 101, 148-150, where it is stated that “this King was attended to his grave with solemnity by the *Indians* in their manner, and with great respect by many of the *English* settlers; to whom he had been a sure friend.”

² John Cripps emigrated to New Jersey in 1677, and announced his arrival and that of his wife and family in a letter to Henry Stacey (*Abstract or Abbreviation*, 1681, see *The Friend* (Phila.), vol. 78, p. 52, and Clement's *New Jersey Settlers*, 1877, p. 278.

✓
A TRUE
ACCOUNT
OF THE
Dying Words
OF
Ockanickon,
AN
Indian King,
Spoken to
JAHKURSOE,
His Brother's Son, whom he appointed
KING
AFTER HIM.

LONDON,
Printed for Benjamin Clark, Bookseller, in George-
Yard in Lombard-street, 1682.



4

[Blank].

5

A True/Account/of the Dying Words of/Ockanichon,/Spoken to/
Jahkurseo,/Whom/He appointed King after Him; Spoken in the
Presence of several, who were Eye and Ear Witnesses to the Truth
thereof.

I T was my desire that *My Brother's Son, Jahkurseo* should be sent for
to come to me to hear my *last Words*, whom I have appointed King
after me. *My Brother's Son*, This day I deliver my Heart into thy
Bosom, and would have thee love that which is

6

Good, and to keep *good Company*, and to refuse that which is *Evil*; and
to avoid *bad Company*. Now inasmuch as I have delivered my Heart
into thy Bosom, I also deliver my Bosom to keep my Heart therein;
therefore alwaies be sure to walk in a *good Path*, and never depart out of it.
And if any *Indians* should speak any evil of *Indians* or *Christians*,
do not joyn with it, but to look to that which is *Good*, and to joyn with
the same alwaies. Look at the Sun from the Rising of it to the Setting
of the same. In Speeches that shall be made between the *Indians* and
the *Christians*, if any thing be spoke that is evil, do not joyn with that,
but joyn with that which is good; and when Speeches are made, do
not thou speak first, but let all speak before thee, and take good notice
what each man speaks, and when thou hast heard all, joyn to that which
is good. *Brother's Son*, I would have thee to *cleanse thy Ears*, and take
all *Darkness* and *foulness* out, that thou maist take notice of that which
is *Good* and *Evil*, and then to joyn with that which is *Good*, and refuse the
Evil; and also to cleanse

7

thy *Eyes* that thou maist see both *Good* and *Evil*: and if thou see any
Evil do not joyn with it, but joyn to that which is *Good* *Brother's Son*,
Thou hast heard all that is past: now I would have thee to stand up
in time of *Speeches*, and to stand in my *Steps*, and follow my *Speeches*
as I have said before thee, then what thou dost desire in *Reason* will be
granted thee. Why should thou not *follow my Example* inasmuch
as I have had a mind to do that which is *Good*, and therefore do
thou also the same. Whereas *Sehoppy* and *Swanpis* were appointed
Kings by me in my stead, and I understanding by my Doctor that
Sehoppy secretly advised him not to Cure me, and they both being
with me at *John Hollingsheads* House, there I my self see by them
that they were given more to *Drink* than to take notice of my *last Words*,
for I had a mind to make a Speech to them, and to my *Brethren the English*
Commissioners, therefore I refused them to be Kings after me in my stead,
and have chosen my *Brother's Son Jahkurseo* in their stead to succeed me.

Brother's Son,

I desire thee to be plain and fair with all both *Indians* and *Christians*, as I have been. I am very weak, otherwise I would have spoken more ; and in Testimony of the *Truth* of this, I have hereunto set my Hand in the presence of us,

Witneffes, An imitation of the *Indian* Marks,

*Thomas Budd,
Sarah Biddle,
Mary Cripps,
Anne Browne,
Jane Noble.*



The Mark of *Ockanickon*,
King, now deceased.



The Mark of *Jahkurfoe*, the
intended King.



The Mark of *Matollionequay*,
Wife to *Ockanickon* the
Old King.



The Mark of *Nemooponent*,
a Prince.



The Mark of *Tellinggreiffee*,
the *Indian* Doctor.

Henry Jacobs Falckinburs,³ Interpreter.

F I N I S.

³ This name appears as *Falekinbery* in *Good Order*.

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FRIENDS' HISTORICAL SOCIETY.

Income and Expenditure Account for the Year ending 31st of Twelfth Month, 1911.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.
Balance in hand	29 1 8	Cost of Printing <i>Journal</i> , Vol. VIII.	82	19	3
Annual Subscriptions	94 13 9	Postage for <i>Journal</i> , Vol. VIII.	..	10	10 0
Sundry Sales	10 7 9	Stationery	..	2	15 6
Contributions to Supplement No. 9, "State Papers," second series	28 16 11	Sundries and Insurance	..	2	13 5
50 per cent. of guarantee on Supplements	22 10 0	Cost of Printing Supplement No. 9, "State Papers," second series	..	46	19 0
Interest on deposit	1 6 5	Postage of Supplement No. 9	..	3	0 0
			<u>£186 16 6</u>	Balance in hand, 31 xii. 1911	..	37	19 4
					<u>£186 16 6</u>		

Attention should be drawn to the fact that, while the total income this year, on account of *Journal* and *Supplement* together, exceeds the expenditure, yet, that the issue of the *Supplement* can only be maintained either by a continuance of the guarantee kindly contributed by a few Friends, or else by additional subscriptions equivalent to same.

Signed, **GEORGE BENINGTON,**
Treasurer.

12th of Third Month, 1912.

VOLUME 5, 1908.

CONTAINS :

The Westmorland and Swaledale Seekers in 1651.
Friends in Mansfield and District. *Illustrated.*
A Glimpse of Ancient Friends in Dorset.
Quaker Ministers and French Police.
Documents from the Paris National Archives relating
Stephen Grellet.
The Defection of John Scanfield.
Hannah Lightfoot. *Illustrated.*

VOLUME 6, 1909.

CONTAINS :

Quakerism in the Isle of Man.
The Somerby Estate, Leicestershire.
Captain Thomas Taylor of Brighthouse. *Illustrated.*
American Journals of Esther Palmer, 1704-1706.
John Reckless and his Family. *Illustrated.*
Incidents at the Time of the American Revolution.

VOLUME 7, 1910.

CONTAINS :

Correspondence of Lady Conway, 1675.
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Friends and the Castle of Chambord, France. *Illustrated.*
Records of Friends in Scotland.
Friends in South Carolina.
American Descendants of John Reckless.
A French View of Quakerism.
Friends and Pietists in Germany.

VOLUME 8, 1911.

CONTAINS :

Our Bibliographers—Morris Birkbeck.
Gleanings from the Records of the Yearly Meeting of
Aberdeen, 1672-1786.
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