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# THE JOURNAL

## OF THE

# FRIENDS HISTORICAL SOCIETY

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## Old Glasgow Meeting Houses

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THE first mention of a Meeting House at Glasgow occurs in the minutes of Edinburgh Quarterly Meeting, Third Month, 1691:—"It being signified to this meeting y<sup>t</sup> it would be of service to truth to have a meeting house taken in Glasgow friends here do unanimously Consent to itt & conclude to Contribut for y<sup>e</sup> rent of itt." The subject is next alluded to in Twelfth Month, 1695, when Glasgow Friends, having written to the Quarterly Meeting "Concerning the buying of ane meeting house there: It is the mind of this meeting that such at Glasgow as have money to advance doe purchase the house at the easiest rate and take the right in their own name and in case the houses fall waste and not make up the yearly rent of the mony so to be advanced in that case this meeting will take care to make up the same friends of the s<sup>d</sup> toun in the first place paying a sutable proportion thereof for the meeting room and what is behind to be made up as is above proposed."

A year later, Twelfth Month, 169<sup>6</sup>/<sub>7</sub>, Hew Wood, a worthy old Friend, a Minister, gardener to the Duke of Hamilton, suggested to the Quarterly Meeting that he and his fellow members at Hamilton should help Glasgow Friends to pay the interest of the money borrowed for the purchase of their meeting house, "w<sup>ch</sup> this meeting consents to." On referring to the minutes of Hamilton Monthly Meeting, we find that in the following Third Month two Friends from Glasgow were present, and represented the

great expense Friends there had incurred in repairing their Meeting House. The Monthly Meeting directed that the exact account of the outlay should be brought in to the next Monthly Meeting, "And then ffriends would take it into Considderation whether or no it shall be laid befor the nixt qwarterly meeting at edenburgh if so be a Course cannot be taken with it here amongst our selves in thire West pairts."

Accordingly, next month an account of "113<sup>libs</sup> 16<sup>sh</sup> 0<sup>d</sup>" was brought in, the amount which Friends of Glasgow had expended "in repairing their howse their which they have bought, wherin their is one Room dedicated for ffriends to meet in." It was then decided that Friends of Hamilton and Cummerhead would wait for a month and see how much Friends of Glasgow, Askein and Garshore were willing to contribute. In the Fifth Month it is frankly stated that Friends "not Haveing money at present," the business of Glasgow Meeting House is deferred, and it is not until the Eleventh Month that we find George Swan signing a receipt in the minute book for £47 . 7 Scots, the amount of the contribution by Friends of Hamilton.

We hear no more about the Meeting House for many years, but towards the end of 1728 we learn that Friends of Glasgow, having bought a new Meeting House, desired the advice of the Quarterly Meeting on the subject. The matter was referred to the next Quarterly Meeting, and meanwhile two Friends were appointed "to goe to Glasgow to take a view of the said house betwixt [now] and next Yearly Meeting." The report seems to have been satisfactory, as the Yearly Meeting, Third Month, 1729, agreed to allow John Purdon, a Friend of Glasgow, £60 sterling "for that lower part of the house which is now a danceing school and the closet or parlour adjoyning thereto together with the equal half of the garden on the back side of the house." The Quarterly Meeting will make up the amount still needed by Glasgow Friends for the purchase of the house, "and if friends there shal conclude to take that half of the garden which is furthest distant from the house then the said John Purdon is to allow friends Jsh [?] & entry therto." He is also to give Friends the first offer of his part of the house and garden

in case he wishes to sell it ; and he and his heirs are to bind themselves to keep the roof and upper part of the house in good repair. For some reason this proposal did not satisfy Glasgow Friends, and their representatives at the next Quarterly Meeting “ gave in a paper giving ane acott of yr uneasines wt y<sup>e</sup> minute of y<sup>e</sup> Yearly Meeting relative to yr meeting house q<sup>h</sup> was read & after considering y<sup>e</sup> matter dewly this meeting still adheers to y<sup>e</sup> former minute.” Accordingly, at the Monthly Meeting at Glasgow in Third Month, 1730, it was “ Concluded that John Purdon Give ane disposition [of the house] to William Miller Juner at Ednburgh he recving from him the prise agraed theron.” George Purdon (the brother of John) is to receive a sum of 500 Merks left to Hamilton Meeting by Janet Hamilton, relict of Alexander Hamilton,<sup>1</sup> of Drumbony, “ and allso the severall superscriptons of friends at Glasgow and to marck what he recves and to be fwrth Coming to William Miler for the same in order to pay John Purdon for s<sup>d</sup> house ”<sup>2</sup>; George Swan and John Purdon are to give the trustees their bond for 500 merks and are to receive in exchange a disposition of the old Meeting House from the present

<sup>1</sup> Alexander Hamilton was one of the earliest native Ministers amongst Scottish Friends. In 1656 he was cited before the presbytery of Hamilton, threatened with “ Clubb Law,” and imprisoned. In the following year, having been seized as a vagabond at Kilmaires with other Friends of Glasfoord, he and they were imprisoned at Kilmarnock, and were afterwards passed on from constable to constable till they came to James Campbell of Cesnock, who, after examination and threatening, dismissed them. In 1673, he and eight other Friends, four of them women, were apprehended at a meeting in Linlithgow and carried off to prison. Next day they were examined before the Town Council, and sent back to prison ; and being again brought before the magistrates “ they were regwired either to goe willingly to Edinburgh and appear befor the Secreet cownsell . . . or they wowl send a partie to gward them hither. And wpon their condescendencie to goe willingly they dismissed them And they according to their conditione went to Edinburghe and attended the cowncell all the tyme appointed to them. In which tyme the[y] were neuer called nor charged with anything by the cownsell so they retwrned to Linlithgowe And signified to the provost their diligence according to aggreement And he haveing receaved sattisfacione therewith they departed thence.” Alexander Hamilton died in 1676, having bequeathed all his property to his wife, Janet. In 1683 the latter married James Gray of Hamilton, and died in 1706, leaving a bequest of 800 merks to Hamilton Meeting, which was payable on James Gray’s decease.

<sup>2</sup> In Third Month, 1730, six Friends of Edinburgh and Kelso had subscribed £11 sterling to assist Friends of Glasgow in the purchase and repair of their new Meeting House.

proprietors. It was "Concluded also that the five hundred mercks shall pay no Jntrest while the olde meting howse is unesold," or, as another minute adds, "while Eupham and Jane Weir is alive nor for six months after the decease of the longest liver of them two."

Three months later it was reported that the disposition of the new Meeting House and the garden had been granted to William Miller, Jun., and Charles Ormston, Jun., who are "to give a Back Bond to Geo: Purdon & Thomas Areskine Signifying that it is only disposed to them in trust": the business altogether seems somewhat complicated! In Twelfth Month 1733<sup>2</sup> report was made that John Purdon was desirous to sell that part of the Meeting House which belonged to him, and the Quarterly Meeting gave its advice that "it will be best for Glasgow Friends to Buy his part if they can Conveniently do it, seeing they seem to alledge that it will be so considerable a Loss to the Light of the meeting house providing any other should buy it." It appears that 19s. 6d. was paid out of the Yearly Meeting funds in Second Month, 1734, "for infesting<sup>3</sup> W<sup>m</sup> Miller junior & Charles Ormston junior in the Meeting house of Glasgow and Seasing thereon." In the Third Month of that year a request came to the Yearly Meeting at Edinburgh from Glasgow Friends, that part of the interest of Elizabeth Dickson's legacy might be applied to the repair of the Meeting House. The Yearly Meeting, however, decided that, as they had already contributed towards the purchase of the said building, it was the business of Glasgow Friends to keep it in repair.

I have been unable to find anything more in the Monthly Meeting minutes regarding Glasgow Meeting House until 1791. At the Quarterly Meeting for Sixth Month, 1737, however, an epistle was read from Friends of Glasgow in which they mention "that their meetings on the First days in the Afternoon was some times frequented by sober people, who behav'd decently. Also

<sup>3</sup> Chambers, in his *Encyclopædia*, explains "Infestment" or "Sasine" as "a Scotch law-term used to denote the symbolical giving possession of land, which was the completion of the title, the mere conveyance not being enough. The instrument of Sasine was the notarial instrument embodying the fact of Infestment." Nowadays the process has been much simplified.



that they hop'd through divine Assistance to be mor in the way of their duty than heretofore."

From the cash accounts of the Yearly Meeting it would appear that the Meeting House was sold in 1751. In the Fifth Month of that year, one William Lumsden received £1 11s. 6d., "for writing the disposition to the Old Meeting house in Glasgow upon its sale," whilst "his servant" received three shillings, and six shillings was paid "for Extract of John Purdon's Disposition." In the following year £10 19s. 9d. was paid "to W<sup>m</sup> Lumsden for his pains & trouble in going to Glasgow [probably on business connected with the new Meeting House] and for Charges in the journey & Postage of letters."

Curiously enough there is no definite statement in the accounts of the purchase of the new Meeting House, but there is a record of its sale for £300, early in 1791. We learn from the minute of that date that in Ninth Month, 1751, Charles Ormston, merchant in Kelso, and William Miller, elder and younger, Seedsmen near the Abbey of Holyroodhouse, had been appointed trustees of the Meeting House; whilst in the cash accounts of Fourth Month, 1753, there is mention of £6 7s. 8d. having been paid by Edinburgh Monthly Meeting "to George Nisbet for a Gallery and other work to the Meeting house of Glasgow as p<sup>r</sup> discharg'd Acct."

So far as we can gather from the records it would appear that no Friends had been resident in Glasgow probably for some time before 1788.<sup>4</sup> In that year John Pemberton, writing to a Friend at Edinburgh, after visiting Friends in Scotland, says :

Dear G. Dillwyn to whom J wrote & mentioned the state of the meeting house at Glasgow [writes] "J mentioned to the meeting for Sufferings the circumstance of the meeting houses at Edinburgh and Glasgow, & thy proposal of having George Miller charged with the Care of them. The meeting proposed to take the subject up at a future siting & will probably write to G. Miller when they know from David Barclay who Corresponds with W<sup>m</sup> Miller what has been done on the Occasion. J also Comunicated the pleasing account of the little meeting at Glasgow. J have several times tho<sup>t</sup> & even before J saw the place that there was a seed in it which would be raised.

<sup>4</sup> There are no names of Glasgow or other West Country Friends in the list of members compiled by Edinburgh Monthly Meeting in 1787.

## 6 OLD GLASGOW MEETING HOUSES

The meeting here alluded to would seem to have been a little gathering of seekers after Truth, of whom it was reported to Edinburgh Monthly Meeting in Fifth Month, 1789, that there was "some appearance of convincement at Glasgow," and one John Kay ventured to make application for membership, but his reception was delayed—it would appear indefinitely. Three years later, in Eleventh Month, 1792, Mary Dudley, writing to George Miller after her return from a religious visit to Scotland, remarks :

Our kind Companion, J[ohn] W[itchell], may communicate various particulars of our journey since leaving Perth . . . and our little stop at Glasgow, with the few *there* who appear under convincement, with whom we had a sitting on first day Evening in a Room at the Inn, and were further relieved by another season with some of them the next morning, previous to our departure : there felt to us something worth visiting among these, though but so few in number, and [we] could not but regret they were without a suitable meeting place, but perhaps if they are preserved on the right foundation, even in this respect way may be made for them, and the sympathy of their friends excited towards them—two of them it is to be fear'd have sustained loss, for one however I sensibly felt and am solicitous he may be helped, from a belief that the visitation of heavenly regard is renewed towards him . . . I write thus freely to thee my dear friend respecting these people, because I wish them to be the objects of your care and sympathy.

The little gathering mentioned by Mary Dudley was no doubt the seed out of which there shortly grew up the revived Meeting at Glasgow—now by far the largest assembly of Friends in Scotland.

W. F. MILLER.

*Winscombe, Som.*

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Ellen Cockan, a well-known ministering Friend, once took a young woman to task for her gaiety in having a parasol. The ready rejoinder came : " Ellen Cockan, I bought it in thy shop."

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Solomon Chapman, a Minister of the Society of Friends in the North of England, is described as being somewhat formal and sententious in speech. His directions to a servant in a house where he visited are recorded :—" Bring me two jugs of water in the morning—one, not warm, but hot ; another, not hot, but warm. Knock at the door, then open it, and proclaim the hour in an audible voice."

From THOMAS HENRY WEBB'S MS. *Collection of Quaker Stories.*



# Presentations in Episcopal Visitations, 1662:1679

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*Continued from Vol. xi. p. 104.*

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## LEICESTERSHIRE.

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LOUGHBOROUGH. 1661-3. W<sup>m</sup> Parker, baker—for burying his child himselfe in Barrow Churchyard, being extra poch (parochial), without M<sup>r</sup> Beridge y<sup>e</sup> Vicar his consent.

NORMANTON SUP LE HEATH. Willmum Killbye—Johem Kilbye. For not comeing of late to divine service, & for sitting in the Church with their hatts on in time of sermon.—14 July, 1663.

MOUNT SORRELL. Matthew Rudkin—for not paying two Levies—2/- and 1/-. For not coming to Church—being a Quaker—e<sup>x</sup>.

Richard Arington—do., do.

LOUGHBOROUGH. 1665. Oct. 11. Mariam Winterup—for being a Quaker.

—— Peele vid—for being a Quaker, & hath had several Meetings in her house, contrary to the Lawes.

William Clark, Quaker, a great disturber to the Church.

STAPLETON. 1664. Ap. 6. William Blaxely—for not burying his children in y<sup>e</sup> usuall place.

KILWORTH AUSTRALIS (South Kilworth). 1664. Oct. 20. Thomam Andrewes & his whole family—Jane Woodward—as Quakers for not coming to Church.



## 8 PRESENTATIONS IN EPISCOPAL VISITATIONS

BELGRAVE. 1664. Oct. 20. William Sly et uxōr—  
for not coming to Church, & having one Child unbaptised  
that was born at our town 28 Ap. 1665.

*fassus est* that he goeth to y<sup>e</sup> Church amongst  
those that are called Quakers. Asked if he will receive  
absolution: “he understands not what it is.”

SYSTON. 1667. Ap. 26. Thomas Burbage, Rich-  
ardum Francke—for being Quakers.

BELTON. 1674. Aug. 19. Robtum Hickson Taylor  
—Annam eius ux—William Shepheard, Cordwiner—  
Quakers, none of whom come to the Church—eṡ.

LEICESTER—All Saints. 1674. Aug. 19. Joēm  
Penford<sup>1</sup> (*i.e.* Johannem)—yeoman—a Quaker—for  
absenting himself from Church to hear divine service—  
2 months. He doth sometimes abide in the parish of  
All Sts but that his habitacon & dwelling is at Kirkby  
Muxloe.

KIRKBY MALLORY. 1674. Aug. 19. John Smart  
juñ—reputed Quaker. eṡ.

*East Liss,*

*Hants.*

G. LYON TURNER.

---

When Esther Wheeler (afterwards Seebohm) was in  
attendance on her aged grandfather, William Tuke  
[1732-1822], she often read to him in his blindness. On  
one occasion, after finishing an interesting piece of  
biography, in which the concluding scene was a short  
one, she remarked how little was said respecting the  
death of the person named, to which William Tuke  
replied, “I reckon nought of that, a man’s *life* is his  
*testimony*.”—*Memoirs of B. and E. Seebohm*, 1873, p. 112.

<sup>1</sup> George Fox, in his *Journal* (Camb. ed. ii. 110) refers to him—  
“I went to Leicester to visitt y<sup>e</sup> prisoners there. And from thence to  
Jo: Penford’s, where wee had a generall meetinge large & pretious.”  
*vide* note by Norman Penney, 110 2 on p. 406 (vol. ii.)—his arrest and fine  
for a Conventicle in his house at Kirby Muxloe in 1670: He was also  
heavily fined 1685.



## Mercy Ransom, née Bell [1728-1811], of London, Croydon, and Hitchin

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MERCY RANSOM was the tenth child and fifth daughter of Benjamin Bell, a Quaker druggist, of Leadenhall Street, London (and by company, a Citizen and Glover), and of Mercy Wragg, his wife, and was born there 15th June, 1728. In her early years she had the privilege of the ministrations of that eminent Quaker Minister, Samuel Fothergill, when she was resident both in London and at Croydon, where her grandparents, William and Mary (Owen) Wragg, her parents and three of her brothers and a married sister, Sarah Crafton, resided, and where her father was buried in 1752, and her mother in 1774.

In our possession is a manuscript, formerly Mercy Ransom's, inscribed "Mercy Bell's Commonplace Book, July the 24th, 1745." In this book the young Diarist has neatly entered her spiritual experiences, accounts of ministering Friends, Scripture texts, sundry events, copies of Quaker letters and anecdotes, etc., etc., up to the year 1757.

Amongst other entries are the following:—"Went to Tottenham, June 8th, 1738 [presumably to school]; Came away December 23, 1743." Then follows a long entry in cypher, in figures, which is easily decipherable!

Other entries include a copy of a religious letter from William Penn "To a young Person of his acquaintance," dated "Navy Office, 10th of ye 5th Month, 1668," also a "Paper of James Naylor's written by way of Recantation after his Fall and Sufferings."

A long letter dated "London, 18th of the Seventh month, 1697," from Thomas Story to his father, on the latter's strong objection to his son going to Pennsylvania.



“ 28-4th month, 1749, a Meeting was appointed for Mary Paisley [Peisley, later Neale], and Mary Weston, etc. M. P. said ‘ Bad Books [are] as effectual poison to the mind as ars[e]nick to the Body.’ ”

“ 16-5th month, 1749, Henton Brown, Thomas Olave [Ollive], and Elizabeth Talwin was at Croydon Meeting.”

Another entry says, “ I remember when we went to pay our first visit to Cousin J[eremiah] O[wen]’s wife, 1749, notwithstanding the gaiety and grandeur which appear’d in her dress and Equipage, with which our eyes could not but be somewhat taken up, a certain passage of Scripture seem’d to live in my mind in a particular manner to wit what David says ‘ one Hour in the presence of God is better than a thousand any where else.’ ”

Other entries refer to the ministrations of Abigail Watson, Ann Barclay, William Pitts, Thomas Dann, John Hayward, Elizabeth Bundock, Sarah Artis, Lydia Lancaster, Benjamin Kidd, Jane Hoskins, S. Hunt, Elizabeth Sim[p]kins, Mary Abbott, Daniel Stanton of Pennsylvania, Samuel Sanns [? Sands] of Lancashire, Daniel Bell, John Hunt, Kitty Payton, Rachel Trafford, Nicholas Davis, Thomas Whitehead, Sophia Hume, John Townsend, Susanna Morris, Sarah [Sims] Beck, M. Keine, Thomas Constable, Rachel Penfold, Isaac Sharpless, etc., mostly at Croydon Meeting, Gracechurch Street, etc.

“ In this year [1749-50] also I was at y<sup>e</sup> Burial of our Friend Jonathan Dickenson, at which we had a very large meeting ; he was a man generally well-beloved by his Friends and Neighbours.”

“ 30-4-1751 Joseph Rule [“ The Quaker in White ”] was at Croydon Meeting, and the Day before he preach’d at the Market House.” “ 11-6-1751, Joseph Rule at Croydon Meeting.”

“ 18-5 month, 1753, Susanna Morris visited us accompanied by S[arah] Beck and M. Picket. Susanna spoke chiefly by way of Exhortation & seem’d to think there was among us who had received the Truth in the Love of it and were in a good degree Conformable to its Dictates. She also much perswaded my Brothers [William, Benjamin and Joseph Bell] to take heed and beware of Deism.”



The Diarist frequently speaks of Samuel Fothergill's sermons, commencing 17-10-1749, principally at Gracechurch Street, also at Westminster, Devonshire House, Horslydown, Peel, Park, Wapping, etc., and notes a parting meeting at Gracechurch Street, 28-5-1752. Under date "12-9-1756 Samuel Fothergill was at Gracechurch St. Meeting Morning and Afternoon (the first time I saw him after his return from America) in the morning his text was 'Watchman what of y<sup>e</sup> night' . . . he stood about an Hour & half, & concluded the meeting in prayer. In the Afternoon (thou shalt not make unto thy self any graven Image), . . . stood, I think rather better than an Hour & half & concluded the Meeting in Prayer."

"In y<sup>e</sup> 11<sup>th</sup> Mo 1757 Samuel Fothergill came to visit this City of London; I many times heard him greatly to my Satisfaction, Instruction, Edification, & Comfort; I recollect some of the Texts he preached from viz<sup>t</sup> at Joseph Besse's Burial, Ratcliffe (tho' not a Scripture Text, yet an undoubted Truth), 'It is a Solemn Thing to Live & an Awful Thing to Dye.'"

The Diarist then recites other occasions and texts. "4th Day Evening, young Folks Meeting, Devonshire House, 1 Tim. 4 Chap. 8 ver." . . . "This same day [sixth day], S[amuel] F[othergill] call'd at our house to bid us farewell, (indeed I thought it a solemn parting). On my saying 'I hope we shall profitably remember thy visit,' he spoke to this Effect, 'I earnestly wish the living among you may encrease in strength & be able to Bury the Dead. I have desir'd to be kept in the right line, & endeavour'd to move in it according to the best of my understanding. I have nothing to boast of but an easy calm or *quiet* [he] seem'd to intimate he had finish'd his Commission, or Business & could depart in Peace), there is many or Divers particulars of this City my spirit is united to in an indissolvable Bond; you both among divers others will often recurr to my Remembrance.' It was a Visit (tho' short, yet satisfactory) I think I shall not soon forget it. 30th 12 Mo. 1757."

Amongst miscellaneous entries, Mercy Bell says, under date "8-12 month, 1749-50, there was felt a shock of an earthquake in the City of London and Suburbs,



likewise at Westminster, I felt it at our house in Leadenhall Street in the Dining Room sitting in a window, it seem'd to me as if the House gave way like one going to fall. 8th 1st month following about half an hour after 5 a Clock in y<sup>e</sup> morning we felt another shock which I believe is generally allowed to be considerably greater than the former, it seemed so to me; many People was waked out of their Sleep; some say there was a small Shock between 1 & 2 in the morning, I heard a person say so that felt it; neither is these all the warnings that Infinite Wisdom has seen meet to send us, one of which I should think might be sufficient to convince every mortal not only that there is an Almighty Being, but that he can shake us poor worms into Atoms in a moment. I think that of the Locusts which hath appear'd in and about London for the 2 last Summers is remarkable & appears to me as if Infinite Loving Kindness is yet pleas'd to spare us a little longer to see if shaking the Rod will lead this long-favour'd nation to Repentance, which my soul truly desires."

Mercy Bell, then aged about thirty, married firstly, 17 May, 1757, at Devonshire House, as his second wife, Stamper Bland, of Lombard Street, Citizen and Banker, son of John and the late Elizabeth Bland of the same. At this wedding was a large gathering of relatives of the names of Chamberlin, Crafton, Vaux, Owen, Bell, Bland, Hagen, Chorley, Wragg, Stamper, etc.; and amongst other witnesses were Edmund Peckover, Daniel Bell, Joseph Green, Grizell Hoare, etc., etc.

Stamper Bland did not long survive this marriage, but died 7 May, 1761, in his forty-second year, and was buried in Bunhill Fields. He had married, firstly, says the *Gentleman's Magazine*, "9 November, 1747, at the Quakers' Meeting . . . Miss Sally Morgan, of Stratford," with a fortune of "6000l."

After her husband's death, Mercy Bland went to reside at Norwich, probably to keep house for her brother-in-law, John Oxley,<sup>1</sup> formerly of Warwick, who had

<sup>1</sup> John Oxley, who survived until 1773, was brother to Joseph Oxley, the well-known Minister (whose interesting Journal was published by John Barclay in 1837), and grandfather of the Oxleys of Stoke Newington, the last of whom, Caroline Oxley, survived until 1889, when she died, aged eighty-four.



married her sister, Elizabeth Bell, who had died in 1760, aged thirty-five.

Mercy Bland married, secondly, at Tottenham, 16 May, 1765, as his second wife, Joseph Ransom of Hitchin, mealman, son of Joseph Ransom of the same, baker, and formerly of Southwark, and Mary Burr his wife, and grandson of Richard Ransom, of North Walsham, Norfolk, miller, and Phoebe his wife, of the former of whom there is an account in *Piety Promoted*.

Joseph Ransom of Hitchin, who was Mercy Ransom's senior by some twelve years, died 1779, aged sixty-three, and she had no issue by either husband.

By Joseph Ransom's first wife, Ann Laundry, whom he married in 1744, he had issue, and he was the great-grandfather of the late Alfred and William Ransom of Hitchin, and Edwin Ransom of Bedford, and of the late Margaret Barclay and Mary Ann Seebohm.

Mercy Ransom, who continued to reside at Hitchin until her death, was from youth a religious character, "steady and exemplary and always holding the things that are most excellent in the highest estimation"; and about 1784 became a Minister in the Society and was well known as such throughout the country. She travelled extensively in Great Britain and Ireland, and in some of her services had as her companion her ancient friend, Sarah Crawley.<sup>2</sup>

In a manuscript diary of Mercy Ransom's in our possession we find the following. In 1792 she went *via* Reading to Bristol, where she visited, with her companion, Hannah Stephenson, the families of Friends at Bristol and Bath, being joined in that service by Deborah Darby and Rebekah Young. She gives the names of all the families visited, and who were the members composing them. During her service at Bristol from the 10 October, 1792 (suspended for a week during that time through Deborah Darby's illness), to the 22 November, she held 190 sittings and visited 691 persons.

<sup>2</sup> This Friend was born at Hitchin in 1717. Her mother, the daughter of John Field, the compiler of several parts of *Piety Promoted*, remembered William Penn, in whose company she had been. Of Sarah Crawley, who was a Minister for sixty years, and who died in 1799, aged eighty-one, there is an account in *Piety Promoted*.



Mercy Ransom next went to Frenchay, visiting John Hill and his daughters Ann and Elizabeth at their boarding-school there. Later she went to Bath and visited Christiania Gurney and her brother Joseph Freame.

In 1793, she attended the Welsh Yearly Meeting at Carmarthen, where she met Job Scott, who held a meeting at the Theatre, went to Haverfordwest, where she visited Abraham Clibborn and family, Milford Haven, Cardiff, Pontypool, and Abergavenny, from thence returning by stage to London.

Later, with Sarah Crawley, she went to Stotfold, meeting with Rud Wheeler and Isaac Sharples.

She appears to have been in Scotland in 1794.

In 1795, visits were paid to all the Meetings in London, also to the Quarterly Meetings of Essex, Suffolk and Norfolk. When at Norwich she heard of the death of her brother, Benjamin Bell, of Croydon, and returned for the funeral, riding on this journey in all some 783 miles.

In 1796, Mercy Ransom paid visits within the compass of her own Quarterly Meeting, visiting Luton, Hemstead, Chorley Wood, Rickmansworth (where she lodged "at my sister Bland's, her sister Mary and she living together in a house belonging to Cousin Mary Stamper"), St. Albans, and so home to Hitchin.

The same year she went to Worcester by way of Ampthill and Chipping Norton. She visited Bromyard, Leominster, Ross (at Thomas Pritchard's), Tewksbury, Oxford, etc. Of this visit she gives a detailed account of the Friends visited, some 168 in all, and travelling 311 miles.

In 1797, Mercy Ransom, with her esteemed friend, Ann Christy (who as Nanny Christy figures with a green apron in the picture of Gracechurch Street Meeting), visited Friends of Devonshire House Monthly Meeting.

In 1798, with her step-daughter, Ann Ransom, she visited Friends' families in Albans Monthly Meeting. The same year, 24 Ninth Month, she attended "the first Monthly Meeting held at Ampthill since the junction with Baldock, when we had Mary Sterry's company."

The same year also she visited Friends' families of Ratcliff Monthly Meeting, about sixty sittings in all.



In 1801, with her "dear friend, Phebe Lucas," she attended the Monthly Meeting at Hertford, visiting families there.

She concludes her Journal as follows: "Oh how weighty is the work! who is sufficient for these things? no man, as man, nothing that is of the creature, nothing but the fresh pouring forth of the Divine Emanation on the mind of the humbled servant, in every sitting; it is trying to the natural mind to be thus engaged, but that Peace which passeth all human understanding makes up for many difficulties, but oh! how has my mind been sorrowful in some Families, on feeling the insensibility that prevails in Individuals, who profess to be led and guided by the Holy Spirit."

The next year, 1802, Mercy Ransom had a fall, which confined her to the house about six months, but in spite of acute suffering she was able at times to attend her own Meeting, although never recovering her usual health.

During her illness she kept a diary, which, edited by her niece Susanna (Crafton) Day, of Saffron Walden, was published in 1816, after her death, entitled *Some Remarks by way of Diary written by Mercy Ransom during a long confinement by lameness*. This diary commences 30 xii. 1802, and ends 18 xi. 1810.

Mercy Ransom died at Hitchin 25 v. 1811, aged eighty-three, and was buried in Friends' Burial Ground there 2 vi. 1811, having been a Minister some twenty-five years.

In Tenth Month, 1811, Hitchin Monthly Meeting issued a long and appreciative Testimony concerning her, signed by twenty-seven men and nineteen women Friends, which was endorsed by Beds and Herts Quarterly Meeting. The Testimony states that in her last illness she said: "I have loved the Lord with all my heart, with all my soul, and with all my strength, and I hope I have loved my neighbour as myself," and later, "Farewell, farewell, I have an allotment in Heaven."

There is an account of this good woman in *Piety Promoted*, and a facsimile of her signature in *Select Miscellanies*.

A striking silhouette portrait of her by her niece, Susanna Day, dated 1768, also exists.



Mercy Ransom was greatly valued and revered by her relations and friends; she seems to have been quite an oracle in her family, and, like many another Friend, was well up in medicaments and cooking recipes. Amongst manuscripts of hers in our possession are recipes for Lip Salve, Cowslip Wine, Black Puddings, Consumption, Dutch Flummery, "Bleau Mange," etc.

Amongst relics of her are a small trunk with M.R. upon it in brass nails, and a silver apple-scoop, M.R. to M.G., presented by her to her great-niece Mercy Green, of Saffron Walden, formerly Day, upon her marriage, probably in 1795.

We possess a long and neatly written letter from her to her step-daughter, Ann Ransom, of Hitchin, dated Pontypool, 4 v. 1793, which gives an account of her religious services in that neighbourhood. Another letter of 1771, dated Hitchin, to her niece, Susanna Crafton, of Croydon, is one of encouragement in her religious course. A postscript says: "I have received my Gold Buttons, have not paid the charge; if thou have opportunity please do it."

The last entry in the Diary (1797-1803) of her niece Susanna Day reads: "6 January, 1803. Received an alarming account of Aunt Ransom's Health by a Letter from her Daughter [Ann], went over to Hitchin pretty directly—spent three weeks most of the time with Aunt. While I was there Joshua Wheeler was removed by Death. Sister Exton accompanied by Cousin Mary Ransom [later Exton] and [my] daughter Agatha [Day] came over to attend the Interment; staid near a week at Hitchin after which I returned with them to Ampthill and spent most of the week following; came home by way of Hitchin, where my son Richard [Day] met me. Left dear Aunt better. She discovered an Inclination to come over to Walden to spend the remainder of her days with me. I do not find my spirits equal to taking up the subject, neither does it appear practicable in Aunt's very lame infirm state to get her removed so far, so that matter is left for the present."

JOSEPH J. GREEN.

*Hastings.*



## The Carleton Chronicle

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**T**HOMAS CARLETON (1636-1684) has been previously mentioned in THE JOURNAL (iii. 12; x. 154n; xi. 117). By the kindness of Thomas Henry Webb, of Dublin, we have had before us a copy of an ancient Carleton Chronicle, which is introduced as follows:—

“The bringing up and the doings of Thomas Carleton, son and heir of Thomas Carleton, and Ann his wife, daughter of William Layton, of Dalmaine [Cumberland], for so much as he can remember truly, made & written in the year of our Lord 1510 and the year of his age 50, being born the 7th of January, of first year of Henry VIII., at Carleton Hall, compiled by the said Thomas Carleton himself.”

The family is traced back to Baldwin de Carleton who “was before the Conquest by two successions.”

T. H. Webb has, however, failed to connect the Quaker Carletons with this ancient house, though both families were seated at Little Salkeld in the parish of Addingham, in Cumberland.

The Quaker Thomas was the son of John and Elinor, who, with their children, went over to Ireland in 1674 from their Cumberland home. Thomas married, 1669, Isabel, daughter of Thomas Mark, of Mossdale, Cumberland. His sister, Margaret, married Jonathan Nicholson, of co. Wexford, in 1679. Thomas and Isabel had eight children, of whom Deborah married John Chandlee (*a quo* T. H. Webb) and Joshua, the owner of the Chronicle, married Rachel Rooke.

In the charming *Annals of Ballitore*, by Mary Leadbeater, granddaughter of Joshua and Rachel Carleton, there are many interesting details of the simple life of members of the Carleton family at Fuller’s Court, Ballitore, in the County Kildare, which will well repay perusal.

In the collection of Carleton’s writings, published in 1694—*The Memory of . . . Thomas Carleton Reviv’d*—he only slightly refers to his family—his father was a “husbandman mean (though honest).”

Thomas settled at Ballinacarrick, co. Wexford, prior to which he had suffered several years’ imprisonment for non-payment of tithe at the suit of the clergyman of his parish, “one of England’s chief Priests, named Lewis West” (*Captives Complaint, or the Prisoners Plea*, 1668, p. 28).

There are slight allusions to Carleton’s early ministry in *F.P.T.* In 1676 he wrote an epistle to Friends in Ireland, which was printed.

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Men, not living to what they know, cannot blame God, that they know no more. The unfruitfulness is in *us* not in the *Talent*.

WILLIAM PENN, *Primitive Christianity Revived*, 1696, chap. vi. sect. i.



## Real People of "The House of the Seven Gables"

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THERE was indeed small need for Nathaniel Hawthorne to go outside his own family for characters for his romance *The House of the Seven Gables*,<sup>1</sup> with the haunting figures of his early ancestors, "invested by family tradition with a dim and dusky grandeur," still in memory. It was only necessary that he subject them "to his own mixing," possibly brightening the lights and deepening the shadows around them in his chosen legend "from an epoch now gray in the distance, down into our own broad daylight," with something also of "its legendary mist."

Colonel Pyncheon, it is said, represents Colonel John Hathorne (died 1717), magistrate of Salem, the great-grandfather of the Author, who "made himself so conspicuous in the martyrdom of the witches that their blood may fairly be said to have left a stain upon him<sup>2</sup>. So deep a stain, indeed, that his dry old bones, in the Charter Street Burial Ground, must still retain it if they have not crumbled utterly to dust,"<sup>3</sup> and Hawthorne believed that over his family still hung the dark shadow of the witches' curse. The Judge Pyncheon of the romance inherited all the persecuting spirit of this ancestor, and vented it on his helpless relatives.

But it was William Hathorne, the father of John, who came to America from Wiltshire, Eng., about 1630, that the Friends have best reason to remember; of him the Author writes: "He was a soldier, legislator, judge; he was a ruler in the Church; he had all the Puritanic traits, both good and evil. He was likewise a bitter persecutor, as witness the Quakers, who have

<sup>1</sup> Nathaniel Hawthorne (1804-1864) finished his novel, *The House of the Seven Gables*, early in 1851. A cheap English edition has appeared in Collins' Clear-type Series.

<sup>2</sup> See reference to him in Longfellow's *New England Tragedies*—"Giles Corey of the Salem Farms."

<sup>3</sup> *The Custom House*, prologue to *The Scarlet Letter*.



remembered him in their histories,<sup>4</sup> and relate an incident of his hard severity towards a woman of their sect, which will last longer, it is to be feared, than any record of his better deeds, although these were many.”<sup>5</sup> This woman was Ann Coleman, who with four of her friends he caused to be whipped through Salem, Boston and Dedham.<sup>6</sup> He was scarcely less cruel to Cassandra Southwick,<sup>7</sup> whose family he bitterly persecuted, and whenever possible reminded Endicott: “ There is a woman named Southwick preaching in the woods in our town ; ”<sup>8</sup> information that was followed by fines, whippings and banishments, only ending in the final banishment of the aged couple, Lawrence and Cassandra Southwick, who, going to Shelter Island, both died there a few days later.<sup>9</sup>

March, 9, 60.

Major Hathorne at Dinn<sup>r</sup> w<sup>th</sup> y<sup>e</sup> Gov<sup>r</sup> & maiestrates at a court of assistants said that at Salem y<sup>r</sup> was a woman called Consander Southieck y<sup>t</sup> said shee was greater y<sup>n</sup> Moses for Moses had seen God but twice & his backe parts & shee had seen him 3 times face to face, instancing the place (ie) her old Home one time, & by such a swamp another time.<sup>10</sup>

And it seems altogether probable that Hathorne

<sup>4</sup> Captain William Hathorne (1607-1681) comes in for frequent notice in Bishop's record of sufferings in his *New England Judged*, 1703. In the “ presentation ” of Nicholas Phelps of Salem for non-attendance at church, Hathorne had a hand, and Bishop writes: “ Whose name I record to Rot and Stink to all Generations, unto whom this shall be left as a perpetual Record of Everlasting Shame,” etc. (*N. E. Judged*, p. 77). His brother magistrates were Major-General Daniel Denison (“ of whose Cruelty I have much to say in this Relation,” says Bishop), and Simon Bradstreet, another persecutor. See also *Elizabeth Hooton*, 1914.

<sup>5</sup> *The Custom House*.

<sup>6</sup> See *Hawthorne*, by Henry James, Junr., in “ English Men of Letters ” series, 1879, p. 7 ; also *A Study of Hawthorne*, by George Parsons Lathrop, Boston, 1876. The Puritan whip consisted of three separate cords of twisted hair, with a knot at the end of each.

<sup>7</sup> Whittier, in his poem, “ Cassandra Southwick,” used the mother's name with the daughter, Provided's, story.

<sup>8</sup> “ Quakers began to worship in woods and private houses and were followed up by Magistrate Hathorne.”—GEORGE B. ELLIS, *Puritan Age in Massachusetts*, 1888, p. 452. (Bayard Taylor Free Library.)

<sup>9</sup> Janney, *History of Friends*, i. 388.

<sup>10</sup> Hallowell, *Quaker Invasion of Massachusetts*, p. 161.



did not escape his share of the judgments that the Quakers felt themselves Divinely authorized to predict.

I know not whether these ancestors of mine bethought themselves to repent, and to ask pardon of Heaven for their cruelties ; or whether they are now groaning under the heavy consequences of them in another state of being. At all events I, the present writer, as their representative, hereby take shame upon myself for their sakes, and pray that any curse incurred by them—as I have heard, and as the dreary and unprosperous condition of the race, for many a long year back, would argue to exist—may be now and henceforth removed.<sup>11</sup>

And because of these things Hawthorne took for the moral of his romance "the truth, namely, that the wrongdoing of one generation lives in the successive ones, and divesting itself of every temporary advantage, becomes a pure and uncontrollable mischief."

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THOMAS MAULE, 1645-1724

Again, in the annals of his native town and the records of the Custom House, Nathaniel Hawthorne no doubt found the name of Thomas Maule, the Quaker Merchant of Salem, whose family because of long persecution had finally removed to the more congenial land of Penn,<sup>12</sup> and whose name had disappeared from the later annals of the place. "As for Matthew Maule's posterity, it was supposed now to be extinct. For thirty years past neither town record, nor gravestone, nor the directory, nor the knowledge or memory of man, bore any trace of Matthew Maule's descendants," and it was probably with the thought of Quaker and not personal peculiarities in mind that Hawthorne wrote: "So long as any of the race were to be found, they had been marked out from other men." It seems probable too that in truth he was the opponent of Magistrate Hathorne so far as his peaceful principles permitted, as he published various pamphlets and "Mauled the New England Persecutors with their own weapons,"<sup>13</sup> and even had the

<sup>11</sup> *The Custom House.*

<sup>12</sup> *Maule Genealogy*, Philadelphia, 1868, in H.S.P.

<sup>13</sup> *New-England Pesecutors [sic] Mauled With their own Weapons* . . . together with a brief Account of the Imprisonment and Tryal of Thomas Maule of Salem, for publishing a Book, entituled, "Truth held forth and maintained," &c. By Tho. Philathes. No date. No printer or place. This tract of sixty-two pages is in D. Title page here reproduced.



NEW-ENGLAND  
Persecutors Maul'd  
VWith their own VVeapons.

Giving some Account of the bloody Laws made at Boston  
against the Kings Subjects that dissented from their  
way of Worship.

Together with a brief Account of the Imprisonment and  
Tryal of *Thomas Maule* of Salem, for publishing a Book,  
entituled, *Truth held forth and maintained, &c.*

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By *Tho. Philathes.*

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*Truth faileth, and he that departeth from evil maketh himself a prey,*  
Isa. 59. 14, 15.

*As Troops of Robbers wait for a Man, so do the company Priests murder in a way by consent,* Hosea 6. 9.

*Shall the Throats of Iniquity have fellowship with thee, which frameth  
Mischief by a Law; they gather themselves together against the  
Soul of the Righteous, and condemn the Innocent Blood,* Psal 24.  
29, 21.



temerity to enter into a controversy with " Cotton Mather and the Witch Burners of Salem,"<sup>14</sup> which doubtless did not give him added favour in Magistrate Hathorne's sight.

According to the Friends' records :

Thomas y<sup>e</sup> son of Thomas and Susanna Maule was born y<sup>e</sup> 11<sup>th</sup> day of y<sup>e</sup> 3<sup>m</sup> called May 1645, being taken from the redgester book in Barkville Church, so called, in Warwickshear neere y<sup>e</sup> city of Couentree in Old England.

According to his own account :<sup>15</sup>

Thomas Maule, a young man about twelve years of Age, came from *England* to the Island of *Barbadoes*, and from thence for his health sake to *New-England*, where, hearing much preaching and loud praying, he began to think with himself what manner of People are these ? whose Streets ring with the noise of Preaching and Praying ; and having lived amongst them about three years he did experience their words to be good, but by their works to have no good hearts ; at the end of which time he removed himself to another of their Towns, called *Salem*, where he found the Church Members to be in all respects (as to religion) one with them in the other Towns of their Jurisdiction ; but in Salem he found a people of few words and good works agreeable thereunto, with which people he Joined, by keeping to their Meetings ; which so intraged the Church Members that, with their Priests, they stirred up the Rulers against him, and fined the man where he kept fifty Pounds for entertaining him.

Maule arrived in Salem in 1669, and in 1678 the old account book of Joshua Buffum, still preserved in his family, tells that " a house is engaged to be built for Thomas Maule y<sup>e</sup> 20 day of the 10 mo. 1678, and to be finished by the last of 8 mo. 1679." Its length was 35 ft., breadth 20 ft., stud<sup>16</sup> 14 ft. height and a gate at the end 2 feet. Its partial cost was £47 8s. 10d. Some of the rougher work was done by Indians. The house was situated on the south side of Essex Street, on the spot where the mansion of Messrs. Curwen now stands. A tolerably accurate drawing of the house has been presented to the Essex Institute, Salem, by James B. Curwen. The house was demolished in 1852. The old " Curwen house " as it was later called, was one of three in Salem, each

<sup>14</sup> A copy of this very rare tract *An Abstract of a Letter to Cotton Mather, of Boston, in New-England*, 1701, is in Friends' Library, Sixteenth Street, Philadelphia. Not in D. See Smith's *Cata.* ii. 167 ; Hildeburn's *Issues of the Press in Pennsylvania*, 1685-1784, i. 38.

<sup>15</sup> *New-England Pesecutors Mauled*, p. 52.

<sup>16</sup> *Stud*=the joists, lumber to which lath and outside boards are nailed.



claiming to be the original of the House of Seven Gables,<sup>17</sup> situated on “ Pyncheon Street, formerly Maule’s Lane.” But the house of Thomas Maule, during his lifetime at least, did not become the property of the (Hathorne) Pyncheon family, for here he is said to have lived, transacted business, entertained the “ persecuted Quakers and acted as disciple and teacher by turns.” Here for a time the Friends’ Meetings were held (1680), and here Maule died.<sup>18</sup>

Thomas Maule married Naomi, daughter of Christopher Lindsey, of Lynn, and their children were:

Susanna, dau., *b.* 15 7mo., 1671.

Elizabeth, dau., *b.* 11 7mo., 1673.

Deliverance, son, *b.* 21 8mo., 1675, *d.* Sept. 28, 1676.

Sarath, dau., *b.* 17 7mo., 1677.

Margaret, dau., *b.* 21 1mo., 1680.

Peleth, son, *b.* 10 3mo., 1682.

John, son, *b.* 9 8mo., 1684.

Joseph, son, *b.* 12 Feb., 1687, *d.* 14 March, 1687.

His wife having died, he married, 3 October, 1713, Sarah Kendall, daughter of James Kendall, of Staffordshire, Old England.

He had meantime become one of Salem’s wealthy merchants, his old account book (Lynn Historical Society) gives for one year the amount of his cash business as \$18,500.

He built in 1689 the first Friends’ Meeting House<sup>19</sup> on the south side of Essex Street. This property was sold to Maule in 1716 for £25, and a new house built

<sup>17</sup> “ At all events, Thomas Maule became the architect of the House of the Seven Gables, and performed his duty so faithfully that the timber framework, fastened by his hands, still holds together.”—*The House of the Seven Gables*, Salem ed. 1893, p. 17.

<sup>18</sup> Biographical Sketch of Thomas Maule by A. C. Goodell in Historical Collections of the Essex Institute, vol. iii.

<sup>19</sup> The first Friends’ Burial Ground in Salem was on the east side of Boston Street, north of head of Goodhue. The remains were then disinterred and put in a private burial ground at Danvers and finally (1680) removed to a new lot, now partly covered by the street opposite Gen. Sutton’s residence leading to Harmony Grove, purchased by Maule. The only stone is a granite one marked R. B. (Robert Buffum, who died 6 August, 1669.)



opposite. Other property owned by him was Winter's Island; the Meeting House pasture (six acres); a site near North Church, called his "orchard"; land in the North fields, etc. His "orchard" was said to be a noted spot, because of the legend that his trees were all cut down by his persecutors, but sprouted up so luxuriantly that they bore more fruit than ever. Here one can easily find the origin of "Maule's Garden," and doubtless also of the Maule's Lane of the romance.

On the marriage of "Holgrave and Phebe" we have no light, but the name of Philip English,<sup>20</sup> merchant of Boston, the hereditary foe of the Hathornes, appears in the old account book of Maule.

Thomas Maule, during the fifty-seven years of his life in Salem, suffered his full share of persecution, beginning soon after the date of his arrival in 1669, when "Samuel Robinson and Samuel Shadock were fined £20 apiece for entertaining Thomas Maule." He was many times arrested, often acquitted, sometimes fined, and twice whipped, once for saying that "Mr. Higginson preached lies, and his instruction was the doctrine of devils."<sup>21</sup>

The "great act in the drama" of Maule's life followed the publication (1695) of his book, *Truth held Forth and Maintained*.<sup>22</sup> "Cotton Mather undertook to answer it and failed." Sheriff George Corwin seized and burned books to the value of £16. Maule was arrested 12 December, 1695, and finally brought to his third trial before the Governor and Council. The Judges were Thomas Danforth, Elisha Cooke and Samuel Sewell, with Anthony Checkly attorney-general or King's attorney. The prisoner was defended by Dr. Benjamin Bullivant, of Boston. The charge against the prisoner was that his book contained divers slanders against the Church and

<sup>20</sup> "Philip English was one of those who suffered from John Hathorne's magisterial harshness and who, in consequence, maintained a lasting feud with him. At his death he left daughters, one of whom married the son of Justice John Hathorne, whom English had declared he never would forgive." Introductory note to *The House of the Seven Gables*, Salem ed. 1893, p. x.

<sup>21</sup> This, notwithstanding previous charges against him that he did not believe in the devil, and the name given him of "No-devil Maule."

<sup>22</sup> See note 13. A copy of this book is in the Essex Institute Library, and another is in D. Title page is here reproduced.



# Truth held Forth

A N D

## MAINTAINED

According to the Testimony of the holy  
Prophets, Christ and his Apostles recorded in the  
holy Scriptures.

With some Account of the Judgments of the Lord lately  
inflicted upon *New-England* by Witch-craft.

*To which is added*, Something concerning the Fall of *Adam*,  
his state in the Fall, and way of Restoration to God  
again, with many other weighty things, necessary for  
People to weigh and consider.

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*Written in true Love to the Sou's of my Neighbours, and  
all Men, which includeth that Love to them, as to my self,*  
by

Thomas Maule.

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*Printed in the Year 1695.*



Governor of this Province, and also for saying at his Court at Ipswich " that there were as great mistakes in the Scriptures as in his book." The Judge charged the jury that Maule's book " tends to overthrow all good in Church and Commonwealth which God has planted among People in this Commonwealth," etc.,<sup>23</sup> but much to the astonishment and chagrin of the Judges, the jury brought in a verdict of *not guilty*, saying they were " not a jury of divines," etc. This was the first time in the history of Massachusetts when a jury had refused to act as tools and brought in an independent verdict, and it was considered one of its most important trials.

Maule died 2nd of July, 1724. In his will he settled his estate on his son John, on condition that he carry out his wishes. Buffum's will in 1667 had been refused probate because its witnesses would only affirm to its execution. So Maule took the precaution to have such witnesses as would have no scruple that way. It was customary also to furnish drink and gloves and mourning rings for the mourners (Joshua Buffum had purchased a liberal store of wine for the " mourners of Thomas Ruck "), and the Great and General Court had solemnly declared that funerals and weddings were the only occasions to justify the offence of selling cakes and buns ; but Maule boldly substituted for the drink and gloves the donation of £5 to the select men of Salem for the use of the poor, and £3 towards the advancement of a " writing and cyphering school " in the town.

Thomas Maule was no wizard, but a remarkable man with " great strength of character and sincerity of life," and while suffering with the Friends, he did much to defend and doubtless to make better understood their belief.

*West Grove, Pa.*

ELLA KENT BARNARD.

I desire to acknowledge my obligation to A. C. Goodell, of the Essex Institute, for much information relating to Thomas Maule.—E.K.B.

<sup>23</sup> Cotton Mather (1663-1728), in his *History of New England*, p. 96, writes : " One Tom Maule at this time living in Salem, hath exposed unto the Publick, a Volume of Nonsensical Blasphemies and Heresies, wherein he sets himself to defend the Indians in their Bloody Villanie and revile the Country for defending itself against them."

As for "the curse" on the Hawthorne family, it is doubtful if Hawthorne really believed in its efficacy. "I should fancy from your books," wrote Hillard,<sup>24</sup> "that you were burdened with some secret sorrow, that you had some blue chamber in your soul, into which you hardly dared to enter yourself; but when I see you, you give me the impression of a man as healthy as Adam in Paradise."

Possibly also we do not believe in the "curse" of former generations—retribution is a term better suited to us and our modern beliefs.

Though the mills of God grind slowly,  
Yet they grind exceeding small:  
Though with patience He stand waiting,  
With exactness grinds He all.

*Tennyson.*

Since the above was written, nearly half of Salem was destroyed in the great fire of 26th of June, 1914. Nearly every house in Hawthorne Street was burned, also Friends' Meeting House.

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## A Short Convincing Sermon

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In the days when the Erie Canal was projected many good people of various denominations seriously felt that it was flying in the face of Providence to build a canal from Buffalo to the seaboard.

If the Lord had intended that there be navigation across the State would He not have made a waterway there? In the midst of this weighty controversy it one day happened that a certain Minister attended a meeting where a most uncommercial, but wellmeaning, brother talked long against the effort to build the Canal.

Surely, he was quite different from most Friends, who are naturally quick to develop commerce. After he had proved to his own satisfaction, at least, the evil of the thing, a long, gaunt figure, with tense face and profound determination, if not disgust, depicted in every lineament, arose, the angular body reached forward, a long fore-finger was thrust out, while solemnly rolled forth this very pithy sermon: "And Jacob *digged* a well!"

WILLIAM C. ALLEN, in *The Westonian*, Pa., 11mo. 1913.

<sup>24</sup> George Stillman Hillard (1808-1879), American Journalist and Miscellaneous Writer. See "Nathaniel Hawthorne's Life," by Prof. W. F. P. Stockley, M.A., in *The Irish Educational Review*, 1914.



## Friends in Denbighshire

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**I**N the *Inventory* for this county, issued by the Royal Commission on Ancient Monuments in Wales and Monmouthshire, are the following references to Friends' Meeting Houses and Burial Grounds, visited for the Commission by its Assistant Inspecting Officer in North Wales, Mr. Alfred Neobard Palmer.

### Parish of CEFN (RUABON)

QUAKERS' CHAPEL. (6in. Ord. Surv. sheet, Denb. 35 S.W.; lat.  $52^{\circ} 57' 56''$ ; long.  $3^{\circ} 3' 55''$ .)

A building of the end of the seventeenth century, of perfectly plain character, and having no attractive features in woodwork or stone.<sup>1</sup> The building is of two storeys; the walls are of red brick, now hidden under modern colouring. The original chimneys remain. Between it and the main road are some modern additions. — Visited 8th August, 1911.

### Parish of HOLT

QUAKER'S YARD. (6in. Ord. Surv. sheet, Denb. 22 S.E.; lat.  $53^{\circ} 4' 52''$ ; long.  $2^{\circ} 52' 45''$ .)

A small piece of ground containing seventeen square perches, facing the north-east corner of Church Green, Holt, which was bought on the 23rd February, 1681/2, from Thomas Taylor of Worthenbury, by Arthur Paynter of Church Shocklach and John Newton of Caldicot, Cheshire, for the burial of members of the Society of Friends. It was afterwards legally conveyed to trustees, and finally sold by the Society about the year 1850.

<sup>1</sup> This structure was probably built as a Meeting House when the residence of Rhuddallt, in the parish of Ruabon, once owned and occupied by a family of small gentry named Davies, members of the Society of Friends, was closed to their co-religionists by the migration of the family to Pennsylvania. For this reason the new Meeting House may have been called "Rhuddallt," though situated in the township of Cefn. It was afterwards occupied by the Baptists, and just below it is the present Baptist Chapel.

There appear to be no records of the little community, but the name of one Friend who was buried in this spot has been preserved, namely, Thomas Yarwood, of Mobberley, Cheshire, on the 16th day of the Tenth Month, 1695, aged about 74. See Palmer's *Hist. of the Older Nonconformity of Wrexham*, pp. 126, 128.—Visited 19th May, 1911.

#### Parish of LLANGOLLEN RURAL

PLAS IFA. (6in. Ord. Surv. sheet, Denb. 34 S.E.; lat.  $52^{\circ} 58' 22''$ ; long.  $3^{\circ} 7' 25''$ .)

A modern house erected in 1865. Its predecessor,<sup>2</sup> which was then pulled down, is deserving of remembrance as the home of the well-known Quaker, John ap John, of Trevor, who died in 1697.<sup>3</sup> The only relic of the earlier house that has survived is an oak beam in the ceiling of one of the lower rooms, on which is carved foliage and pomegranates.

MYNWENT Y QUAKER,<sup>4</sup> "THE QUAKER'S GRAVEYARD" (6in. Ord. Surv. sheet, Denb. 34 S.E.; lat.  $52^{\circ} 58' 17''$ ; long.  $3^{\circ} 7' 36''$ ).

A portion of a meadow on the north side of the Dee, and sloping to the river; now cut off from Plas Ifa by a modern canal. It is better known as "Cae'r dorlan," but according to a statement in Simpson's *Guide to Llangollen* (1827), it was formerly known as "Mynwent y Quaker," and this name is known to have continued in use as late as 1888. Simpson adds that "in cutting the Canal the earth from the excavations was thrown upon the old graves."—Visited 29th May, 1911.

<sup>2</sup> A photograph of the earlier Plas represents it as a large early sixteenth century house, with two big chimney stacks.

<sup>3</sup> See Journal Supplement No. 6, *John ap John and Early Records of Friends in Wales*, 1907.

<sup>4</sup> It will be observed that the proper name is in the singular: "Quaker," not "Quakers"; and it is probable that the burials here have been confined to the family and dependants of John ap John. In the diary kept by him he records on the 9th of Eleventh Month (January) 169 $\frac{4}{5}$ , the burial of his wife Catherine "at Trevour."



## Parish of WREXHAM REGIS

SITE OF FRIENDS' MEETING HOUSE AND BURIAL GROUND.  
(6in. Ord. Surv. sheet, Denb. 28 S.E. ; lat.  $53^{\circ} 2' 49''$  ;  
long.  $2^{\circ} 59' 21''$ .)

In 1708 a Meeting House was established by the Society of Friends in the district called "the Lampint," opposite Holt Street House. The Wrexham Meeting became extinct before the middle of the eighteenth century, and by its close the Meeting House had been removed. The land still belongs to the Society.—Visited 9th May, 1911.

Extracts from the *Inventory* of Montgomeryshire and from that of Radnorshire have already appeared in THE JOURNAL (vol. xi. pp. 106, 190). GEO. EYRE EVANS.

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## Notes on the History of the Site of the Bull and Mouth Meeting House, London, 1352:1887

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IT is interesting to learn that not alone the present headquarters of the Society in England—Devonshire House—but also the old City premises once in Friends' tenancy—the Bull and Mouth—had been in possession of noble families.

The Earls of Northumberland, in the fourteenth century, had a town house in the parish of St. Martins le Grand, a house which was ransacked in the same century in consequence of the Earl's championship of John Wycliff (died 1384).

In 1403, Northumberland House, on the death and attainder of Sir Henry Percy, came into the hands of Henry IV. In the next century, in 1557, the Percys were once more in possession of Northumberland House, or, as sometimes styled, Northumberland Place. In 1607, Henry, the ninth Earl, sold the entire property for £1,000.

During the reign of James I., the “ King’s Printing House” was situate at Northumberland House, and here Robert Barker printed his famous Bible of 1611. Shortly after, the premises were converted into a tavern—the celebrated “ Bull and Mouth,” first mentioned, under the style of “ The Mouth,” in 1630.

In 1654, a portion of this property came into the occupation of London Friends, the Meeting House therein accomodating one thousand persons. The house was destroyed by the Great Fire and subsequently rebuilt. Friends gave up possession in 1740, and it is said that they were succeeded by a congregation of Sandemanians.

As with Devonshire House, so with “ The Bull and Mouth,” various religious bodies shared possession of it. In 1842 the French Protestant Church was domiciled in part of the old Northumberland House.

In 1887, the hostelry, which had been rebuilt in 1830, was torn down, giving place to new buildings for the General Post Office. Towards the close of its existence it had become known as “ The Queen’s Hotel.”

The above valuable information has been extracted from a pamphlet entitled, *A City Church Chronicle*, by William McMurray, also referred to under “ Friends in Current Literature.”

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A German officer who was in the last war found it necessary, while in France, to get his watch mended, which was done by a French watch-maker. A few weeks ago the same watch was again repaired, and behind the dial-plate was found scratched the words [in French] “ France will take revenge, Prussia shall be razed to the ground, 20 March, 1871.”

Extract from the diary of a Friend visiting Germany in 1875.

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I have thought since I came to this Land of saluting you my much loved & esteemed Friends . . . feeling at different times my mind drawn towards you by what seem’d to me a degree of spiritual attraction—a small thread of which in its genuine purity is better than a cart rope of partialities & unsanctified affections.

From a letter of Sarah (Tuke) Grubb to Richard and Patience Chester, dated “ Dublin, 11<sup>th</sup> m<sup>th</sup> 10<sup>th</sup> 1785.” In D.



## “The Life of Robert Spence Watson”

THE Right Hon. Robert Spence Watson (1837-1911) came of sound Northumbrian stock, several generations of his ancestry inhabiting the valley through which flows the East Allen. In Foxian days his forbears became Quakers, Anthony Watson suffering for his faith, in 1660, in the jails of Hexham and Morpeth. In 1694 Anthony Watson, of Huntwell, was in detention for non-payment of tithe. Joshua Watson (1772-1853) migrated from Allendale to Newcastle in 1803. His son, Joseph (1807-1874), father of R. S. Watson, “on his seventy-eighth birthday, crossed the High Level Railway Bridge (then in course of construction) from Gateshead to Newcastle, walking part of the way on planks, and was told at the Newcastle side by Robert Stephenson that he was the first man who had done so.” So relates Percy Corder in his *Life of Robert Spence Watson*, his uncle, just published by Headley Brothers (9 by 6½, pp. 327, 10s. 6d. net.). On his mother’s side, Spence Watson was a descendant of the Spence family of North Shields, the possessors of the original MSS. of *The Journal of George Fox*. His maternal grandfather was Robert Spence who had married a daughter of Robert Foster of Hebblethwaite Hall, near Sedbergh, Yorks. Robert Foster was a friend of Wordsworth. Although brought up in a Quaker household, young Foster was attracted by the glamour of a naval career and became Commander of several vessels. When home on leave in August, 1779, he attended the Meeting House at Lancaster, the event being thus described by the then Vicar of that town :

“Last Sunday, the Quakers at their meeting house were thrown into a state of great surprise by the appearance of a young man in the uniform of a lieutenant of a man-of-war. I hope he will earn preferment and be a credit to the place ; as well as an example to some others of that Society to break through the principle established by them to enjoy all the advantages of peace, but to leave it to others to fight their battles.” The Vicar’s hope was not realized, for Foster soon left the Navy and became a man of peace (page 19).

The above incident forms the subject of an etching by Robert Spence, of London, reproduced in the book, the scene being laid in the old Meeting House at Brigflatts, near Sedbergh.

Of the same Robert Foster it is recorded<sup>1</sup> that when offered an umbrella one rainy morning after Meeting, he replied, “I am obliged to thee. I despise them.”

The above extracts represent some of the Quakeriana of this handsome volume—the whole record of a life varied and valuable forms most interesting reading. The chapter on the Friends’ War Victims’ Fund is apposite to the present time. There are several portraits.

<sup>1</sup> Quoted by Percy Corder from Mrs. Boyce’s *Richardsons of Cleveland*.

## The Last Words of Robert Barrow

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**R**OBERT BARROW ( -1697) was a waller and minister, of Kendal. He travelled extensively in the British Islands and American Colonies. See *F.P.T.* 261.

The following account of the closing scenes of his life is taken from the Minutes of London Y.M. 1698 :

“ An Accot<sup>t</sup> from Pensilvania concerning R<sup>t</sup> Barrow and Rob<sup>t</sup> Wardells<sup>1</sup> Travells and Exercises and great Hardships and dangers they Endured Read, giving an Accot<sup>t</sup> y<sup>t</sup> Rob<sup>t</sup> Barrow Travelled till he had holes in his feet & was left behind, but after gote to them again and gote Strength in his Travells. Afterwards R<sup>t</sup> Barrow was taken sick of the fflux & in his Weakness declared his heart was strong, his Memory mind and Understanding good and the Lord was with him, and his presence attended him, and Cautioned ffrids<sup>s</sup> not to consent to the settlem<sup>t</sup> of the Worlds Teachers among y<sup>m</sup> nor to Touch with the Malitia but stand Cleare and y<sup>e</sup> Lord would be with them, and y<sup>t</sup> he had been with him and supported him, and of his being a prison<sup>r</sup> seven Times. Exhorted ffrinds to love one another, to meet often together and Added neither Gould or Silver nor any Earthly things could have prevailed with him to have left his wife, w<sup>ch</sup> was Gods Gift to him and he was Gods Gift to her, and he only left her in obeidence to the Lord, and his last words were God is good.”

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## The Cambridge “Journal of George Fox”

*Continued from vol. xi., p. 131*

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44.—Vol. I., p. 1.—The Bretlands were staunch Parliamentarians and Nonconformists. Martin Bretland was Mayor of Chesterfield in 1608-9, and Reginald Bretland in 1645, while Thomas Bretland presided

<sup>1</sup> Robert Wardell, a Sunderland man, died in Jamaica, 1696. See THE JOURNAL, x.



over the town's affairs in 1647. The name Bretland is not found in the list of Vicars.

The Mayor of Chesterfield before whom Fox appeared was Ralph Clark.

Information supplied by George Lee, of Spital, Chesterfield.

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45.—Vol. II., p. 331.—Elizabeth J. Satterthwaite in her *Records of Colthouse Burial Ground*, 1914, writes of Reginald Holme (p. 31) :

"Reginald or Regnald Holme and his wife Jane lived at Loughrigg. He was buried in 1692. Miss Armitt (*Church of Grasmere*, p. 198) describes him as 'a turbulent character, little fitted to belong to the peace-loving sect.' His name frequently appears in the Indictment Book of the Quarter Sessions, and generally in connection with secular disputes. He owned the mill at Skelwith Bridge, where there is an exceptionally fine flow of water, and he built a dam or weir across the river to the damage, it was said, of the pathway above, and of his neighbour's land. This dam was a recurring bone of contention and led him into fierce conflicts."

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46.—Vol. II., p. 105.—A recent publication has thrown more light on the "two frends Imprisoned to death (viz.) Sam: Sands & one Parkamoore." E. J. Satterthwaite, in her *Records of Colthouse Burial Ground*, quoting W. C. Braithwaite, points out (p. 38) that in Besse's *Sufferings* (ii. 311) there is a note of the death of John Satterthwaite and Samuel Sandys, prisoners on account of tithe in 1663, which agrees with the statements in the *Camb. Jnl.* (ii. 48) that "2 are dead being prisoners for tithes" among the thirteen from Hawkshead—the two being further mentioned (ii. 105), as "Sam: Sands & one Parkamoore."

Now the compiler of the above-mentioned *Records* states that Parkamoore as a *personal* name is not found in the Furness district, but that there is a *place*, "a lonely farm on the hills between Esthwaite and Coniston" (p. 58) known by that name, also that, curiously, in the Parish Register, under date "1663 January 12th," there is recorded the burial of "John Satterthwaite de Parkeamoore." If this Satterthwaite is the same as the Friend mentioned above, we may hazard the suggestion that in some way the information recorded by the writer of this portion of *The Journal* was faulty, and that the text should have read: "Sam: Sands & one Satterthwaite of Parkamoore." This information appears on a separate leaf, not numbered in with the manuscript of *The Journal*, though written by the same hand as the narrative portion of *The Journal*. Perhaps Thomas Lower, in copying this sheet from some earlier document, accidentally omitted the two words "Satterthwaite of."

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## Two West Country Friends and the Monmouth Rebellion

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At the monethly meeting at Taunton the 12<sup>th</sup>  $\frac{2}{mo}$  1686 present at the same Jasper Batt Tho<sup>s</sup> Combe Arthur Jeffrie John Powell Hen Alloway Thomas Wolfrey Gilb<sup>rt</sup> Williams W<sup>m</sup> Alloway J<sup>r</sup> Geo. Worral Matt. Perin.

HELLIER, JOHN.—That John Hellier of Mark be visited by Friends who took up Armes in the late Insurrection contrary to the principle of trueth & also have bin often found to break his promise in paym<sup>t</sup> of moneys that he may come to the sense of his iniquity & true pentance for the same, that the trueth may be cleared of the scandal & reproach thereby cast upon it. And its referd to Arthur Jeffries [Peter] Goold and Richard Goold or some of them or any other faithful friends in the love of God to visite him and give an acc<sup>t</sup> at the next monethly meeting.

SCOTT, FRANCIS.—That Francis Scott be visited for his appeareanse in the late Insurrection that he manifest his true pentance for such Acting contrary to the trueth & give forth a testimony for [the cleansing] of truth from the reproach thereby cast upon it And it be referd to Thomas Coombs John Powell, & Will<sup>m</sup> Calbreath in the love of God to visite him accordingly & an acco<sup>t</sup> at the next monethly

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Att the Monthly meeting at Taunton the 14<sup>th</sup>  $\frac{1}{mo}$  1691 [1692].  
being present

John Cruse	W <sup>m</sup> Calbreath
Thomas Woolfrey	John Alloway
Robert Liddon	Christop <sup>r</sup> Devonsheir Jn <sup>r</sup>
Robert Button	Amos Sedgberry.

\* \* \* \* \*

Francis Scott being visited by Friends touching taking up of Arms in the time of Monmouth he sent his acknowledgm<sup>t</sup> of his fault therein in writing under his hand a copy whereof is as followeth :

“ For Friends at the Monthly Meeting at Taunton.

“ Dear Friends. Concerning my taking up of Arms in the time of Monmouth I acknowledge my regret in delaying soe long to endeavour to give Friends satisfaction therein w<sup>ch</sup> I hope my inability to write may in some measure excuse it. Now this I doe freely acknowledg that whatever my end was I went out of the way of truth w<sup>ch</sup> I had long made a profession of & acted against the peaceable principall thereof & caused reproach thereunto & grieved the hearts of faithful Friends & soe justly excluded myselfe from the unity thereof & therefore I doe from my heart condemn my action & declare & testifie my sorrow for the same & doe farther testifie that while I was amongst them I was under a very great weight & burden & I doe for ever desire to prize the Love & Mercy of God to me in soe wonderfully preserving my Life & delivering me out of that snare & that I may never forget the same but dwell in the Remem-



## 36 LONDON YEARLY MEETING ON DRESS

brance thereof & that the Remainder of my dayes may be answerable thereunto & this I desire Friends to Receive from me as the true sence of my heart though not able by word or writing so to express the same with out the assistance of a frend herein in Testmony whereof I have hereunto subscribed my hand the 12<sup>th</sup> of <sup>11</sup><sub>mo</sub> 169<sup>1</sup>/<sub>2</sub>.

FRANCIS SCOTT.

Copied from the Minute Book of West Somerset M.M. by Thomas R. Thompson, of Bridgwater.

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### A Pass to Attend Meeting

County Tippr<sup>y</sup> By one of his Magesties Justices of the Peace for  
sd C<sup>o</sup> To Witt

Permit Joseph Grubb Benj & his Sister Anne Grubb to pass unmolested from Clonmel to Limerick, & to return again, within the space of one week from the date here of.

Clonmell July 12<sup>th</sup> 1798

RICH<sup>d</sup> JONES

To

R. T. WILSON 15<sup>th</sup> Reg<sup>t</sup> R. Ld. A.D.C.

All Concern'd.

From MS. in possession of J. Ernest Grubb, of Carrick-on-Suir.

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### London Yearly Meeting, 1715, on Dress

That all friends both Male and Female, be carefull that their adorning be that of a Meek and Quiet Spirit, which in the Sight of God is of Great price, even as the Holy Men and Women of old (professing Godlyness with Good Works,) were adorned, oh that our Young Men and Women would follow their examples! But to our great grief we find too many of our Young Men, instead of observing that Gospel exhortation, to be soberminded, have given way to Lightness, and Vanity, and the pernicious Effects thereof have lead them in to Pride so y<sup>t</sup> some have Cutt off good Heads of Haire, and put on long Extravagant and Gay Wiggs, w<sup>ch</sup> they that are not of profession w<sup>th</sup> Us, see, as a Mark of Declension from our Primitive plainness.

And likewise that our young Women would cease from that unseemly and Immodest appearance of their High heads, and Wearing their Gowns set up like the Proud ffashion-Mongers of y<sup>e</sup> World; certainly both Males & ffemales, who take such undue Measures, flee the Cross of Christ, & if they do not Repent and Return, they will thereby suffer Great Loss. But in y<sup>e</sup> Bowells of Christian Compassion We Warn and Exhort all such to come into that subjection that y<sup>e</sup> Yoke of Christ may be their delight and their souls may reap y<sup>e</sup> comfortable fruits of bearing y<sup>e</sup> same.

## Questions on George Fox's Journal

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**F**OR the Bachelor of Divinity Honours Examination in the University of London, books illustrating some epoch of Church History are prescribed in advance. For 1911 and 1912 one of these books was *The Journal of George Fox*, and we think, despite their belated appearance here, the questions that were set to candidates who had studied the book, will have an interest for our readers.

A. KEMP BROWN.

We have appended to the quotations from *The Journal* references to the Eighth edition.

B.D. HONOURS, 1911.

GEORGE FOX'S JOURNAL.

[Not more than four questions to be attempted.]

1. Give some account of the persecutions of the early Quakers, and suggest reasons for the hostility shown towards them.
2. Explain the main principles of Fox's religious teaching.
3. What light is thrown by the *Journal* on
  - (a) popular superstitions, (b) conditions of travel, (c) the treatment of prisoners, (d) the conduct of Church worship, during this period?
4. Give some account of the activity of Fox and his disciples outside of England.
5. Consider the social and political features of the early Quaker movement.
6. Give some account of Fox's writings. Examine the claim of the *Journal* to be regarded as "a religious classic."
7. Comment on the following :—
  - (a) This plain discovery of darkness in the priest moved Judge Fell and Colonel West to . . . tell them that according to that position they might carry the Spirit in their pockets, as they did the Scriptures. [i. 139.]
  - (b) The Lord had given me a spirit of discerning, by which I many times saw the states and conditions of people, and could try their spirits. [i. 165.]
  - (c) Afterwards a Friend stood up and told him how he had sued him for tithe eggs, and other Friends for other tithes ; for he was an Anabaptist preacher, and yet had a parsonage at Leominster, and had several journeymen under him. [i. 371.]
  - (d) To this the Jesuit made this reply : " Take," said he, " a piece of new cloth, and cut it into two pieces, and make two garments of it ; and put one of them upon King David's back, and the other upon a beggar's, and the one garment shall wear away as well as the other." " Is this thy answer ? " said I. " Yes," said he. [i. 431.]



## 38 QUESTIONS ON GEORGE FOX'S JOURNAL

(e) On this insurrection of the Fifth Monarchy men, great havoc was made both in city and country, so that it was dangerous for sober people to stir abroad for several weeks after. [i. 493.]

(f) Many Friends were . . . imprisoned in London and other towns, for opening their shop-windows on holidays and fast-days (as they were called), and for bearing testimony against all such observations of days. [ii. 204.]

B.D. HONOURS, 1912.

FOX'S JOURNAL.

[Not more than four questions to be attempted.]

1. Trace the growth of Quakerism from the first preaching of Fox down to the Restoration.
2. "The Quaker movement, though it grew out of Puritanism, yet emphasized a different principle." Discuss this, and account for the hostility of many of the Puritans towards the Quakers.
3. Illustrate the methods of Fox as an evangelist. Compare them with those of Wesley and Whitefield.
4. Give some account of the worship, discipline, and organization of the early Quakers.
5. Illustrate Fox's attitude in respect of the manners, amusements, and serious pursuits of contemporary society.
6. Comment on the following :—

(a) After I had reproved them for their blasphemous expressions, I went away, for I perceived they were Ranters. [i. 48.]

(b) Then the priest out with his Bible, and said it was the word of God. I told him it was the words of God, but not God the Word. [i. 157.]

(c) Divers times, both in the time of the Long Parliament, and of the Protection (so-called), and of the Committee of Safety, when they proclaimed fasts, I was moved to write to them, and tell them, their fasts were like unto Jezebel's. [i. 438.]

(d) But as soon as we heard of it, Edward Burrough went to the king and told him, "There was a vein of innocent blood opened in his dominions, which, if it were not stopped, would overrun all." To which the king replied, "But I will stop that vein." [i. 507.]

(e) Being in London, it came upon me to write to Friends throughout the nation, about "putting out poor children to trades." [ii. 119.]

(f) "Why will you not be content to partake both of Christ's promise to two or three, and the king's indulgence to four?" [ii. 126.]

(g) The judge said there was tithe paid in England before Popery was; I asked him by what law or statute they were paid then; but he was silent. [ii. 356.]

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When the Church arrives at the place of true prayer, her habitation is safe.

JOHN WOOLMAN.

## John Bright on a Friends' Funeral

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**W**HILE in the main Bright carefully prepared his orations, he could on occasion deliver an effective extempore speech. He seems to have delivered two such speeches on the Burials Bill—one in 1875, and one in 1880; both produced a profound effect upon the House of Commons. His account of a Friends' burial in the former speech was listened to with deep feeling. He said:

“ I will take the case of my own sect, and try to draw an argument from that. We have no baptism; we do not think it necessary. We have no service—no ordered and stated service—over the dead. We do not think that necessary. But when a funeral occurs in my sect, the body is borne with as much decency and solemnity as in any other sect or in any other case to the graveside. The coffin is laid by the side of the grave. The family and friends and the mourners stand around, and they are given some time—no fixed time; it may be five minutes or ten, or even longer—for that private and solemn meditation to which the grave invites even the most unthinking and the most frivolous. If any one there feels it his duty to offer any word of exhortation, he is at liberty to offer it. If he feels that he can bow the knee and offer a prayer to Heaven, not for the dead, but for those who stand around the grave, for comfort for the widow or for succour and fatherly care for the fatherless children, that prayer is offered. Well, but if this were done in one of your graveyards—if, for example, such a thing were done there, and a member of my sect, or a Baptist, an Independent, or a Wesleyan came to be interred in one of your graveyards, and if some God-fearing and good man there spoke some word of exhortation, or on his knees offered a prayer to God, is there one of you on this side of the House or on that, or one of your clergymen, or any thoughtful and Christian man connected with your Church, who would dare in the sight of Heaven to condemn that, or to interfere with it by force of law? ”

From R. Barry O'Brien's *John Bright*, 1913 ed., pp. 451-453. The speech is referred to but not given in Trevelyan's *Life of John Bright*, p. 413.

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## Anecdote of Elizabeth Fry

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Samuel ———, an Irish Friend, was at an English Friend's house, and was walking in the garden in company with Elizabeth Fry and her husband. Elizabeth Fry had her hand on the arm of her husband, who caressingly stroked it and asked: “ Samuel, did you admire my wife's hand in Ireland? ” The reply was: “ We saw so much to admire that we did not descend to particulars.”

From THOS. HY. WEBB'S MS. *Collection of Quaker Stories*.



## Friends in Current Literature

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**Most of the Friends' books published by Headley Brothers, London, may be obtained through Friends' Book and Tract Committee, 144 East Twentieth Street, New York, N.Y.**

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**I**N *The Pedigree Register* for September last (London: 227, Strand, W.C., 2s. 6d. net, or 10s. 6d. for the year), edited by George Sherwood, there appears a copy of the contents of Sir Joseph Williamson's *Spy Book*, now in the Public Record Office, London (State Papers Misc. Dom. and Foreign No. 26). There are several references to Friends—the article is headed “Some Nonconformist Ministers and Quakers in 1662-3.” The *Spy Book* was noted in *THE JOURNAL* ix. 160, at the time when the contents of the book appeared in the “Transactions of the Cong. Hist. Soc.,” v. 243ff.

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There is a sketch of the family of Unsworth of Milnsbridge, Yorks., in the *Huddersfield Examiner*, weekly ed., 7 Nov., and a portrait of our Friend, Walker Unsworth, its present representative, who is in his ninetieth year.

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The Peace Society and Headley Brothers, London, have brought out a timely extract from “Quaker Campaigns,” written by the late William Jones, Hon. Commissioner of the Friends' War Victims Fund in France in 1870-71, with the title: *Reminiscences of the Franco-German War of 1870* (7½ by 5, pp. 96, paper covers 6d., cloth 1s.).

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A discovery has recently been made which once more illustrates the mental energy of members of the Society of Friends. A reference appears in the November issue of *The International Sugar Journal* (London: 2, St. Dunstan's Hill, 1s. net), to the Friends' “Quarterly Magazine and Review,” London and Bristol, 1832, in which appears an account of the first sugar factory in England, established at Ulting, Essex, by James and Robert Marriage. This from the *Quarterly*, p. 275, “A desire to obtain the best information, and to promote the abolition of slavery, by producing an article of free labour, lately induced several young men of Essex, members of the Society of Friends, to visit France, and qualify themselves for establishing a sugar manufactory in that county.”

A company was formed—Marriage, Reed and Marriage—and buildings fitted up at a cost of about £2,000. The factory is said to have stopped “through lack of capital.”

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The London Meeting for Sufferings manifesto “To Men and Women of Good Will” appeared in full in *The Evening Post*, New York, Wednesday, November 4. It is introduced by the words: “In accordance with the request of many readers in this country and abroad, the *Evening Post* publishes . . .”

*A City Church Chronicle* is the title of a short history of the Parishes of St. Anne and St. Agnes, Aldersgate, and of St. John Zachary, London, from the Twelfth Century, compiled in 365 numbered paragraphs, by William McMurray, Clerk of the United Parishes (from the Author at Harwood House, Effie Road, The Broadway, Walham Green, S.W., for 1s. 3d. post free). Extracts from this attractive and useful Chronicle are printed elsewhere (page 30); the following are other Quakerly notices:

"No. 194. During the persecution of the Quakers an interesting yet tragic occurrence is recorded in connection with the 'Bull and Mouth,' then, as we have seen, partly occupied as a 'Friends' Meeting.' The bodies of two deceased members of the Society, who had died prisoners in Newgate, were forcibly removed from the meeting-house and interred in St. Anne's churchyard at midnight on 10th September, 1664, under the authority of a warrant from the Lord Mayor. The meeting is recorded to have been raided under the Conventicle Act no fewer than twenty-one times during the course of this year."

"No. 268. A remarkable instance of originality in the bestowal of a Christian name occurs in St. Anne's registers in the same year (1725), when 'Quaquoriana Taylor, a Foundling,' was baptised on November 17th, being buried on the 9th December following. The child had been taken up in the passage leading to the Friends' meeting-house at the 'Bull and Mouth,' a circumstance which led to the name, obviously a feminine derivative of 'Quaker.' "

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Headley Brothers have brought out a brochure of fifty pages, written by William E. Wilson, B.D., author of "Christ and War," entitled *Atonement and Non-resistance*—an Attempt to Show why the Death of Christ was necessary; and a Suggestion as to its bearing on Christian ethics. There is a Preface by Dr. H. T. Hodgkin. 6d. net in paper, 1s. net in cloth.

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Meetings in celebration of the opening of the new Meeting House at Plainfield, Ind., took place last Fall, September 19-21, when a dedicatory address was given by Joseph J. Mills, General Secretary of the Five Years Meeting. A *Souvenir Programme* has been issued and a copy has been deposited in D., sent by John Kendall, Mooresville, Ind. It contains pictures of the old Meeting House of 1858 (the year of the establishment of Western Y.M.), and of the new House, also vignettes of many Friends of note—Barnabas C. Hobbs, "Educator," (1815-1892), Eleazer Bales, "pioneer preacher" (1793-1887), Drusilla Wilson, "Minister and Reformer," (1815-1908) and Martha Wilson, "Minister" (1810-1894). The estimated membership of the Y.M. in 1858 was 5,000, now it is 16,200.

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The latest volume of *New Jersey Archives*, second series, vol. iv., 1914, deals with "Documents relating to the Revolutionary History of the State of New Jersey, as extracted from American newspapers,



November 1, 1779, to September 30, 1780 (Trenton, N.J., 9 by 6, pp. viii. + 738). There is only slight reference to Friends, but the book abounds with subjects of interest—notice of runaway slaves and apprentices, conflicts with Indians, sales of men and things, views on the Revolutionary war, etc.—The Index consists of 120 columns.

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*The Church's Opportunity in the Present Crisis*, by Henry T. Hodgkin, has been recently published by Headley Brothers, 16 pp., price 2d.

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One of the latest literary efforts of our departed Friend, Henry W. Wilbur, of Philadelphia, was a study of President Lincoln and Slavery, entitled, *President Lincoln's Attitude towards Slavery and Emancipation*, with a Review of Events before and since the Civil War (Phila., Pa.: Jenkins, 140 N. 15th St., 7 $\frac{3}{4}$  by 5 $\frac{1}{2}$ , pp. 220, \$1.25). The story of the visit to Lincoln in 1861 of Isaac and Sarah Harvey, of Ohio, is mentioned as given in the Author's "Friends with Lincoln in the White House." The following occurs on p. 188: "As Lincoln made his last speech from the White House porch, his little son Tad stood by him. In the course of his remarks, the President said, 'What shall we do with the rebels?' A voice from the crowd shouted, 'Hang them!' Tad looked at his father and remarked, 'No, papa, not hang them, but hang on to them!' Mr. Lincoln replied, 'Tad has it, we must hang on to them.'"

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The report of the proceedings of the Llandudno Conference of Friends and others, held 25 to 30 September last, has been issued under the title: *Friends and the War* (London: Headley Brothers, 8 $\frac{1}{2}$  by 5 $\frac{1}{2}$ , pp. 146, 1s. net). It contains a review of the proceedings and full reports of a score of the addresses, longer and shorter, delivered at various sittings.

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That worthy man and antiquary, Mr. William Richardson, of South Cave, East Yorkshire, has given to the public another book of local history: *Some East Yorkshire Worthies* (Hull: Brown & Sons, 8 $\frac{1}{4}$  by 5 $\frac{1}{4}$ , pp. 124, 2s. 6d. net). Chapter II. of nine pages deals with the Quakers and North Cave. "Meetings in the early times were held at Elloughton, North Cave, Shipton, Barmby, Ferriby, Hotham, Sancton, Metham, Brantingham and Sandholme." The records of North Cave M.M. commence in 1669; they are under the care of Hull Friends. There is some reference to William Richardson of North Cave (1624-1679), and to his son John, the missionary (c.1666-1753); also to William Dewsbury (1621-1688), who was a native of Allerthorpe, Yorks.

A good story is told of Christopher Nesse, M.A., the Ejected Minister of Leeds (born at North Cave in 1621, died in London in 1705): "Going one Christmas day with one of his hearers to pay some visits on the members of the congregation, a good woman brought out a great Yorkshire goose-pie for the entertainment of her visitors. Mr. Nesse's friend

<sup>1</sup> For his previous work: *A History of Withernsea*, see THE JOURNAL, ix. 70.

objected to the dish as savouring of superstition. 'Well, then, brother,' said Mr. Nesse, 'if these be walls of superstition, let us pull them down,' and immediately set about the work of demolition."

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*The Brown and White* is the name of a new paper "of interest to Westtown and its friends." It is published bi-weekly by the students of Westtown School, Pa. By mail, \$1.00 per year.

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From the well known press of John Bellows, of Gloucester, appears a reprint, from the Boston (Mass.) edition of 1897, of William Penn's *Essay towards the Present and Future Peace of Europe*, first printed in 1693. It is prefaced by Joseph Bevan Braithwaite, of the Highlands, New Barnet, Herts. (Gloucester, Bellows, 8½ by 5¼, pp. 20. Twopence.)

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Our Friend, Joseph Barcroft, M.A., B.Sc., F.R.S., Fellow of King's College, Cambridge, has issued, through the Cambridge University Press, a volume of over three hundred pages in royal octavo, illustrated, entitled, *The Respiratory Function of the Blood*.

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Two short stories by Constance Smedley [Constance Armfield] have been published by Headley Brothers at sixpence net each—*The Fruit of her Hands* and *The Ways of her Household*. The background of both stories is laid in this country and Germany during the present war, and in a very readable manner the stories inculcate principles of peace and goodwill.

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The Report for 1913 of Sir George Newman, as Chief Medical Officer to the Board of Education, to the President of the Board, the Right Hon. Joseph Albert Pease, M.P., is issued (London: Wyman & Sons; U.S.A., etc., per T. Fisher Unwin, London, W.C., 9¼ by 6, pp. 366, price one shilling and eightpence). All interested in education should have this valuable compendium within reach for study and reference.

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The service to historical study rendered by anniversaries has again been illustrated by the publication of the proceedings of the *Two Hundredth Anniversary of the Founding of London Grove Meeting by the Society of Friends at London Grove, Pennsylvania, Tenth Month, Third, 1914* (Philadelphia, Pa.: Jane P. Rushmore, 140 N. 15th Street, 9¼ by 7, pp. 127, illustrated). Here are numerous most useful papers by Emma Taylor Lamborn, Davis H. Forsythe, O. Edward Janney, Isaac Sharpless, Gilbert Cope and others.

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A critique of the Friends' Manifesto with reference to the war appears in *The Faith and the Flock* for December (London: Partridge, one penny). It draws attention to "a fundamental misconception, from a Christian point of view, of the general position of men and nations as regards themselves and God, and secondly upon that part of the manifesto



which deals with the future outlook." A strong peace view is taken in a letter, printed here, in answer to an editorial of earlier issue—*e.g.*, "If I kill a man upon the battlefield, and he is unconverted, I hasten a soul to a lost eternity."

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The editorship of *The Annual Monitor* has fallen from the hands of Francis A. Knight and has been taken up by Joseph J. Gill of Newcastle-on-Tyne. The little volume has appeared once more, and may be obtained from John Bellows, Gloucester, or Headley Brothers, London, at one shilling and sixpence.

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*All for a Scrap of Paper* is the title of the latest novel by Joseph Hocking (London and New York : Hodder & Stoughton, 7½ by 5, pp. 255, 2s. net). A reviewer of this book describes it "as an attempt to put into the form of fiction the views of the average Free Churchman—a hater of war—towards the present struggle." The father of Bob Nancarrow, a Quaker, then dead, had strongly impressed upon his son's mind such a view of the un-Christian character of war that at first Bob resolutely refused to enlist, but under various influences, well set out in the book, he altered his view of things. Writing to his mother—a scion of the Cornish house of Trelawney—he tells her (p. 146) :

"If I had enlisted when you wanted me to, I should have been no good. I should have been feeling all the time that I was not doing right. . . . Now everything is different. I am eager to be in the thick of it. I am just longing to be at those Germans. Not that I have anything against the German people, but I want to help to kill the system that has gripped them body and soul. It seems that nothing but war will cut out this poisonous cancer of militarism, and it is the call of God to cut it out."

And again he tells us (p. 236) :

"War is hell ; still I have no doubt about my duty. The God of War must be killed, and this menace to the peace of Europe must be destroyed. It is a divine call, and I must fight to make war impossible."

After brave deeds at the front, Bob returns wounded to hospital. Here he meets an American, come over to see war at first hand, who thus expresses himself (p. 238) :

"I would rather see all nationalities cease than that war should continue. Let's all sheathe our swords and trust in God. . . . I am going back to America and I am going to rouse the whole country to this feeling. It may be that this is because I have Quaker blood in my veins. I am afraid I am not worthy of my Quaker forbears, but now I am convinced that they are right." "Yes," replied Bob, "I, too, have Quaker blood in my veins, and I too am convinced in my heart they are right." "And still you are a soldier ?" "Yes, I am a soldier until this war is over."

There is no hint throughout the book of *alternative* service for the country under war conditions, as much needed and as worthy of whole-hearted devotion as fighting on the battlefield.

NORMAN PENNEY.

## Supplement No. 12—Elizabeth Hooton

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**B**EFORE this notice reaches the readers of **THE JOURNAL**, Supplement No. 12 (for 1914) will have reached subscribers. A glance at this Supplement, and a comparison with previous Lives of this first Quaker Woman Preacher, will illustrate the remarkable advance of knowledge during the last few years owing to the exploitation of ancient sources of information. Emily Manners has made full use of ancient documents in her 100-page Life of Elizabeth Hooton, and presents to the reader many very striking records of persecution and earnest effort.

The book is provided with eight illustrations, and a full Bibliography and Index. It can be obtained from any bookseller, through Headley Brothers, Bishopsgate, London, or Friends' Book and Tract Committee, East 20th Street, New York City, price four shillings and sixpence, or one dollar fifteen cents, net.

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## Supplement No. 13

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**S**OME years ago there was discovered in a dark corner of one of the fireproof vaults at Devonshire House, London, a parcel, covered in brown paper, and marked "Ancient Epistles." The package proved, on examination, to contain some 250 original letters of early Friends, ranging in date from 1654 to 1688. There was evidence, in the handwriting of Abram Rawlinson Barclay ( -1845) that he had worked on these papers, doubtless in connection with the preparation of his book, *Letters, etc., of Early Friends*, published in 1841, and, more recently, Joseph Smith must have seen the parcel, when cataloguing MSS., for in his "MSS. Catalogue" he entered the heading,



“ Epistles (Ancient),” leaving half a page for a description, which was never written ! But for how long a previous period of years these ancient writings had reposed in a night of neglect cannot now be determined.

This valuable storehouse of historical material, now known as A.R.B. MSS., has been catalogued as to names of writers only, but little use has been made of these letters, owing to the lack of any index to their contents.

The Historical Society now proposes, with the aid of the Library and Printing Committee of the Meeting for Sufferings of London Yearly Meeting, to have this collection copied and printed, *verb. et lit.*, as Supplements to its *Journal*. Supplement No. 13 will probably contain some eighty of these letters with brief introductions and annotations.

The interest and support of our readers is requested in this proposal to throw further light upon the heroic period of Quakerism. Supplement No. 13 will be issued as this year's Supplement. The subscription price is three shillings (75 cents) ; after publication the price will be four shillings and sixpence (\$1.15). Subscribers should send their contributions to Norman Penney, Devonshire House, Bishopsgate, London, E.C.



Peggy Abbott was a well-known elderly Friend who resided in Cork. She travelled to Limerick to attend the Quarterly Meeting and arrived late on a winter's evening at a Friend's house much fatigued from her journey. She knocked at the door, which, however, was not opened, but a head was thrust out of an upper window and a voice demanded : “ Who is there ? ” There was at that time a family in Limerick named Greer, some of whose youthful members were notorious for their practical jokes. In response to the above question, Peggy Abbot said : “ I'm Peggy Abbott from Cork, come to stay with thee during the Quarterly Meeting.” “ Peggy Abbott indeed ! ” said the voice from the window, “ I know very well who thee is—Johnny Greer.” “ I'm very tired and cold after my long journey from Cork. I *am* Peggy Abbott, please let me in.” “ Peggy Abbott, indeed ! ” reiterated the voice from above in tones of scorn : “ Thee won't take me in again, go home to thee mother, Johnny Greer.”

From Thomas Henry Webb's MS. *Collection of Quaker Stories*.

## Notes and Queries

### KEY TO ABBREVIATIONS

- D.=The Reference Library of London Y.M., at Devonshire House, Bishopsgate, London, E.C.  
Camb. Jnl.=*The Journal of George Fox*, published by the Cambridge University Press, 1911.  
F.P.T.=“*The First Publishers of Truth*,” published by the Friends Historical Society, 1907.  
H.S.P.=The Historical Society of Pennsylvania, located at 1300 Locust Street, Philadelphia, Pa., U.S.A.

JOHN GREEN (xi. 184).—J. J. Green, of Hastings, sends further information respecting the writer of the letter to John Abraham. He was the only surviving child of the marriage of Thomas Greene, of New House, Liversedge, Yorks (1654/5-1714), with Martha Hardisty, of Sheriff Hutton, Yorks. He was born 12th of June, 1689, the death of his mother occurring three days later. A melancholy interest attaches to his letter, as above, in which he writes of Rotterdam as “a very unhealthfull place,” for he himself was taken ill there and departed this life less than a month from the date of his letter. He died at Rotterdam, 4th of January, 1709/10, and was buried there on the 7th.

JOSEPH TATHAM'S SCHOOL, LEEDS.—William Farrer, Litt. D., Hall Garth, Carnforth, Lancs., has kindly sent for preservation in D. “A Catalogue of Boarders who were at Joseph Tatham's School, Camp Lane Court, Leeds, during my apprenticeship; that is, from the 17th of Tenth Month, 1810, to the 17th of Tenth Month, 1817, inclusive,” compiled by William Ecroyd. W. Ecroyd (1796-1876) lived at Lomeshaye,

near Burnley, Lancs. There is a long account of him in *The Annual Monitor* for 1877, in which it is stated that he left Leeds in 1815, not 1817 as above.

JERSEY MEETING HOUSE, 1860.—Extract from a letter from Edward Corder, of Ipswich (1798-1861), to his niece, Maria Thorp, at Darlington, whose mother was for many years housekeeper for Edward Pease (d. 1858):

“Jersey, 9 mo. 14. 1860.

“Tell thy mother I have been three times to the Meeting of our body, held in a stifling little back kitchen, fitted up with a kitchen cooking range and draws and cupboards. The attendants are few in number and want to know about strangers. When giving my name, upon being asked, they wished to know if I was related to Susanna Corder, and when I told them I was her only brother, they looked upon me as a prodigy, being connected with such a wonderful woman.”

It is satisfactory to know that Jersey Friends no longer meet in “a stifling little back kitchen.” In 1872, the late Arthur Pease built a very nice Meeting House and presented it to the Society.



WOOLLEN WAISTCOATS FOR TROOPS, 1745.—The following is taken from Longstaff's *Darlington*, 1854 edition, p. 158ff:

"1745. The loyalty of the Friends in Darlington was very remarkable at the time of the rebellion. On receiving intelligence that the Duke of Cumberland was coming from the south at a wintry time when the weather was severe, and by some means hearing that the soldiers were badly clothed, and lacking a sufficiency of creature comforts, they in a most praiseworthy manner set to work and manufactured a great number of flannel waistcoats, which were ready for the poor men on their arrival at Darlington." A footnote adds: "The Friends furnished 10,000 woollen waistcoats in four or five days at their own expense. They were made to double over the breast and belly, under the soldiers' own clothing."

Information from John William Steel, of Darlington.

EDWARD PEASE (1767-1858) of Darlington is credited with the story that his father, Joseph Pease (1737-1808), went into the Green Tree Field, behind the Friends' Burial Ground, where the Hessian troops were encamped, and heard the fife for the first time, in 1745.

Information from John William Steel, of Darlington.

BIOGRAPHIES OF SAMUEL CATER, JONATHAN GURNELL AND JOSEPH MARKES GREEN.—Typed copies of biographies of four Friends, prepared by Joseph J. Green, of Hastings, have recently

been added to D.: (i.) Samuel Cater, of Littleport, Isle of Ely (1627-1711), (ii.) Jonathan Gurnell (1684-1753) of London and Ealing, (iii.) Grizell Wilmer, (1692-1756), his wife, and (iv.) Joseph Markes Green (1771-1840) of Bucks and Essex.

"A LOVEING AND OBEDIENT WIFE" (xi.137).—Wm. L. May, of Maydena, Sandford, Tas., writes:

"I notice with interest in your last number (page 137) an extract from the marriage certificate of Robert Wraight and Anna Allay, in which the latter promises to be an 'obedient wife.' This couple were ancestors of mine, and from another ancestral marriage certificate I can furnish you with a second example:

"Frederick Tilney and Abigail Woodward were married in Friends' Meeting House, Norwich, in 1739. The bride says: 'Friends and sober-minded people, I desire you to be my witnesses that in y<sup>e</sup> fear of y<sup>e</sup> Lord I take this my most esteemed friend Frederick Tilney to be my husband, promising to be unto him a loving and faithful and obedient wife,' etc.

"Are many instances known where this expression is used? I suppose the actual words spoken were copied down at the time, as it seems hardly likely such a form would be officially used by any Meeting."

SWARTHMOOR ACCOUNT BOOK.—The whole of the text is now in print, making nearly five hundred octavo pages. Little work has, as yet, been done in the way of annotation or introduction.



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