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THE JOURNAL  
OF THE  
FRIENDS HISTORICAL  
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## CONTENTS.

	Page
The Annual Meeting, President's Address .. ..	109
John Bellers—Lost and Found. By <i>Isaac Sharp</i>	117
John Bellers in Official Minutes. By <i>Charles R. Simpson</i> .. .. .	120
Deputation to Queen Victoria on her Accession ..	127
Barnes Family of Cumberland. By <i>Isaac Sharp</i> ..	130
"Quaker Women." A Review. By <i>Charlotte Fell Smith</i> .. .. .	132
Yearly Meeting Representatives. By <i>John W. Steel</i> .. .. .	135
Stranger Friends visiting Scotland, 1650-1797—II. By <i>William F. Miller</i> .. .. .	137
Margaret Fox to her Grandchildren Bethiah and David English, 1699 .. .. .	146
Obituary—George Vaux. By <i>Isaac Sharp</i> .. ..	147
Friends in Current Literature .. .. .	148
Notes and Queries .. .. .	153
Officers for the Year 1915-1916 .. .. .	155
Balance Sheet for the Year 1914 .. .. .	156

# THE JOURNAL

OF THE

## FRIENDS HISTORICAL SOCIETY

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For Table of Contents see page two of cover.

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### The Annual Meeting

THE Annual Meeting of the Friends Historical Society was held at Devonshire House during Yearly Meeting. In the absence of the President, James Herbert Midgley, on account of his wife's illness, the chair was taken by Isaac Sharp. In addition to transacting the usual business, those present decided unanimously to send a message of sympathy and good wishes to Norman Penney.

The Meeting was much gratified to hear that James H. Midgley had decided to present the Swarthmoor Hall Account Book to the Society, so that this unique manuscript will now remain in the Devonshire House archives. M. Ethel Crawshaw, Assistant Librarian, read the President's Address, entitled "Two Hundred and Forty Years Ago in Furness," from which we print the following extracts:

As the Swarthmoor Hall Account Book will soon be published,<sup>1</sup> I thought it might possibly interest members of the Friends Historical Society if I anticipated the complete reproduction by a few notes upon some of the items contained in it.

Having lived for many years in the Furness district, and made a fairly close study of the entries in the Account

<sup>1</sup> To be published by the Cambridge University Press. The MS. is now all in type, but the work of annotation has been delayed on account of Norman Penney's illness.

Book, these seemingly prosaic details bring to my own mind vivid pictures of the Swarthmoor family and the people living in the neighbourhood. I can only hope to transmit to you a few rough sketches drawn from some of these entries made by Sarah Fell, during the years 1673 to 1678.

There is not time, nor indeed need, for any historical background, but I may just remind you of a few of the great people who were cotemporaries of those whose names are recorded here. Charles II. was King. John Milton was still living, but died in 1674. John Bunyan, released from Bedford gaol in 1672, was busy publishing his *Pilgrim's Progress*, which, before his death in 1688, ran through ten editions. Isaac Walton, beloved of anglers, died in 1683. Christopher Wren was rebuilding the churches of London which had been destroyed in the Great Fire. Evelyn and Pepys were the chroniclers of the day. Butler had written his *Hudibras* and was still alive. Dryden had reached middle age. The philosophers Hobbes and Locke were both living. Amongst other cotemporaries were the artists Sir Peter Lely and Kneller, also the scientists Sir Isaac Newton, whose *Principia* was published in 1687, and Boyle, the noted chemist. The Clergy of the English Church were represented by such men as Tillotson, Stillingfleet, Burnet, and Bishop Ken.

As the price of articles is naturally one of the interesting features of the Account Book, it is well to remember how different were the conditions of property then from what they are now.

The Duke of Ormond, reputed the richest noble of the time, had an income of some £22,000; the average income of a Peer seems to have been about £3,000, and of a Member of Parliament £800. Rent was about one-quarter or one-sixth of what it is now. Of wages I shall have something to say later. Turning to the Account Book, the accounts may be roughly divided as follows:

1. General accounts of the household, including personal purchases.

2. Farm accounts of Swarthmoor Hall, Marsh Grange, and outlying fields at Gleaston, Osmotherly, and other places.

3. Accounts of freightage of vessels taking corn and iron to Liverpool, Bristol and Cornwall.

4. Accounts connected with iron forges and sale of iron.

5. Money lent and returned with or without interest.

6. Taxes and Rates of various kinds.

7. Accounts relating to Meetings of the Society of Friends, the imprisonment of Friends, etc.

Probably the Swarthmoor Hall family were owners or part owners of vessels trading to different seaports; at any rate there are many entries showing that wheat, barley and oats, as well as iron, were shipped to Liverpool, Bristol and Cornwall, and that tin was brought back from Cornwall, possibly from mines in which Thomas Lower had an interest. It seems to have been the custom to provide refreshment when vessels were being loaded or unloaded, of which the following is an example :

July y<sup>e</sup> 30<sup>o</sup> by m<sup>o</sup> in expence for beere, when the slate  
&c was vnloading out of G: Kirkhams  
vessell, y<sup>t</sup> day; Bro: L: acct .. 000 or 00

In a paper on "The Bloomeries and Forges of Furness," read before the Cumberland and Westmorland Antiquarian Society some years ago, the Rev. Thomas Ellwood of Torver states that, owing to complaints of the scarcity of wood, bloomeries and forges had been suppressed in the reign of Elizabeth and reopened early in the eighteenth century. It is evident, however, from this Account Book that forges were being worked again as early as 1674—and the probability is that, to a large extent, wood and not coal was used in the smelting.

Many references occur to payment of Poll Tax.<sup>2</sup> This was the tax instituted in 1380, in the reign of Richard II., which was the immediate cause of the rising of Wat Tyler, and the revolt of the peasants of Southern

<sup>2</sup> The Poll Act of 1667 (18 Car. 2, cap. 1) was passed for the purpose of raising moneys towards the maintenance of the Dutch War. It was continued 19 Car. 2, cap. 1. Another Poll Act of 29 & 30 Car. 2, cap. 1, with similar provisions, was passed to provide money for a war against France. According to Macaulay (chap. 20), there was a Poll Tax levied in 1694 under St. 5 & 6 William and Mary, cap. 14. George Fox (Swarth. MSS. vii. 165), advised Friends to pay Poll Tax. (Note kindly supplied by William C. Braithwaite.)

England. It was supposed to be levied according to the property and position of the people, but fell the most heavily on the poor. It was finally abolished eleven years from the date of which I am speaking, when William and Mary came to the throne.

Hearth Money<sup>3</sup> is referred to ; this was a tax levied in 1661, and was particularly odious to the English people for two reasons. It could only be levied by visits of inspection, and it was farmed out to individuals who in exacting its payment did so with the greatest harshness, seizing the goods of the owners if the money was not immediately forthcoming. It, like the Poll Tax, was abolished in 1689.

There are many references to the Society of Friends. Payment for books and papers for meetings, payments towards the building of Lancaster Meeting House (one of the oldest in the country) ; but most of the entries are payments either into or out of what is called the " Meeting Stock," which was used for the relief of distress and other matters.

How many servants lived at Swarthmoor Hall and Marsh Grange I do not know, but there are many entries dealing with such servants—male and female hired by the year—the men possibly living in cottages on the land belonging to Swarthmoor. The following are a few, with a statement of their wages :

1674.

May y <sup>e</sup> 2 <sup>d</sup> by m <sup>o</sup> given Adam Chanelhouse over his wages, w <sup>ch</sup> is to bee 40 <sup>s</sup> & what I please more .. .. .	000	01	00
Octo: y <sup>e</sup> 13 <sup>o</sup> by m <sup>o</sup> p <sup>d</sup> Tho: Caton in full fo <sup>r</sup> his wages fo <sup>r</sup> 10: weekes & 3: dayes. Moth <sup>rs</sup> acc <sup>t</sup>	000	07	02 $\frac{3}{4}$
Nov: y <sup>e</sup> 12 <sup>o</sup> by m <sup>o</sup> p <sup>d</sup> Mabell Stainton fo <sup>r</sup> 4: y <sup>rds</sup> of Kearsey fo <sup>r</sup> Tho: Caton a Coate, w <sup>ch</sup> is to bee in pt fo <sup>r</sup> his wages .. ..	000	07	08
ffeb: y <sup>e</sup> 7 <sup>o</sup> by m <sup>o</sup> p <sup>d</sup> Tho: Caton in full fo <sup>r</sup> his wages fo <sup>r</sup> 15: weekes & 1: day, from y <sup>e</sup> 12 <sup>o</sup> of octo: till this day, in w <sup>ch</sup> time hee was 10: dayes out upon his owne acc <sup>t</sup> & now all is cleare betwixt vs till this day .. ..	000	04	02

<sup>3</sup> Collected under the Acts of 13 & 14 Car. 2, cap. 20, and 16 Car. 2, cap. 2.

Anne Standish, another servant at Swarthmoor, came in November, 1675, Edward Braithwaite bringing her over from Lancaster at a cost of 1s. 11d. The year's service was not without its troubles for, in November, 1676, there is the following entry :

1676.  
 Nov: ye 21<sup>o</sup> by m<sup>o</sup> p<sup>d</sup> Ann Standish in full for 1 : yrs wages  
 1<sup>li</sup> 17<sup>s</sup> 06<sup>d</sup> of w<sup>ch</sup> Rec<sup>d</sup> backe of her for  
 a Silver spoone shee Lost 8<sup>s</sup> & for a pott  
 shee broke 6<sup>d</sup> soe p<sup>d</sup> her .. .. 001 09 00

She left soon after, when Sister Rachel, overlooking her faults, gave her a shilling.

All through these years one of the most familiar figures at the Hall must have been Peggy Dodgson, charwoman in chief—who seems to have been able to do anything from “scaleing” manure on the fields and “dressinge peates,” to taking the place of Agnes Wayles when she went to her parents' funeral.

Her name occurs on almost every page, generally in receipt of the same sum paid to the labourers in the vineyard, *i.e.*, one penny a day. This was indeed the usual price paid for the work of women and girls on the farm, as shewn by many entries.

In going through a list of the names of people mentioned in the Account Book, the amazing number of Fells strikes one at once, including a whitesmith, weaver, tailor, farmer, waller, bailiff, and bookbinder.

Probably the most regular visitor to the Hall was John Higgins, the postman. I wonder how often in his life he crossed the Sands to and from Lancaster. Every few days in these five years he came with letters and parcels for the family. According to Macaulay the carriage for a letter under eighty miles was twopence. Sometimes George Fox received four or five in a single day, and occasionally the charge for one letter rose to elevenpence. (At the beginning of the reign of Charles II. the revenue from letters was £20,000—and at the end of it £70,000.)

Besides letters (one with the King's speech in it) Higgins brought a great cheese and three salmon from some friends in Cheshire.

Daniel Cooper brings a chest from Kendal and there is the carriage of

“A Runlett of wine for ffather” from Robert Linton of Newcastle; glue and tobacco pipes 3<sup>d</sup>; “A tinn plate for ffather” 5<sup>d</sup>; 7 geese 10/-; a whistle for “ffather” 2<sup>d</sup>; dryed salmon to “ffather’s” account 8/2; ink and pipes for him 8<sup>d</sup>; 2 Almanacs 1/2 and Juniperberries 1/6.

When George Fox left Swarthmoor he gave John Braithwaite a pair of cloggs value 1s. 3d. From Holland he sent a box with “mapps & holl: Cheeses” by way of Newcastle and Kendal, which duly arrived in December, 1677, under the care of Edward Cooper.

Lawyers’ fees were certainly not exorbitant, for Richard Simpson, Attorney, for work connected with the administration of “Uncle Richardson’s” estate, only charged sixpence, and for expense about some Osmotherly land both at Dalton and Ulverston, one penny. He bought the Law Books of “Uncle Richardson” for fifteen shillings.

Except when Margaret Fox was away during George Fox’s Worcester imprisonment, and for a short time when she accompanied him as far as Sedbergh—on his Southern journey—she seems to have been at Swarthmoor throughout these years. Most of the entries are put down to “Mothers account.”

Mary Lower’s personal expenditure included white wine, black gallowne, chocolate brought from Lancaster, and cinnamon water made by Jane Gregg of Cartmel.

Early in the accounts there are references to little Margaret Lower having white bread and a little porringer, and then, in May, 1675, £4: 12: 2 is paid for “litle Margrett Lowers funerall,” and in that short entry is summed up all the sorrow and the tears that the loss of a first-born bring; but in the same year little “Marjery” was born, who, in spite of childish ills that needed “diascordiun [whatever that may have been], Liquerice & annesseeds,” lived on and married happily in 1700. Sarah gave her a rattle at the cost of one penny.

Isabel Yeamans and her boy Willie were mostly at the Hall at this time. As shewn by the entries, she used to visit the Meetings at Kendal, Hawkshead,



etc., and when George Fox left Swarthmoor in 1677 she went with him and paid a visit to the Princess Palatine.

One can easily imagine that Willie Yeamans would be made much of by his grandmother and the three maiden aunts, Sarah, Susannah and Rachel. He had white bread, and shoe buckles, a knife of course, and gingerbread. As to education, he began with a "primer," which cost 3d. Then Richard Gowth, "schoolm<sup>r</sup>," was called in and was paid 1s. and again 2s.; afterwards he went for a time to a school at Pennington, and Jane Marshall was paid 2s. for sixteen days for his dinner, as it was too far to come home. When he had a cold he was dosed with garlick and "methridate." He was never a strong lad, and died at his Aunt Sarah's house in Essex at the age of twenty-seven or twenty-eight.

Among the things put down to Susannah's account are a looking glass, 4d., "m<sup>o</sup> p<sup>d</sup> Higgins for bringinge some phisicall things from Lanc<sup>r</sup>." She so admired little Bethia Rous's writing that as a stimulus to further excellency she sent her two hundred quills. She bought a black hood for 4s., and two black round whisks for 4s. 4d. (these were, I believe, tippets). Brimstone 1d., and Ale—Sister Susannah's diet drink, 1s. 1d.

I am sorry to say there are at least two entries of tobacco pipes for Sister Susannah, though no doubt they were only bought as presents, or let us suppose to blow soap bubbles to amuse the children. That she was kind-hearted the following little history will show:

1677.

Mar: y<sup>e</sup> 26<sup>o</sup> by m<sup>o</sup> p<sup>d</sup> Leo: ffells wife, y<sup>t</sup> shee p<sup>d</sup> Rich:

Petty wife of y<sup>e</sup> Nooke in pt of 4<sup>s</sup> 6<sup>d</sup> for a sheepe, y<sup>t</sup> a mastiffe dogg of our<sup>s</sup> worried longe since, upon sist<sup>r</sup> Susannahs acc<sup>t</sup> because shee was some cause of p<sup>r</sup>venting y<sup>e</sup> dogg from hanging before .. 000 02 06

Rachel wore "allamode whisks," and "vizard maskes" and ash coloured petticoates, and bought "vertigrasse to die stockens with." Whether it was due to "vertigrasse dyed stockens" I do not know, but she was ill in 1677, and "40 latches" had to be brought with which to bleed her. That she recovered we all know, because in 1682 she married Daniel Abraham, and

died at the age of seventy-nine, leaving one son, who inherited the estate.

And now, in conclusion, let us turn to a few of the entries relating to Sarah, made by herself in this neatly-kept book. They tell, amongst other things, of how much devolved upon her in connection with the family property, and the work of the Society of Friends. From Thomas Lawson she bought, at the cost of 1s. 6d., "ye younge clarkes Tutor," though I should have thought she could have tutored any clerk! Though we know from other sources that she had learned Hebrew, and was a well-esteemed Minister, and Clerk of the Lancashire Women's Quarterly Meeting, she could enjoy a day at "Millnthorp faire," and, by the way she speaks of her "Grey Robin," it is evident that she was fond of outdoor exercise. She wore, it is true, dove-coloured petticoates—a really Quaker hue—but she had also sky-blue stockings, and bought sky-coloured yarn for Anne Bayley and herself. She looked well after her boy Tom, buying him clothes and keeping his money for him.

It is almost a relief to find that, although she was so careful and executive, even in spite of money-bags for which she gave one penny, she had the misfortune to lose her purse one market day, as the following entry testifies:

1675  
Mar: ye 18<sup>o</sup> by m<sup>o</sup> I lost out of my pockett in vlvverstone  
Markett, & fo<sup>r</sup> callinge it .. .. 000 13 02

To Sarah Fell I feel we all owe a debt of gratitude for this simple record of family life in the seventeenth century, though it tells us little of passing public events, and little too of the trials and persecutions which they and many others were suffering for their faith. If some of the things I have mentioned seem trivial, and the religious side seems to be almost absent, we may think of the words of Anthony Pearson on his first visit to Swarthmoor years before: "Oh! how gracious was the Lord to me, in carrying me to Judge Fell's, to see the wonder of His power and wisdom,—a family walking in the fear of the Lord, conversing daily with Him, crucified to the world, and living only to God."

JAMES HERBERT MIDGLEY.

## John Bellers—Lost and Found

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**P**ROMINENT amongst the social reformers of the early days of Quakerism was John Bellers, whose name, though well worthy to be kept in memory, has from time to time during the past two centuries been allowed to remain almost unremembered. Even at Saffron Walden School no portrait, monument, or mural tablet announces to the visitor that the School owes its existence to the proposal of John Bellers, brought before the the Yearly Meeting of 1699, “about the Education and Imployment of Friends’ Children and Imployment of the poor among Friends.” Credit is, however, given to the founder in *Saffron Walden School, a Sketch of Two Hundred Years* [1702-1902], by James Backhouse Crosfield. Happily, during the last twenty years or so, an interest in John Bellers has been aroused, which we hope will be permanent, for we cannot afford to lose touch with the pioneers who have led the way to progress in the great movements for the betterment of mankind. In connection with his name the following is a brief record of slumberings and awakenings.

The active mind of John Bellers by no means worked in a groove, but ranged over a wide area, as is evidenced by the titles of his works, the recital of which occupies about three pages of Joseph Smith’s Catalogue, covering the years 1695 to 1724. Amongst the subjects and titles of these are, *Proposals for a College of Industry*; *An Epistle to Friends on Education*; *Essays about the Poor, Manufacturers, Trade, Plantations and Immorality*; *A Caution against Perturbation of Mind, particularly the Passion of Anger*; *Watch unto Prayer, A consideration for all who Profess they believe in the Light*; *Some Reasons for an European State proposed to the Powers of Europe . . . with an Abstract of a Scheme form’d by King Henry the Fourth of France upon the same subject*; *To the Archbishop, Bishops and Clergy of the Province of Canterbury*; *On Election of Members of Parliament*; *On Improvement in Physic in 12 Proposals by which the*

lives of many thousands of rich and poor may be saved yearly ; On employment of the poor ; An Abstract of Advice of George Fox to London Magistrates concerning the Poor ; On Prisons and Hospitals.

Only two or three subsequent editions of any of these works appeared in the life-time of the author. He slumbered long. An American edition of *Watch unto Prayer* was issued in 1802, but it was not until 1818 that Robert Owen resuscitated John Bellers by including *Proposals for Raising a Colledge of Industry* in his "New View of Society." Although references to *Le Grand Dessein*, first published in Sully's *Memoirs*, 1662, and to William Penn's *Essay towards the present and future Peace of Europe* are often to be found, John Bellers, as a writer on the same subject, has for some reason been almost completely forgotten.

The way in which John Bellers was introduced to the notice of Owen, though mentioned in his *Life* by himself in 1857, has till recently escaped attention. Francis Place,<sup>1</sup> the socialist, tailor, reformer and writer, when re-arranging his library and putting aside what was deemed worthless, came across the *Proposals for Raising a Colledge of Industry*, 1695. Struck with its contents, and being, as Owen says, "very much interested" in his [Owen's] "New Views," he took the pamphlet to Owen with the remark, "I have made a great discovery of a work advocating your social views a century and a half ago." Owen circulated 1,000 copies of this tract, and included it in the appendices to his *Life*.<sup>2</sup>

Awakened by Owen, Bellers was allowed to slumber again until Karl Marx, in *Das Kapital*, the first volume of which was published in 1867, described him as "ein wahres Phänomen in der Geschichte der politischen Oekonomie." Yet another but a briefer slumber followed. In 1895 appeared *Die Vorläufer des Neueren Sozialismus* (the pioneers of later Socialism), being the second part of an exhaustive History of Socialism by E. Bernstein and others. In this work some fifty-five pages

<sup>1</sup> See *Life* by Graham Wallas, 1898.

<sup>2</sup> See THE JOURNAL, 1914, vol. xi. page 93.

are devoted to "Die Quäker bis zu John Bellers," of which a section of some twenty-four pages deals with John Bellers himself. Edward Bernstein, "socialist, politician and writer," member of the Reichstag 1902-1906, for twelve years or so resident in England, made many of his notes for this section in the Office of the Society of Friends at Devonshire House. Having exhausted the Bellers pamphlets at the British Museum, he came to the Reference Library to complete his search.

He calls Bellers' *Abstract of George Fox's Advice and Warning, to the Magistrates of London . . . concerning the Poor, 1724*, his "swansong," adding, a little later on, "In 1725 death snatched from his hand the pen which he had so constantly employed in the interests of the poor."

Since 1895 Bellers has not been allowed to rest. He has a stalwart champion on the other side of the Atlantic in Edwin D. Mead of Boston, well known at the International Peace Congresses. The writer well remembers Mr. Mead's first call upon him at Devonshire House, and his pleasure in finding *at last* someone who knew anything of or cared anything for the memory of John Bellers.

On this side of the Atlantic a champion appeared in the late Joshua Rowntree, who made a study of the life and work of Bellers and lectured upon the subject in various places.

In his Swarthmore Lecture, 1913, he describes John Bellers as "a most interesting link between the high pressure prophets of the first generation of Quakerism and the philanthropists of its quieter period," adding later that "it is hardly to our credit" that his "ingenious writings on our duties to our neighbours have not yet been re-edited—that they have indeed attracted more attention in Germany than in England." After this we may safely assume that the memory of John Bellers will not be allowed to slumber again. As the following pages will show, the chief sources of information have been tapped for all that throws any light on the life and career of this remarkable man.

ISAAC SHARP.

## John Bellers in Official Minutes

---

**J**N the long list of Quaker prophets there are few more worthy of our remembrance than John Bellers. He was as a voice crying in the wilderness, calling the world to repent of its sin against the existing social order, and to discover in the "labour of the poor the mines of the rich," which are, he says, of far greater worth than all the silver of Spain. It is in order to throw some little light on the life and work of John Bellers that the following extracts—chiefly from MS. minutes of the various Meetings of the Society of Friends, have been brought together. Possibly, as a result, others may be encouraged in the quest for further information regarding this remarkable man, so that he may receive his rightful place amongst those we honour and love as the bearers of the light in ages past.

John Bellers, born 1654, was the son of well-to-do parents, Francis and Mary Bellers. According to his marriage certificate (in D.) his father was a grocer and citizen of the City of London, though research has failed to elicit the name of the Company of which he was a member, or how he acquired citizenship, whether by patrimony, apprenticeship or purchase.

The earliest mention of Francis Bellers on official minutes is on those of the Six Weeks Meeting under date 1671, and in subsequent years he held various appointments.

In 1677 he was one of a Committee set apart to consider "the bussiness about ye ground for a Meeteing place for Devonshire house," and ". . . to conclude with the Doctor as they see meete."

Other references show Francis Bellers to have been a Trustee for Long Acre Burying Ground and also for a meeting place at Westminster. He also held responsible appointments on the Meeting for Sufferings. He probably died towards the close of 1679, and it is interesting to find that his son John soon after took up the work laid down by his father, his name

appearing as present at Meeting for Sufferings in First Month, 1680/81. Thus John Bellers, a young man of about twenty-six, would be brought into contact with many prominent members of the Society; at his first meeting George Fox was also present. It may be that the Meeting for Sufferings formed his first introduction to Giles Fettiplace of Coln St. Aldwyns, who afterwards became his father-in-law. They were both present at meetings in 1682 and 1683.

Between the years 1673 and 1683 persecution against Friends increased; and the minutes of the Meeting for Sufferings reveal the care and pains taken to assist and relieve. John Bellers appears to have been specially under appointment on behalf of Yorkshire Friends.

The work of dealing with Sufferings occasioned a good deal of deputation work; Judges, Members of Parliament, and King were all in turn interviewed in the interests of Friends, and John Bellers had his due share of this important service. For instance, on the 6th of Eighth Month, 1682, he is appointed to see Judge Atkins respecting York prison; while on the 6th of Ninth Month he is one of three to go and speak to the Earl of Yarmouth about Norwich Meeting House doors being broken down, and Friends kept out of their Meeting.

As correspondent for Yorkshire Bellers came into contact with individual sufferers. On the 4th of Third Month, 1683, he gives account of a Friend at Whitby under suffering, and he is asked to write to him and encourage him. Leeds Friends appear to have undergone considerable persecution, and Bellers is asked on the 11th of Eleventh Month to write to them an answer *re* their sufferings, and again on the 8th of Sixth Month, 1684. It would be interesting to know if any of these letters are extant, for, judging from the only one we have traced, they would surely be of a very interesting and consoling character.

From the year 1683 to the end of the decade, John Bellers is on constant appointment, but our aim in this article must be to indicate where information may be found rather than to multiply extracts.

The interest of John Bellers in the care of the poor in the Society of Friends seems to have been developed

soon after he took up active work in the Society, for in 1679 we find him treasurer of a fund for employing the poor.

The following minutes being of such an interesting character, and illustrating a side of the Society's activities but little known, are given in full. At the Six Weeks Meeting held the 13th of First Month, 1676/7,

Agreed that the Meeting of twelve doe pay to William Meade 100 pounds out of ye Annuity money in their hands to bee employed as a stock to buy flax to imploy poore freinds in spinning. W<sup>m</sup> Meade haveing vndertaken for one yeare to buy the flax & to take care to manage the bussines in supplying each person appointed to receive the flax for each Monthly Meeting w<sup>th</sup> their proportions and to pay the Spinners, & deliver the yarn to the Weauer, & to keep an acc<sup>t</sup> what is expended.

John Osgood & James Claypoole added to Assist W<sup>m</sup> Meade in buying the said flax or in any thing else to carry on the work what they can.

Friends were appointed in each Monthly Meeting to receive the flax from William Meade and to dispose of the same. A change is made on 3rd of Tenth Month, 1678, when the following minute is recorded :

It being proposed by the Women freinds that Margery Browne might be the person appointed to sort the flax, & deliver it to the spinners & to ouerseer the spinners, & to direct them in their work, It was agreed that shce be imployed in it for the present, and when the Cloth in ffancis Moores hands is vallued & ready for Sale he is desired to acquaint freinds of it, that it may be sold and it is further agreed yt ffrances Poulsted & Mary Ellis doe assist Margery Browne in her service.

A further reference to the business is found in minutes of the 1st of Fifth Month, 1679, when it is resolved

That Jn<sup>o</sup> Osgood & Wm. Mead advise ye ffrds concernd in ye Linnen Trade & Agree with Anne Whitehead and ye others concern'd about ye same.

Again, on the 27th of Eleventh Month, 1679, the following minute is recorded :

William Mead reporting he has one hundred pounds giuen to the stock for setting the poore at worke freinds doe agree that the same be disposed of by the freinds formerly appointed for the said service & to apply them selues to this meeting for aduice at all times as there is occasion : they haue chosen John Bellars to keep the account thereof : and the cash wherein they haue the consent of this meeting.



John Bellers, at this time twenty-five years of age, is a merchant dealing in cloth, the Women's Box Meeting having an account with him in 1680 for "cloth 42 elles att 15<sup>d</sup> p elle for poors shifts, 002 12 6."

An account is brought in to the Six Weeks Meeting on the 4th of Twelfth Month, 1683/4, of about £22 in Frances Polsted's hand and about £40 in John Bellers' hand, for employing the poor, "they desiring to know into whose hands it shall be paid." This Meeting agrees that George Barr and Gilbert Macey take an account of the whole proceeds of the trade of John Bellers and Frances Polsted and bring it to next meeting.

Their decision is that fifty pounds shall be paid to "ye poors money keepers," and Ann Whitehead is to dispose of the remainder to women Friends. On the 14th of Eighth Month, 1684, the following minute occurs:

fifty pounds of ye poors money out of the stock of ye spinning trade is brought in by John Bellers to ye Meeting yt keeps ye poors money.

John Bellers and Frances Fettiplace were married at the Meeting House at Cirencester, 2nd of Ninth Month, 1686.

The original marriage certificate is signed by members of the two families and also by William Penn, Thomas Perry, Oliver Sansom, William Bowly and Thomas Loveday. It would appear that John and his wife went to live in London, for a son was born to them there on the 23rd of Eighth Month, 1687, who was named Fettiplace.<sup>1</sup>

For some years, probably from 1690 to 1701, they made their home at the Grange, Chalfont St. Peters, the former abode of Isaac Penington, for there at least four children were born to them,<sup>2</sup> and registered at Jordans Meeting House. Here John Bellers was brought into touch with John Penington and Thomas Ellwood. Several papers concerning disciplinary measures are preserved bearing all three names; one such, dated 5th of Seventh Month, 1692, relates to honesty in dealing, and is issued by the

<sup>1</sup> The birth of the daughter Mary has not been traced on the Registers, but as she died 1751, aged 62, she must have been born about 1689, possibly while her parents were still living in London.

<sup>2</sup> Elizabeth Bellers, 28/6/1690; Theophila Bellers, 18/8/1692; Francis Bellers, 20/10/1693; Theophila Bellers, 5/9/1695.

Monthly Meeting for the Upperside of Bucks; at the same meeting John Bellers signs a paper showing that one John White is clear of all others regarding marriage, but is "a man of a weak head scarce able to bear a Draught of strong Drink."

On the 1st of Eighth Month, 1694, High Wycombe Meeting state they are in some straits regarding the expense of a lame Friend of Thame Meeting, Frances Stevens by name, who had been a great charge on that Meeting, she being supposed to be under a distemper called "The Evil," payments for her amounted to £13 1s. 6d. A Friend, Alexander Merrick, had laid out £5 10s. 0d. and was in need of it.

The meeting not having any other stock, out of which to repay Alex: Merrick . . . John Bellers offered to lay down the £5 10. 0. in the behalf of Wiccomb Meeting until the friends of that meeting can raise it, w<sup>ch</sup> they let him know they thought would not be long. Wherefore John Bellers was desired to pay that mony to Alex: Merrick as soon as he can, in discharge of the case of Frances Steevens.

On the 3rd of Fourth Month, 1695,

John Bellers acquainted the Meeting that one John Askew (a young Man in y<sup>e</sup> Profession of Truth) who formerly lived with him as a servant, & some time since went to live in Pensilvania, but did not take care to get a Certificate to carry with him, hath now (by his ffather, who is likewise going to live there) sent to desire a Certificate from this meeting, with respect to his clearness from engagem<sup>ts</sup> relating to marriage, & to his Conversation while he lived in this Country.

Appointments for enquiry were made, and at the next meeting a certificate was sent.

On the 7th of Eighth Month, 1695, J. Bellers, with John Penington and Thomas Ellwood and others, is appointed to assist Wycombe Friends in dealing with one Mary Pearce who had brought a great scandal upon Truth.

Various appeals for money are signed by John Bellers, one for loss by fire for one James Smith of Aylesbury in 1692, for two fires in 1698, an appeal issued by Quarterly Meeting at request of Yearly Meeting in 1698 regarding distress in Scotland due to "general failure of crops in that Kingdom for three years."

All the references stamp John Bellers as one broad in his sympathies, with a love for the purity of the Quaker

faith and practice, and as one dealing as a faithful steward with the wealth which God had committed to his care. Apparently John Bellers went to live at Coln St. Aldwyns about the time of Mary Fettiplace's death, 27 iii. 1700/1, for a minute recorded by Gloucester Quarterly Meeting,<sup>3</sup> 27th of Third Month, 1701, reads:

Giles Fettiplace of Coln Allwins sent by his son in law John Bellers to acquaint this meeting that he would give £100 if they would order five Friends to take £20 each at interest to be paid to the Quarterly Meeting for the use of the poor of the people called Quakers in the County of Gloucester, and if any of the money should be lost the Quarterly Meeting is to make it up again out of the interest. So Friends returns him due acknowledgements for his love and care and do kindly accept of it leaving it at present to farther consideration and management.

It is rather suggestive that the first mention of John Bellers in this Quarterly Meeting should be dealing with the care of the poor. At the same meeting held at Nailsworth, 27 iii. 1701, Bellers tries to get Gloucestershire Friends to undertake a scheme for a workhouse, and the following minute is recorded:

John Bellers proposed to this meeting of setting up a Public Workhouse for poor Friends its generally agreed to be a very good thing and its left in consideration till next meeting, and in the meantime its desired that Robert Neale, Tho Sturge, Abram Lloyd, Robt White, Nath Roberts, John Bellers, Saml Simons, Robert Langny, John Curtis and Wm Worme should go to see Bristol Workhouse and give a report to next meeting, how they approve of it.

At the next meeting, held at Sudbury 20th of Sixth Month, 1701, report is made that the £100 is received from Giles Fettiplace, and that five Friends have taken it at 5 per cent., and John Bellers is appointed one of the trustees for the same. John Bellers' proposals for a workhouse were again considered, and

It is agreed to leave it in consideration till next meeting, and that John Bellers be desired to be there, and that in the meantime he might draw up some proposals if he think fit. Nathaniel Roberts to acquaint him of it.

We can find no other mention on the Gloucestershire minutes of John Bellers, or of any further steps to promote his idea of a workhouse after this date, so apparently the scheme was not proceeded with.

<sup>3</sup> The extracts printed from the Gloucester minutes have not been checked with the originals [EDS.].

There are evidences of varied service in the minutes of the Meeting for Twelve, or, as it was for some time called, "the Meeting that keeps the poors stock." From these, under date 15th of First Month, 1679/80, we learn that John Bellers was a Trustee of the Park Meeting House, Southwark, he being described as a Merchant in London. And from the Second Day's Morning Meeting minute of 30th of Ninth Month, 1696, we find that John Bellers and others are appointed to read Friends' books: they are instructed "to Collect such places as they find proper to clear ffrids from the Callumnies that are cast upon them with respect to y<sup>e</sup> severall Doctrines hereafter mentioned," of which a long list is given. The Committee met on the 3rd of Tenth Month, 1696, and sketched out the plan of their work, John Bellers having the books by William Bayly to read.

John Bellers, like so many of the early Friends, was the subject of persecution. He was arrested at Gracechurch Street on the 7th of Seventh Month, 1684, was taken to the Exchange and kept there from ten o'clock in the morning until five in the evening, when with others he was brought before the Mayor, and was bailed out by relatives or acquaintances. At the next Sessions he was fined four nobles, the fine being paid by some acquaintances in Court. He was again arrested on the 16th of November, 1684, and again fined four nobles, which is again paid by someone in Court. On the 11th of February, 1685, Bellers, along with nine others, was taken from Devonshire House Meeting, and at the Sessions following they were indicted for a riot and fined thirteen shillings and fourpence each.

John Bellers, as a Fellow of the Royal Society, came into contact with the famous physician Sir Hans Sloane, and the following letter<sup>4</sup>—here published for the first time—shows the closeness of the friendship, and also reveals somewhat the character of the writer :

Cowne Allins, 5<sup>th</sup> of Eighth Month, 1724.

I am heartily sorry for thy loss of thy lady which I found by the loss of mine, with a love seven years ago, is not small, but if we can draw nearer to God, and find the greater acquaintance with him as we lose

<sup>4</sup> Sloane MSS. 4047 fol. 208 (British Museum).

our friends and relations we shall make a happy exchange, for if they dont go from us we must go from them, because we must part as sure as we are born. The Lord make up thy loss with his love and peace in thy soul.

John Bellers then consults Sir Hans regarding some disorder from which he was suffering, concluding with

I will pay thee a fee when [I] see thee. Please to direct for me at Colone Allins by the Northleach Bay in Gloucester. I expect this will be with thee next 4<sup>th</sup> day Wensday, and if thee please to favour me with on[e] the next post, it will be with me next 7<sup>th</sup> day Saturday Morning. Wishing thee health, with kind respects,

I rest thy sincere and obleiged friend,

JOHN BELLERS.

My man and chambermaid were married here this morning.

Persuant to my treating the poor prisoners with baked beef I yesterday treated 58 of my poorer neighbours with the same fare, much [to] their satisfaction and but about 3<sup>d</sup> head cost.

CHARLES R. SIMPSON.

*To be continued.*

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## Deputation to Queen Victoria on Her Accession<sup>1</sup>

My Dear Girls,<sup>2</sup>

I suppose you rec<sup>d</sup> the newspaper I sent, I thought by the rec<sup>t</sup> of that you would find I had arrived safe in town, which I did after a pleasant sail, with the exception of some showers, & in sending it I thought also you would like to see the account of the Queens proroguing parliament, & also the Petition of Frds in Ireland.

I may now inform you that on my arrival I went to W<sup>m</sup> Manley's & found the address was to be presented on 6th day (this day) but that Lord John Russell objected

<sup>1</sup> Description given by William Doubleday in a letter to his daughters. Original in the possession of his grandson, Edward Doubleday of Coggeshall, whose sister, Edith M. Doubleday, has kindly supplied the notes.

For further particulars *re* Deputation, see *Souvenir of The Address to King Edward VII.*, 1901, by J. J. Green, p. 59.

<sup>2</sup> William Doubleday had three daughters: Mary, 1806-1824, Elizabeth, b. 1812, Anna, b. 1818. Thus the letter was addressed to Elizabeth and Anna.

to more than 12 frds, but frds not being satisfyd, W. Allen, Josiah Foster & G. Stracy [Stacey] were appointed to insist on our priviledge, which on explanation was acceded too, & frds met at Westminster Meeting this morning at  $\frac{1}{2}$  ps 12 & arranged for proceeding to James's Palace, where we arrived about 2 O'clock the time being fixed for  $\frac{1}{4}$  past. We were usher'd thro' several apartments, in the avenues were station'd a kind of Military dressd in ancient style of Henrys days, very richly embroidered. We then had our hats taken off, & we pass'd into Queen Anne's room, which was a very handsom room. Here we waited for some time, some of the superior officers being very familiar in conversation with frds. During the time we were there, a deputation of about 12 of the Scotch Church, in their Canonicals came & it was their turn first. So we waited their return, & then went thro' King George the 3<sup>rd</sup>s room, into the room where the Young Queen was seatd on the Throne; on each side of the room there were 12 Officers with their halberts, at the back of the Throne stood two little boys (pages) in Uniform, on her right, 2 females, I think the Duches of Sunderland, and Marchines & below Lord J. Russell & others.—on her right (we thought) the Duke of Sussex, & several others of the Ministers of State.

We were about 50 in number & W<sup>m</sup> Allen read the address to which she appeared very attentive. When he had done, he handed it to L. J. Russell, who handed it to the Queen, with the answer, which she open'd & read very audibly, & it was I think a very satisfactory reply. We then retired, walking backwards for many yards, it being a long room. The Queen was dress'd in Black, with a broad blue ribband with the order across her, her hair neatly parted with a neat Blk row of (I suppose) diamonds or beads, as diamonds are not black I think, & a plume of Black feathers on her head, as had a[ll] the other females. I caught the Queens eye once or twice, but she appeared to sit with much dignity, yet a deal of simplicity. It was a truly gratifying sight.

Well, my dear Girls, almost a week has past, & I begin to be anxious to hear how you get on, shall quite expect to have one on 1<sup>st</sup> day morning. I hope to get home tomorrow to dinner. I had a letter this morning

from home, all well. I went down to Epping, they rec<sup>d</sup> 2 letters from Edward<sup>3</sup> whilst I was there, one dated 12 of 6<sup>th</sup> Mo, the other the 23<sup>rd</sup>. He quite enjoyed himself at Trenton Falls. I think we cannot at present fix any thing about your return. So excuse more as I wish to send this. All bustle here, the Elections commence tomorrow.

No more to night than my dear Love from thy affectionate father  
W. D.<sup>4</sup>

6<sup>th</sup> day Evng near post time—I was at Gracechurch st meeting on 4<sup>th</sup> day. John Barclay address'd us in a sweet manner.

I was inform'd to day that a few days since, the Queen was in conference with Lord Melbourn when the Duke of Sussex enter'd the room, the conversation was suspended & she spoke to her uncle, but soon after told him he would find her mother in the next room ; he took the hint ; this shews her judgment that her conferences with her Ministers are not to be interrupted.

[addressed]

Eliz<sup>th</sup> Doubleday

at Sandwells

no 9 Paradise Street

Margate

Kent

A

JY 21

1837

<sup>3</sup> Edward Doubleday, son of Benjamin Doubleday, of Epping, was nephew to the writer of the letter. He was a naturalist and curator at the British Museum, and was sent out to South America by the authorities to look for orchids. He was the first to take up that special line of research. By a curious coincidence there was at the same time another Curator at the Museum named *Edward Doubleday*. He mended the Portland Vase which was broken by a madman. The two were not related. Henry, another son of Benjamin Doubleday, specialized on British moths and butterflies. His collections of Lepidoptera have, "in accordance with his wish, been deposited on loan in the Bethnal Green Branch of the South Kensington Museum, by his Executors, Messrs. J. H. Tuke, G. S. Gibson and J. G. Barclay." (See *Catalogue of the Collection*, copy in D.)

<sup>4</sup> William Doubleday (d. 1854, aet. 76), of Coggeshall, Essex, son of Joseph Doubleday of Epping, grocer, married Hannah Corder in 1804, by whom he had eight children.

## The Barnes Family of Cumberland

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**J**N the issue of *The Friend* for the 27th July, 1900, there appeared an article from the present writer's pen, entitled "Hannah Barnes and the Duke of Cumberland," in which it is stated that "Thomas Keith Barnes, sometime Editor and co-proprietor of *The Times* newspaper, was the son of John Barnes," of Burgh-by-Sands. In the interest of truth and as a warning not to base family history on tradition unconfirmed by investigation, the following correction is made.

For some eighty years there has been a family tradition that Barnes, the editor of *The Times*, was the son of John Barnes of Burgh-by-Sands. A search in Monthly Meeting books at Devonshire House disclosed a discrepancy between the dates of certain entries respecting John Barnes and known facts respecting the editor. An enquiry at Printing House Square did not clear the matter up, but information was obtained from the Clerk of Christ's Hospital (the Blue Coat School) to the effect that Thomas Barnes, the editor, born 10 ix. 1785, was the son of *John* Barnes, Attorney, Citizen and Clothworker, who married Mary Anderson at the Church of St. Bartholomew the Great, 4 viii. 1784. From the Clothworkers' Company information was received that a John Barnes was admitted to the Freedom of the Company by Patrimony on 8 xi. 1775, being described as an Attorney of Tooley Street, son of Henry, who, thirty-nine years before, had been admitted to the Freedom after serving an apprenticeship of seven years. Henry was son of John, a weaver, and was apprenticed in 1728 to John Andrews, a Calender.

The editor of *The Times* being satisfactorily disposed of, enquiry elsewhere elicited the following. John Barnes of Burgh, who left Friends after coming to London, married Janet Jopp. He was reticent about his early life and only once revisited his Cumberland home. He appears to have become a financier, and, in recognition of a loan raised by him in "hard times," was presented



by some of his friends with a silver vase. He retired to Christchurch, Hants, died in 1815, and a monument by Chantrey was erected to his memory in the Priory Church.

His eldest son, John, followed the father on the Stock Exchange; another son, Keith, who with his brothers was educated at the Charter House School, became a solicitor. A son of Keith Barnes, also named Keith, became a clergyman and was rector of the beautiful parish church of Cattistock in Dorsetshire from 1863 to 1875. The main building of the church had been restored by his predecessor, and he continued the work by rebuilding the tower with Sir Gilbert Scott as his architect, and determined to place in it a Belgian carillon. The first bells cast by Severin van Aerschodt of Louvain, thirty-three in number, after examination by and approval of Rev. H. R. Haweis, author of *Music and Morals*, were brought to England in 1882. Two more, cast by Felix van Aerschodt, son of Severin, were added in 1899, when there was a dedication of the carillon by Bishop Wordsworth,<sup>1</sup> Lord Bishop of the Diocese. Rev. Keith Barnes kept in touch with some of his Quaker connections throughout his life, by correspondence at least. It is curious that his correspondents, never doubting that he was the son of *The Times* editor, cannot have raised the question which he could have settled in a moment, and so the legend continued until blown to pieces by the writer's enquiries. The not improbable suggestion has been made as to its origin, that at the time Thomas Barnes was exciting public interest as editor of *The Times*, Keith Barnes the elder sent occasional copies of *The Times* to his Cumberland relatives, and in this way innocently gave rise to it. After the decease of William Rickerby of Burgh, the cottage built by William and Mary Barnes in 1717, with adjacent land, so long in the occupation of Friends, passed to the Barnes family again, though the cottage was still occupied by a Quaker relative until the beginning of the twentieth century.

ISAAC SHARP.

<sup>1</sup> Connected through his grandmother, Priscilla Wordsworth, *née* Lloyd, with Lloyds, Braithwaites and other Quaker families.

## “Quaker Women”<sup>1</sup>

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THE books written about Quakers by non-members of the Society are few in number and by no means always a success. Instances can be recalled when the author has proved peculiarly unfitted for the task, because of a total lack of understanding of the Quaker inspiration. But, given the insight and critical judgment needful for a biographer, together with impartial and clear comprehension, it is easy to see that the application of an unbiassed mind may bring out sometimes unsuspected aspects of history.

The present volume about Quaker Women is a case in point. There is a remarkable freshness in the view of this writer, Mabel Richmond Brailsford, who is quite unconnected with the Society of Friends, either by descent or education. And withal there is no lack of such knowledge, as even an inherited Friend might envy, of the inner springs of thought, and the resultant action of the early apostles of the new sect. For it is from the early history of the Society, in the eventful last half of the seventeenth century, that nearly all her examples of Quaker women are drawn. The reiterated facts and familiar details of the period seem to attain an extraordinary vivacity in the light of Miss Brailsford's penetration and acumen. She is a psychologist of ability, as well as a writer of crisp and sprightly English. Her style of narrative certainly owes nothing to the nature of her subject, although it is by no means unsuited thereto. She has a happy knack of seizing on words or phrases spoken by, or written about, the persons in the story, which sometimes reveal rudimental traits. Several of these picturesque expressions also convey a very seasonable humour. It was perhaps unavoidable that owing to the scheme of the survey to be made, there should be a certain lack of cohesion in the construction

<sup>1</sup> *Quaker Women, 1650-1690.* By Mabel Richmond Brailsford. London: Duckworth & Co., 1915, pp. xii., 340. Cr. 8vo. 7s. 6d. net.

of her book. In approaching different events of the times, and in viewing their reflex action upon so many diverse characters, some of the ground has necessarily to be gone over again; it offers, however, the opportunity for some new phase to receive attention, and bare repetition is generally avoided. The excellent background of contemporary history is invariably there, often with interesting sidelights upon an outside view of the Quakers as shown occasionally in the literature of the day. The figures are never detached from the background and set apart and alone, as in so many of our Quaker classics. (To this Fox's *Journal* is a very notable exception; he is always in close touch with his environment.) These Quaker Women remain moving and being among the human forces of their neighbours, as much a part of daily history as the knightly figures riding across a tapestry landscape.

It was no doubt the public service undertaken by the early Quaker women with the same intrepidity as, if not more than, their brethren, that attracted Miss Brailsford to her subject. The question of how far the women Friends of the present have evolved as the result of this heritage is a highly interesting one that cannot be entered upon here. The author's acquaintance with the aspirations towards a wider share of service and citizenship on the part of women to-day has influenced to a certain extent her reading. Her book was, we believe, completed early last year, when these things bore a different proportion. She would be the first to acknowledge how associations formed for one purpose have now one and all devoted their energies to the common cause of humanity, and should prove a very valuable asset in the forces growing towards a future peace.

Many old familiar friends are met again in the circle to which, as intimates, the author re-admits us. Elizabeth Hooton and Margaret Fell once more compel our wondering admiration. We suspect Miss Brailsford of a peculiar partiality for Mary Fisher, “a servant girl apostle to the Colleges,” and “a maiden ambassador to the Grand Turk.” And indeed the whole story of her life, preaching and travels is a romance, ending in a proper way in a marriage for love to that

mystical mariner, William Bayly, whose vision, while a prisoner in the foul and wicked purlieus of Newgate, was of "a woman with the face of an Angel" between him and a man with a great axe who was about to cut him in pieces. This was Mary Fisher, whose daily visits to the prison were appointed, as Ellwood tells us, by the Meeting at Devonshire House, two women to each prison. But beside these and other notable women of achievements known and recorded, the author has unearthed for us and presented portraits in miniature of lesser known women. Barbara Blaugdon, the "middle aged and highly respectable governess," who had been the intimate of titled and noble families, who interviewed Henry Cromwell, was whipped at Exeter, crossed several times to Ireland and preached to rich and poor, is known already through her autobiography; but what of Elizabeth Fletcher, the girl of sixteen who preached in Oxford, and with Elizabeth Smith was the pioneer Quaker in Ireland. Ann Downer and Rebecca Travers, responsible for the first "Women's Meeting" in London, are known a little; they and Loveday Hambly, Sarah Blackbury, Ann Clayton, become real persons through these pages. The travels of Katherine Evans and Sarah Chevers in the British Isles and to Malta where they were imprisoned, are told afresh. The chapter on "The First Quaker Women in Holland" contains some valuable original information, and in "A Stuart among the Quakers" the romantic story of Jane Stuart, a natural daughter of James II., is told at length.

The chapter entitled "Husband and Wife" is not the least fresh and interesting in the volume. Fox's ideas upon celibacy and "right marriage" are clearly stated, and the extraordinary precautions taken by him in laying down the obligations connected with the actual union. The austere view taken by some of the early Friends, even so fine a woman as Margaret Fell, on the natural relationships of life, is exemplified in the interesting case of Thomas and Elizabeth Holme. Both were preachers, and the public duty of each was constantly enforced upon them by their elders. All human ties were to be in abeyance when the work of the pioneers

was in question. So it is we find Edward Burrough writing about the death of his parents in 1658 in a northern dale in Westmorland. He, a mere youth, was in London and did not suffer his hand to falter a moment at the news. He writes coldly :

Y<sup>e</sup> old man & old woman, my father & mother according to y<sup>e</sup> flesh is both departed this world ten dayes one after y<sup>e</sup> other, & I am sent for downe, but trully I Cannot goe, it is only p<sup>t</sup>aining to Outwards, & I feele noe freedome to it at present.

Enough has been said to show that we have here a valuable contribution to a branch of Quaker history that has been little explored as a whole. Miss Brailsford has given us a study of womanhood that cannot be without an influence on all who, reading it, recognise that unity of man and woman in a common work and heritage which is the hope and destiny of the race.

It must be added that the index is totally inadequate. The value of such a book as this would be greatly enhanced to all present and future students by a proper and scholarly one. Perhaps the author will see fit to remedy this fault when the volume, as no doubt it will, proceeds to a second edition.

CHARLOTTE FELL SMITH.

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## Yearly Meeting Representatives

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**T**HOUGH some of the names of attenders at the early "General" and Yearly Meetings are known, the names of representatives were not kept in any list for some years. The Epistle from Friends out of the Northern Counties, as far back as 1658, has many signatures; the "written Epistle from the Yearly Meeting, 1668," contains the signatures of George Fox and others; that of 1675 has six signatures, and that for 1676 the signatures of William Penn, George Whitehead and thirteen others. But we have, as far as is known, no list of representatives until 1681. The number of the representatives is stated in the record of the proceedings of the Yearly Meeting of 1672 "to consist of six Friends for the city of London, three for the

city of Bristol, two for the town of Colchester, and one or two for each and every of the counties of England and Wales respectively"; these Friends being "such as understand the sufferings and affairs of their respective counties."

A few examples may be given of the changes that have taken place during the last 250 years. In the earliest *recorded* list of representatives to the Yearly Meeting, two were sent from Durham and Northumberland. The two counties had scattered congregations from Stockton to Berwick-on-Tweed, but the numbers in the more northerly county dwindled, and gradually the Quarterly Meeting was known as that of Durham, though at Newcastle there has been an influential Meeting of Friends for more than two centuries; and that and the North Shields Meeting (also on the northern side of the Tyne) have been for Quaker purposes in "Durham" Quarterly Meeting. The two representatives of Durham and Northumberland to the 1681 Yearly Meeting were Edward Tunstall and Richard Pinder, and the former was a representative for at least three later Yearly Meetings. Other early representatives of the Northern Meeting included the locally well-known names of Eman Grice, Robert Truman, Robert Wardel, and John Bowron—two for the Quarterly Meeting in each year.

But times and numbers have changed in Durham district in two centuries. To the Yearly Meeting 1915, there were twenty-four representatives sent from Durham Quarterly Meeting, but that Meeting includes now constituent Meetings in Northumberland, Durham, and North Yorkshire. Other changes are seen in the list of representatives; in the early days, only men were sent to the Yearly Meeting; in 1915 the Durham list has twelve men and twelve women Friends. In the early period "publick Friends" (ministers chiefly) were usually sent, but the list for Durham this year has one-sixth recorded ministers only. In the early days of the Society, Durham was represented by two Members of Parliament, but each Reform Bill has added to the number, and nine or ten members of the Society of Friends in Durham Quarterly Meeting have, since the year 1832, been members of Parliament.

JOHN W. STEEL.

# Stranger Friends Visiting Scotland, 1650-1797

*Continued from page 83*

1669

JOHN ABRAHAM of Manchester,<sup>1</sup> JOHN COX of York and JAMES HALLIDAY of Allartowne were present at the first recorded General Meeting of the Society in the South of Scotland, held at Edinburgh in the Fourth Month of this year, when a list of men Friends having been drawn up and various Monthly and Quarterly Meetings instituted, it was further "generally agreed wpon . . . that the two generall meetings the one of the north the other of the south meet at one generall meeting the first forth day of the 4<sup>th</sup> mon: 1670: at Edin<sup>r</sup>." <sup>2</sup> When the case of a Friend at Lessudwine came before the meeting, who had "twrned aside from the trwth & Loved this present world, the Love of God & the power of his Life stired in the hearts of freinds towards him generalie at present fowr freinds viz. James Halliday, John Cox, patrick Livingstone & George Keith [all Friends not belonging to Edin<sup>r</sup> Q.M.] offered to goe visit him and w<sup>t</sup> the consent of the meeting are to goe & retwrn ane answer to the nixt Monthly Meeting." <sup>2</sup> Later in the year James Halliday travelled extensively in the North of Scotland and the Orknèy Isles.<sup>3</sup>

1670

JOHN COX and JAMES HALLIDAY both took part in the proceedings of Edinburgh Quarterly Meeting for Fourth and Sixth Months of this year.<sup>2</sup>

1671

SAMUEL CATER of the Isle of Ely visited Scotland in the autumn,<sup>4</sup> and in the Eleventh Month he seems to have been a prisoner at Montrose "for the Testimony of Truth."<sup>5</sup> The name of LEONARD FELL of Lancashire occurs as witness to a Friends' marriage at Drumbwy in Ninth Month.<sup>2</sup>

1672

JOHN COX, ESTHER BIDDLE, MARGARET FALSIT were all present at the Monthly Meeting at Aberdeen in Sixth Month, "in our new meeting house"; and a fortnight later, JOHN HAYDOCK and JAMES SYKES, two Lancashire Friends, were present when the meeting for worship continued from ten in the forenoon to nearly five in the afternoon, after which, the record adds, there was "no meeting abt affairs."<sup>3</sup>

1673

JOHN TYSO of London, and THOMAS ATKINSON "in the Duchy of Gloucester" [*sic*] were at Aberdeen Mid-Monthly Meeting in the Sixth Month, and, two months later, JOHN COX and RICHARD HUBBERTHORNE.<sup>3</sup>

1674

JAMES HALLIDAY attended the Yearly Meeting at Edinburgh; THOMAS DOCKRAY of Cumberland was at the Quarterly Meeting there in Sixth Month,<sup>2</sup> and afterwards was imprisoned in Aberdeen for thirteen weeks.<sup>6</sup> (He visited Scotland five times in the course of his life.) SOLOMON ECCLES of London,<sup>2, 3</sup> THOMAS FERN (probably Fearon) preached and warned "opposers of truth" in Aberdeen.<sup>6</sup>

1675

WILLIAM SEIGSWIECK and THOMAS ATKINS, two Friends "living near Yorok" were at Aberdeen.<sup>3</sup>

1677

JOHN WATSON was a prisoner at Aberdeen in the autumn.<sup>6</sup>

1678

CHRISTOPHER STORY of Cumberland and EDMUND WINN of Yorkshire visited Scotland together in Second Month. "The first meeting we had in that nation was at Allassudin [Lessudwyn near Kelso], where Walter Scott lived, that had been early convinced, and suffered for truth; and being a man of an estate, the meeting was kept in his house. But when we came, he refused to have the meeting in his own house, or to go to it where it was in another friend's house in the town, alledging, that



meetings were but a form, and every man might worship God as well in his own house as in a meeting ; and so withdrew himself. Both he, and several of his children that were once hopeful, forsook Truth and Friends, and the meeting was lost afterwards.”<sup>7</sup>

JAMES HALLIDAY attended Edinburgh Yearly Meeting and was one of four Friends who were willing to go to the next Monthly Meeting at Bimerside for the purpose of endeavouring to heal the breach among Friends at Lessudwyn.<sup>2</sup> ISABEL FELL of Swarthmoor was reported to be “on her way to Scotland” in Fifth Month.<sup>1</sup>

1679

PETER FEARON and GEORGE ROOKE, both of Cumberland.<sup>14</sup> These were probably the two worthy Friends who, it is recorded, traversed Scotland this year on foot “by the advice of that eminent elder George Fox,” because the Covenanters being then in open rebellion, the travellers would in all probability have been deprived of their horses : “And so following their master’s business in the innocency of the Truth, they were preserved and visited the meetings of Friends without much interruption or disturbance and had comfortable opportunities with them who were glad of their visit, having suffered greatly by the armies.”<sup>8</sup>

1680

ELIZABETH HUNTINGDON of Cumberland, and FRANCES LIDDLE were together visiting Friends in Scotland for three months early in the year. The former died shortly after her return home, “aged little more than 22.”<sup>9</sup> CHRISTOPHER STORY.<sup>7</sup>

1681

JOHN BURNYEAT and PETER FERN (probably Fearon),<sup>3</sup> GEORGE ROOKE.<sup>6</sup> ROBERT WARDELL of Sunderland was at Edinburgh in the Ninth Month.<sup>2</sup>

1682

JAMES HALLIDAY,<sup>2, 3</sup> ROBERT WARDELL.<sup>3</sup>

1683

JAMES DICKINSON and a young man belonging to a Meeting on the Scottish border journeyed on foot through-

out Scotland. They proceeded as far as Aberdeen, where they met with GEORGE ROOKE and ANDREW TAYLOR of Cumberland. Whilst they were at Aberdeen, they had a meeting on board a ship containing Friends bound for New Jersey.<sup>10</sup>

1684

JOHN BURNYEAT and JOHN TIFFIN of Cumberland visited Scotland together.<sup>10</sup>

1685

PETER FEARON and JOHN TAYLOR of Cumberland,<sup>3</sup> the latter is said to have "travelled three or four times" in Scotland.

1687

JAMES FLETCHER of Lancashire visited Friends throughout Scotland.<sup>11</sup>

1688

RICHARD ASHBY of London,<sup>3</sup> ELIZABETH DICKINSON of Cumberland,<sup>9</sup> WILLIAM FELL.<sup>3</sup>

1690

JOHN BAIN, a young man who died at Ury in the autumn whilst visiting Friends there. PETER FERN,<sup>3</sup> JAMES DICKINSON, "and another Friend." "It was a time when there were great troubles in the nation, but the Lord preserved us in every way."<sup>10</sup>

1691

CHRISTOPHER STORY and THOMAS BLAIR were at Glasgow in Fourth Month, where they were barbarously abused; proceeding to the house of Hew Wood, a worthy ministering Friend at Hamilton, gardener to the Duke there, they penned an account of their sufferings, entitled *A Looking-glass for the inhabitants of the town of Glasgow.*<sup>7</sup> JAMES HALLIDAY and ROBERT WARDELL were at a meeting in Glasgow in Ninth Month, whence they, with other Friends, were haled to prison, and in the evening the two English Friends were driven "out of the town although it was dark night."<sup>2</sup> ROBERT BARROW and JOHN THOMPSON of Westmorland; the former was at Kingswells, near Aberdeen, in Eleventh Month, whence he wrote a letter telling of the sufferings of Friends at

Glasgow.<sup>12</sup> TIMOTHY TOUNSON and WILLIAM FELL both of Lancashire.<sup>3</sup>

1692

JOHN BOWSTEAD of Cumberland,<sup>13</sup> LEONARD FELL and his companion TIMOTHY HARRISON,<sup>2,3</sup> GEORGE ROOKE,<sup>14</sup> ROBERT WARDELL.<sup>2</sup> THOMAS RUDD of Yorkshire, “who had a testimony through the streets and towns in Britain was put in prison in Ed<sup>r</sup> (by on bailzie Chartres through the instigation of the priests) . . . but was let out the next day.”<sup>2</sup> THOMAS STORY of Cumberland, who also travelled extensively in Scotland this year, gives some interesting particulars of Thomas Rudd’s proceedings. It appears that the good man “had been several Times through the City and Colleges of Edinburgh, crying *Wo to the Sandy Foundation* with some other Words of the like Import.” Then as the Friends were about to leave Edinburgh after attending the Quarterly Meeting there, “the Concern returned upon Thomas Rudd to go again thro’ the City; and, after great Exercise and Travel in Spirit, he became willing, and went: And the most of his Message was in these Words, *Ho! all People; O All be warned this Day, to fear before the Lord, the mighty God of Heaven and Earth; and every one turn from the Evil of your Ways.* He had a Voice suited to the Measure of his Words, with an innocent Boldness in his Countenance, frequently lifting his Right-hand towards Heaven as he passed along, which was with a slow and grave Pace.” After his commital to the Tolbooth, Thomas Story and other Friends visited him there, supped with him and had a religious opportunity in “an Apartment made of Deal, called the *Quakers High-Room*, made by Friends in Time of greater Persecution for their own Convenience.” From Edinburgh, Thomas Rudd, Thomas Story and John Bowstead proceeded to the North of Scotland as far as Inverness, the two latter Friends sharing more or less in Thomas Rudd’s “Concern.”<sup>13</sup> THOMAS WILSON, in company with JAMES DICKINSON, both of Cumberland, on their return from a visit to America, landed in the Highlands of Scotland and thence travelled home by land.<sup>10</sup> JEAN HALL,<sup>3</sup> BENJAMINE BROWN, “a deep man of experiences.”<sup>2,3</sup>

1693

THOMAS STORY, JOHN BOWSTEAD and THOMAS RUDD having returned to Ury early in First Month, parted company, T. R. revisiting Aberdeen, whilst the two other Friends proceeded to Leith and Edinburgh, and afterwards travelled through the West of Scotland, where they were rejoined by Thomas Rudd and had many stirring adventures.<sup>13</sup> JOHN CARLISLE of Carlisle was at a meeting in Glasgow in Fifth Month, "and as he was att prayer there Came some young men who stoped his mouth and put a hat upon his head & last of all Caryed him by y<sup>e</sup> arms down stairs unto y<sup>e</sup> Close still praying as they Caried him and then they let him go & we satt down again."<sup>2</sup> GEORGE HALL and JAMES HALLIDAY were in Glasgow in Fifth Month, when, as the "Record of Sufferings" tells us, "We few in this place and some country friends w<sup>t</sup> James haliday and Georg Hall from England [there were seventeen Friends in all, four of them women] being mett together two men Caled Elders with severall toun oficers came upon us who said they had orders from the magistrats to drag & draw us out to the streets q<sup>b</sup> they did very violently & q<sup>a</sup> they had brought us to y<sup>e</sup> streett they seemed to leav us to y<sup>e</sup> will of y<sup>e</sup> rable but we said if y<sup>e</sup> magistrats have sett you upon us y<sup>n</sup> take us to y<sup>m</sup> & not leave us to be abused by y<sup>e</sup> rable y<sup>n</sup> on of y<sup>e</sup> Elders went befor us unto y<sup>e</sup> provest and shewed him y<sup>t</sup> he had been skealing [*i.e.* breaking up] y<sup>e</sup> Qwakers meeting . . . & when he saw us Coming near him he sought to go away but on of us said is this to protect us, to send & drag us out and leave us to the hands of a Cruel rable, y<sup>n</sup> he commanded y<sup>e</sup> oficers to put us in prison y<sup>e</sup> q<sup>b</sup> they did in a naisty backe room . . . [where] there was not [any] seat . . . but y<sup>e</sup> neasty floor."<sup>2</sup> REUBEN SATTERTHWAITE,<sup>9</sup> GEORGE KNIPE and JAMES WYLDMAN, "three worthy young men in the service of the Gospel."<sup>3</sup>

1694

JONATHAN TYLER, MARY ROBINSON and MARGARET STORDIE.<sup>3</sup> "A very worthy English woman Friend [HELEN STOCKDAILL] who had a singular presence of the Lord attending her."<sup>3</sup> "A very honest ancient friend

*STRANGER FRIENDS VISITING SCOTLAND* 143

from Cork" JASPER TREGOES,<sup>3</sup> THOMAS WILSON and WILLIAM GREENUP.<sup>10</sup>

"Dear JOHN GRATTON (an ancient and worthy friend) with his honest companion THOMAS ALDAM "were at Aberdeen Quarterly Meeting in Sixth Month"<sup>3</sup>: whilst ROBERT HILL, "an English Friend," had been there the previous month, and visited Edinburgh afterwards.<sup>9</sup> PETER GARDNER "of Suffolk, a weighty man of a discerning spirit," had many remarkable meetings amongst Friends in the North of Scotland. He was taken ill of small-pox on his way home and "laid down the body" at Carlisle early in the following year. WILLIAM HYNDS and HENRY PAYTON of Worcestershire were at Aberdeen in Fourth Month; and JAMES LEECH of Berwick in the Eleventh Month.<sup>3</sup> THOMAS WILSON and WILLIAM GREENUP.<sup>10</sup>

1695

"Dear Ancient LEONARD FELL . . . once again come to visit and Incourage [Friends] in the Ancient Spring of Life" with NICHOLAS JACKSON as companion. "Also two honest young men of Cumberland," named THOMAS WILKINSON and WILLIAM ARMSTRONG, the latter "a Scotsman born and of Scots parents."<sup>3</sup> JASPER TREGOES.<sup>15</sup>

1696

REUBEN SATTERTHWAITE of Lancashire and GEORGE KNIPE of Lancashire travelled in Scotland together.<sup>9</sup> ANTHONY SHARP of Dublin visited Scotland, probably during this year.<sup>14</sup>

THOMAS STORY accompanied by HENRY ATKINSON, "a very tender and hopeful young Man, but had not appeared in a publick Ministry; though Truth was working in him towards it."<sup>13</sup>

1697

JEAN AINSLEY and JEAN ROBINSON from Yorkshire,<sup>3</sup> ELIHU JOHNSON and his companion JOHN BARTINSLE from Lancashire,<sup>3</sup> AARON ATKINSON and WILLIAM ARMSTRONG from Cumberland.<sup>3</sup> "Our dear friend DANIEL MONRO and his dear wife" [MARGARET] from London were the bearers of "an offering of love" from

the "London Correspondents" and another Scottish Friend for poor Friends in the North, there being "deep sufferings of many in Scotland by reason of a great scarcity of corn."<sup>3</sup>

1698

The following Friends, most of whom were "publick," were at Aberdeen in the course of the year: "MARY GREENHOW (maiden name Robinson) and her companion JANET LATIMER from Cumberland: dear JOHN CARLYLE YOR & JOHN TAYLOR, both publick: ELIZABETH WHITBY & ANN ORD from Yorksh. both publick: dear GERSHON BOOT [Boat] & JOSHUA NORTHBOLT from Ireland both publick: WILLIAM HORNOWLL of London and SAMUELL HUNT of Nottingham both publick: two sweet young lads on foot two brothers both publick friends called JONATHAN and THOS. HARRISONS; the 1<sup>st</sup> a Cumberl<sup>d</sup> & the 2<sup>d</sup> Northumberl<sup>d</sup> Fr<sup>d</sup>: two honest frinds from Cumber<sup>d</sup>, Ancient DAVID PALMER & young JONATHAN OSTELL: two Yorsh. young men TIMOTHY TOWS and JOHN NESS; two worthy precious frinds from Cumberland GEORG BEWLY of Hyvegill & WILLIAM GREENOCK [Greenup]; 2 Fr<sup>ds</sup> from Yorkshire JOHN RICHARDSON & his comp. SAMUELL PINDAR: honest CHRISTOPHER STORY of Cumb<sup>d</sup> & his wife [BRIDGET]"<sup>3</sup> This year probably SAMUEL BOWNAS of Westmorland and ISAAC ALEXANDER visited Scotland. "We set forward on foot," says Samuel Bownas, "visiting part of Cumb<sup>d</sup> in our way, and I thought Isaac had very fine service, so much superior to mine that after him I was afraid to lessen or hurt what good he had done, & before him I was afraid to stand in his way."<sup>16</sup>

JOHN FOTHERGILL paid a general visit to Friends in Scotland ". . . And tho' we met with abusive Treatment in several Places, especially at Glasgow and Edinburgh, by the mobbish part of the People disturbing Friends Meetings, by casting Stones or any other matter at hand amongst them, which was a very frequent practice and continued many Years, yet we were preserved from any material Hurt."<sup>17</sup>

1699

SAMUEL WATSON of Yorkshire travelled in Scotland with his daughter MERCY and "an innocent Friend"

named JANET STOW.<sup>6</sup> JAMES DICKINSON, accompanied by JONATHAN BURNYEAT, a lad of little more than twelve years of age, of whom James Dickinson remarks, "As he was very young and had not travelled in Truth's service before, a concern fell upon me for his preservation every way. The Lord was kind to us and bore up our spirits in all our exercises." They were at the Yearly Meeting at Edinburgh and suffered much from the violence of the mob. "A concern came upon Jonathan Burnyeat to write a warning to the inhabitants of that place which was afterwards put in print."<sup>10</sup> HENRY MOLLINEUX and DANIEL RIGBY from Lancashire and JOSEPH PENINGTON of Cumberland "on a visit of Love."<sup>3</sup> MARY MITCHELL of Sussex and SARAH RAYN of Yorkshire; the former fell sick of the small-pox at Aberdeen and died.<sup>3</sup>

WILLIAM F. MILLER.

*To be continued.*

- <sup>1</sup> Maria Webb's *Fells of Swarthmoor Hall*, 1865.
- <sup>2</sup> MS. Records of Edinburgh Yearly Meeting.
- <sup>3</sup> MS. Records of Aberdeen Yearly Meeting.
- <sup>4</sup> *Account of Stephen Crisp*, 1694, p. 38.
- <sup>5</sup> Joseph Smith's *Catalogue*.
- <sup>6</sup> *Jaffray's Diary*.
- <sup>7</sup> *Life of Christopher Story*, 1820.
- <sup>8</sup> *A Collection of Testimonies*, 1760.
- <sup>9</sup> *Piety Promoted*.
- <sup>10</sup> *Journals of Thomas Wilson and James Dickinson*, 1847.
- <sup>11</sup> *The First Publishers of Truth*, pp. 148-151.
- <sup>12</sup> *Collectitia*, pp. 365-366.
- <sup>13</sup> *Journal of Thomas Story*, 1747.
- <sup>14</sup> Ruddy's *History*, 1751.
- <sup>15</sup> *Journal of the F.H.S.*, x. 163.
- <sup>16</sup> *Life of Samuel Bownas*.
- <sup>17</sup> *Life of John Fothergill*, 1753.

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the 24 of  $\frac{2}{m}$  1678.

John Ellson, Cotton Gadd, Thomas Ma[t]hewes and W<sup>m</sup> Parker ar desired to aqwaynt the ffrynds of the bull & mouth meeting that Seuerall Poor resorts to this qwarter whom they cannot in Conciencie suffer to want that they desyre that they would soe consider off it as to lend a helping hand in this & such lyke cayses.—Minutes of Peel M.M. (in D.).

# Margaret Fox to her Grandchildren Bethiah and David English, 1699<sup>1</sup>

Swarthmore y<sup>e</sup> 17<sup>th</sup> of 9<sup>th</sup> mo 99

Dear Grand son and Grand Daughter English<sup>2</sup>

Jn the deare and tender love and bowels of deuine life J doe dearley remember you and write these few lines vnto you as a testemony therof ; desireing you to keepe Close to the Lords powe loue and life and there you will grow and Abide neare the lord and he will bide neare to you as you abide Jnwardly to him ; dear Bethia keepe vp to the Lord be Content with his will what euer it be for y<sup>t</sup> is the best and the safest for thee ; waite vpon him in obediunce and y<sup>t</sup> is the way for the Lord to giue thee thy harts desire ; it is longe sin[c]e J wrote to thee or heard from thee but J doe not forget thee thou art often before me ; J heard by two ffriends y<sup>t</sup> thou was at the Wells in Yorkeshire and was pretty well which J was glad of J haue not heard from thy Mother<sup>3</sup> but once since shee Came ffrom y<sup>e</sup> Bath : but J hope shee is well ; J haue had two Letters ffrom thy sister Dickes<sup>4</sup> and one ffrom hir Husband ; the[y] are verry well and Liues very well and Comfortably ; if thou would but write to thy Mother how it is with thee euery way ; and shee would Lett me know J cann doe noe more but pray to almighty god for you all and J trust and hope y<sup>e</sup> Lord his blessinge and grace may rest vpon you haueing this opertunity by this ffriend J was willinge to write to you these few lines to let you know y<sup>t</sup> the Lord has presaued me in health euer since J came from London ; J have writen to my Daughter Morris<sup>5</sup> and J desire thee to gett it to hir for J

<sup>1</sup> Original in the possession of Mrs. Wilfrid Rogers, of Falmouth, by whom a photograph of the same has been presented to D. .

<sup>2</sup> Bethiah Rous, born 1666, was the daughter of John and Margaret (Fell) Rous. She married David English of Pontefract in 1692, and they had three children—Nathaniel, Thomas and Benjamin.

<sup>3</sup> Margaret Rous, *née* Fell (c. 1633-1706), the eldest daughter of Margaret and Judge Fell.

<sup>4</sup> Anne (1671-1709), daughter of John and Margaret Rous, married Benjamin Dykes, or Dix, as his second wife.

<sup>5</sup> Isabel Yeamans, *née* Fell, married Abraham Morrice in 1689, as his second wife.



haue not written to hir since J came ffrom London it is but a Chance y<sup>t</sup> wee Cann get any thinge sent into your parts My Daughter Abraham<sup>6</sup> and hir Son<sup>7</sup> has there deare Loues dearly Remembred vnto you hir husband is Now at London presoner for tythe noe more but my Loue and prayers for you from your Deare Grand Mother

M : ff :

<sup>6</sup> Rachel Fell (1653-1732) married Daniel Abraham in 1683.

<sup>7</sup> John Abraham, 1687-1771, the only child who grew to maturity.

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GEORGE VAUX, 1832-1915

**A**GAIN we have to record, with regret, the decease on the other side of the Atlantic of one of our stalwart supporters. George Vaux of Philadelphia and Bryn Mawr, Pennsylvania passed away suddenly, yet gently, on the 20th of April, in his eighty-third year, and the funeral took place in the private family burial ground on his Bryn Mawr estate on the 23rd. For some time before his death he had been in feeble health, and in consequence of failing sight was almost entirely dependent on his secretary for assistance in his work. Notwithstanding these limitations he maintained to the last a keen interest in affairs and in his favourite pursuits, which included historical, genealogical and antiquarian research. He was the eighth of ten who have borne the name from circa 1600 to the present time, as will be seen by reference to an article from his own pen in vol. vi. of *THE JOURNAL*, 1909. Probably no one in Philadelphia was better acquainted with the records of Friends there, the condition and orderly arrangement of which will be a lasting memorial of his care and oversight. He was a man of natural ability, which he devoted to business pursuits and also to educational and philanthropic activities. He was President of the Friends Historical Society 1907-8, and has frequently assisted the Editor by contributions and correspondence upon a variety of subjects. For further particulars respecting him see *The Friend* for 21st of May, 1915. ISAAC SHARP.

## Friends in Current Literature

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*Bootham School Register*, compiled under the direction of a Committee of the Old York Scholars' Association, 1914 (York: Delittle, Fenwick & Co., 6s. 6d. net), owes much to the support and industry of Francis C. Clayton and others. Its 291 pages of excellent clear type afford good reading for old Bootham boys. The names of present boys and of old boys still living are printed in large block type, at once distinguishable from the names of the dead. Here one may read the history of the early veterans from 1829 when the School was taken over by the Quarterly Meeting, recall memories of one's own contemporaries, their school exploits and hobbies, and learn in what ways they have distinguished themselves in after life. Amongst the honoured dead may be mentioned Jacob and John Bright; Joseph Firth Bottomley Firth; Thomas Harvey; Henry Stanley Newman; Sir Joseph Whitwell Pease, Bart.; Stanley Pumphrey; David Richardson; John Stephenson, John Wilhelm and Joshua Rowntree; Frederic and Henry Seebohm; John Foster Spence; Daniel Hack and James Hack Tuke; Robert Spence Watson; Thomas Whitwell, with many others who have done great service for the State, locally or imperially, have made their mark as scientists, or filled useful places as Ministers, Church officers or Educationists of the Society of Friends. Not less distinguished are the names of many living men whom it would, perhaps, be invidious in this short notice to single out.

On the amusing side, under Henry Binns is recorded the conspiracy of that worthy Quaker Minister, along with John Bright and George Mennell, to run away from school for America. They were all caught *flagranti delicto*—Binns on leaving the premises; Bright, who started second, on the Tadcaster Road; Mennell, who reached Leeds on foot, was found waiting for the others at the Inn from which the Liverpool coach was to start!

Amongst the excellent illustrations may be specially mentioned the grand head and face of William Tuke, the portrait of John Ford with its rugged, forceful lines, the minutes in John Ford's handwriting of the meeting that established the School Natural History Society in 1834, portraits of three other head masters, Fielden Thorp, John Firth Fryer, and Arthur Rowntree, a portrait of Miss A. B. Woodhead, and lastly the benevolent features of the Right Honourable Robert Spence Watson.

[For particulars as to the origin of the Register see various references in "Bootham."]

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*The Older Nonconformity in Kendal*, by Francis Nicholson and Ernest Axon (Kendal: Titus Wilson, 8½ by 5½, pp. 677, 21s. net), does not profess to deal with Friends, "the oldest Nonconformists in the town," except incidentally; and is mainly a history of the Unitarian Chapel and the two Nonconformist Academies of Richard Frankland, M.A., and Caleb

Rotherham, D.D. The authors show that Westmorland was not favourable soil for Presbyterianism, and regard (p. 33) the introduction of Quakerism as "the remarkable episode" in the religious history of the county. They consider that other Nonconformists had no great strength in the town during the early Restoration Period, chiefly because (p. 80) the Quakers had "drawn into their Society the bulk of those who would otherwise have made the staunchest Nonconformists." The early Unitarian teaching in Kendal seems to have come (p. 34) from a Friend, Robert Colli[n]son, but it should be added that he soon found himself at variance in other ways with the Quaker leaders, and was denied by them in 1656. (See "Beginnings of Quakerism," pp. 344, 345.) There are useful references to George Walker, the Quaker surgeon who was implicated in the Kaber Rigg plot of October, 1663 (p. 90), to Gervase Benson (*passim*), and to Thomas Camm (pp. 249-256).

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*The Contribution of Nonconformity to Education until the Victorian Era*, from the pen of Dr. W. T. Whitley, M.A. (Secretary of the Baptist Historical Society), finds a place in "The Educational Record," June, 1915. After speaking of the steady interest of Friends in education from the earliest days he says: "Specially noteworthy is their care for girls; in 1681 at Aberdeen their mistress saw not only to book-learning, but to their being taught to support themselves by the weaving of stockings."

Summing up the work of Joseph Lancaster, Dr. Whitley says: "Thus we may even say that the effective impulse towards the nation assuming the duty of educating all children was given by a Friend."<sup>1</sup>

In connection with the practice of using Latin text books we read: "To adopt English meant to cut off pupils from the stream of continental life and thought . . . the question was ignored by most English teachers, but it was deliberately faced and discussed by the Society of Friends . . . A meeting of schoolmasters was called [1705] . . . After some prolonged deliberation, it was decided to disuse Virgil, Horace, Juvenal, Terence, Ovid, Erasmus, Æsop's fables, Corderius, etc., which had hitherto been used by Friends for the instruction of youth in the Latin tongue."

Whilst they discarded these authors as "heathenish," and "not agreeable to truth," they were not, says Dr. Whitley, "averse to Latin as Latin," but revised Lily's grammar, and did not "eschew the ancients."

Mention is made of the educational efforts of William Penn and John Bellers, and a tribute is paid to the Society of Friends as pioneers in the work of Adult Schools now widely spread over the country.

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*Rawdon and its History*, by James H. Palliser (Rawdon, to be obtained from the author, pp. 108, 2s. 6d. net), contains a picture and interesting

<sup>1</sup> Joseph Lancaster was only in membership with Friends for some thirteen years, but Friends were amongst his warmest supporters, and after his time to a large extent carried on the British Schools of the country. When these gave place to Board Schools, many Friends exchanged British School management for work upon School Boards.

particulars regarding the Meeting House erected in 1697; "the office of caretaker has been for many years, and is still, held by the first scholar on the girls' side at Rawdon. This forms an interesting link between the Meeting and the School, which have been closely associated for more than sixty years" (p. 73).

The oldest minute book (presumably Preparative Meeting) is dated 1693, when Friends met for worship and business in private houses. In 1825, "Two Friends were appointed as librarians and to have charge of the clock. Query, when and why was the clock removed, and where was it situated? Was it found too attractive to the children from the School, or did some Friends object to its presence?"

The eighth Swarthmore Lecture, entitled *The Quest for Truth*, was delivered by Silvanus P. Thompson, F.R.S., in the Central Hall, Westminster. (Headley, pp. 128, 1s. net.)

Edward Grubb has brought out an enlarged edition of his *The True Way of Life*, which was first published in 1909 in answer to Mr. J. St. Loe Strachey's "A New Way of Life" in which he supported Compulsory Military Training. Of the new edition the author says in the Preface: "This is really a new book. . . . I have now dropped a large part of the purely controversial matter, and have tried to present an independent statement of what I conceive to be the Christian Way of Life, with special reference to War." (Headley, pp. 151, 1s. net.)

*The Present Day Message of Quakerism*, by Charles M. Woodman (to be obtained from the office of "The American Friend," Richmond, Ind., \$1.00 net, pp. 106). The author in a Foreword explains that the book is the outcome of "messages" given week by week at the Friends' Church, Portland, Maine. He covers his subject in four chapters entitled: "The Basis of the Quaker Faith," "The Guide of the Quaker Life," "The Creed of the Quaker Church," "The Field of the Quaker Message."

A cutting from *The Brooklyn Sun*, issued 30th of May, 1915, from the pen of "D.G." [sent us by Daniel Gibbons, a member of the Friends Historical Society], refers to the "beliefs" of the well-known agnostic, Colonel R. G. Ingersoll.

He desires "to preserve of him" the following, having heard the story "from Jonah Rees himself," whom he describes as "a most conscientious truthful man."

Jonah Rees, "a well-known member of the Society of Friends and one 'appearing in the ministry' occasionally," whilst in the employ of a Quaker attorney of New York, Wilson M. Powell, frequently met Ingersoll in the course of business. "It was inevitable," says "D.G.," "that the Quaker and the great agnostic should touch often" on the deep mysteries of life, and on one occasion the Colonel said to Jonah Rees:—"Rees, if I could tell you what my conception of the unknown is, it would be the greatest, grandest, mightiest thing the human soul could fancy."

If we remember rightly, this was not the only occasion on which the inner soul of the man broke through the cloud of negation that enwrapped it. His pathetic utterance on the death of a saintly sister was a testimony to the strength of a Christian life, and almost amounted to a confession of the weakness of the agnostic position.

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*My Villa Garden*, by Samuel Graveson (London : Headley, 2s. 6d. net, 124 pp., with 30 illustrations, six in colour). In nothing, perhaps, is the value of a little practical experience so apparent as in gardening. Most amateur gardeners who have indulged their ambitions reach a point where they yearn for the guidance of a *confrère* whose toil through the elementary stages is past, and who, aided by nothing but his own gumption, has successfully applied the bewildering multiplicity of instructions and hints found in the gardening books and papers. *My Villa Garden* just fills this need of the *confrère*. Its pages give the impression of a pleasing, practical result, attained by painstaking care, observation, and watchfulness. The book makes pleasant reading, and is certainly calculated to stir the imagination as to the possibilities even of a small town garden.

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A privately printed tribute to the memory of Gwendolen Crewdson (1872-1913) has been presented to the Reference Library by her brother, Wilson Crewdson, the writer of the introductory pages. It contains the sermon preached by Rev. C. J. N. Child, M.A., at the unveiling of a tablet at Girton, "To the loved and honoured memory of Gwendolen Bevan Crewdson, Student, Librarian, Junior Bursar and generous friend of this College." This is followed by notices of her life from the "Girton Review" and the "St. Leonards School Gazette," also the sketch from the pen of Richard Westlake (recently deceased) which appeared in the issue of "The Friend" for 20th of February, 1914. The booklet is the inspiring record of a life of rare beauty, of "singleness of vision and aim," summed up in the words, "I wish to make something of my life." In four portraits at different ages, one of which appeared in the issue of "The Friend" above referred to, the sweetness of expression is the outward mark of the soul within.

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*Japan our Ally* (London : Macmillan & Co., 1915, 36 pp., 2d.), by Wilson Crewdson, M.A., Member of Council, Royal Asiatic Society ; Vice-President Japan Society ; etc., etc., condenses into a few illuminating pages the history of European relations with Japan from the landing of Portuguese adventurers in 1542 to the present friendship with England. A preface by the Rt. Hon. Sir Claude M. Macdonald, P.C., G.C.M.G., etc., gives "this admirable little brochure" a good send-off, combining some of its salient points with reminiscences of Sir Claude's own experience during the twelve years in which he represented Great Britain in Japan.

After first welcoming foreigners, Japan became suspicious of the development of their intrigues and entered upon a period of exclusion of outside influence and a period of internal peace extending over two

and a half centuries. The last sixty years, however, have witnessed a remarkable change from the date of the first treaty between Japan and the United States in 1854. During this time the Japanese have shown "an aptitude for progress" almost unrivalled in history. On to their ancient conservative civilisation was grafted a new spirit under the influence of the works of John Stuart Mill, Herbert Spencer and Jeremy Bentham, until in 1889 a Constitution, based upon European methods, was established, and a National Assembly was set up. Under the early treaties with Japan, foreign residents were excluded from Japanese criminal and civil jurisdiction. In 1899 Great Britain led the way in releasing Japan from this intolerable system and the other Powers soon followed. Thus it took little more than forty years for Japan to rise from "Oriental feudalism" to a system of government in which her people counted for something and her laws were respected by foreign countries.

The rapid progress of Japan during these early years of the present century is a matter of common knowledge and is well summed up in the concluding pages of Mr. Crewdson's interesting essay.

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The Cymdeithas Llen Cymru has reprinted, as Number III. of the Red Series, the rare tract written in 1654 by Alexander Griffiths, entitled *Strena Vavasoriensis, a New Years Gift for the Welsh Itinerants, Or a Hue and Cry after Mr. Vavasor Powell, Metropolitan of the Itinerants, and one of the Executioners of the Gospel, by colour of the late Act for the Propagation thereof in Wales* (March, 1915, privately printed by William Lewis, Ltd., Cardiff). Vavasor Powell (1617-1670) was a notable Welsh preacher at a time when Wales was in a state of great spiritual destitution. For his relation to the Quaker movement, see "Beginnings of Quakerism," pp. 207-209. His congregations seem to have been the chief source out of which sprang the groups of Friends in Mid-Wales, and his system of itinerant preachers closely resembled the Quaker "Publishers of Truth." The piece now reprinted is adverse to Powell, whose opinions and actions are bitterly criticized, especially his opposition to tithes. There is no reference to Quakerism, which only reached Wales in 1655.

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Richard Beck and Perceval Lucas contribute an excellent pedigree of the Beck family to *The Pedigree Register* for March and June, 1915, wherein the following Quaker families are linked up:—Giles, Drayton, Head, Tylor, etc.

The June issue of *The Pedigree Register* also contains articles by Joseph J. Green, entitled "Fly-Leaf Inscriptions and Family Registers," in connection with the families of Arnold, Markes, Robson, Pease and Hedley.

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The Friends' Central Study Committee has issued a pamphlet entitled *Lists of Courses of Study and Text Books*, intended for the help of those wishing to form Study Circles. (To be obtained from the Secretary, Elsie M. Smith, Lynhurst, Hoddesdon, Herts.)

## Notes and Queries

D.=The Reference Library of London Y.M., at Devonshire House, Bishopsgate, London, E.C.

JOHN CAM[M] EMPLOYED BY THE DUBLIN SOCIETY, 1749.—The following is an extract from *A History of the Royal Dublin Society* by H. F. Berry, 1915:—

“We find among the early records the following notice, which was issued in March, 1749: ‘The Dublin Society takes this opportunity to inform the public that they have engaged Mr. John Cam [a Quaker], well skilled in English husbandry, and making ploughs and carts in the best manner, to attend gentlemen and farmers in the country as an itinerant husbandman, to advise them in the right way of ploughing and managing their land for the growth of corn. He will carry with him some ploughs of his own making, etc. Said Cam will set out from Dublin on Monday, 27th, and will go to Navan, and so proceed to the rest of Co. Meath, and the Counties of Kildare, Carlow, Kilkenny, etc., where he may meet growers of corn and instruct them in the right way of tillage, and thereby save labour, expense, and time. A letter of recommendation will be given him from the Society to gentlemen of the country, and they are desired to give him a fair opportunity of showing his skill.’”

[Edith Webb, Recording Clerk of Dublin Y.M., in answer to an enquiry, writes:—“The name Cam or Camm does not occur in the Dublin Register, nor in that for Cork—although Friends of

that name emigrated to America from Cork in 1708, according to A. C. Myers’s *Immigration of the Irish Quakers into Pennsylvania 1682-1750*. Besides the Registers I have also looked through Dublin Monthly Meeting Proceedings for 1749, and the National Meeting’s Minutes for the same year, and the Certificates of Removal Book, thinking the letter of recommendation might have been inserted in it, but without result.]

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WANTED—EVIDENCES OF DISTRESS IN ENGLAND, 1692-1699.—I should be glad of evidences from Minutes and other MS. records of the Society of Friends, of the distress prevalent in England, 1692-1699 [as a result of war and the failure of crops for seven years] and also how the same was dealt with in the various Meetings.—CHARLES R. SIMPSON, School House, Hartshill, nr. Atherstone.

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A QUAKERESS AND GEORGE II. “Thursday, June 7.—His Majesty went to the house of Peers and gave the royal assent to [various] Acts.

“A female quaker who was in the house to see the King on the throne, began to hold forth, as soon as his majesty was gone, against the vanity of dress, and preached for half an hour.”—*Gentleman’s Magazine*, 1753, p. 293.

MEMORIAL TABLET ON FIRBANK FELL.—In connection with the General Meeting of Cumberland and Westmorland Friends, a Meeting for Worship was held at "George Fox's Pulpit" on Firbank Fell, on June 19, to commemorate the great gathering at which Fox spoke in 1652. A tablet bearing the following inscription was unveiled:—

"Let your Lives Speak.

"Here or near this rock George Fox preached to above one thousand 'seekers' for three hours on Sunday, 13th June, 1652. Great power inspired his message, and the meeting proved of first importance in gathering the Society of Friends. From this fell many young men went forth through England, with the living Word in their hearts, enduring manifold hardships as 'children of the light' and winning multitudes to the Truth."

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WILLIAM AND ANN HOBSON (xii. 77).—Some comment on the interesting account of this man in the last number of THE JOURNAL seems to be called for. His father, Joshua Hobson, was of Southwark, and married Martha Holmes, not *Holms*. The late George Bax Holmes of Horsham (1803-1887) was of the same stock and the last representative of the old Quaker families resident in that town. Doubtless his Sussex connection through his mother made William Hobson first acquainted with his wife. She was, as stated, Ann, daughter of Caleb Rickman, of Hookland Park Farm in Shipley, whose grave in Thakeham Friends' Burial Ground

is one of the two there which have headstones, not in his case, however, a contemporary one. There is a drawing of the old Quaker home, Hookland, in the Burrell MSS., British Museum; the house was pulled down many years ago. Caleb Rickman was the youngest of five brothers and three sisters, all of whom left descendants, and of whom five out of the eight are still represented in the Society of Friends. His grandfather was John Rickman, of Hurstmonceux, and the first Quaker of the family. It should be pointed out, as the name Boreham suggests Essex, that Boreham Street, the place of his burial only, is a hamlet in Hurstmonceux. His wife was Edwards by a former marriage; she was a daughter of Clement Knell of Lydd, an early Kent Quaker. The name *Knell* has been misread in early manuscripts as *Knott*, and so appears in the printed pedigree mentioned.

William Hobson's wife could claim through her mother a descent from one of the most substantial and staunch early Quakers of Sussex, Nicholas Beard of Rottingdean, who was converted by the preaching of George Fox in 1655 (*Camb. Jnl.* i. 184). Beard, who died in 1702, at a great age, and was the father of twenty children by one wife, has a notice in *Piety Promoted*, and, of course, figures largely in Besse's *Sufferings*. He gave the Society the Burial Ground at Rottingdean, which in early days was used also by the Friends of Brighton, Lewes, and Newhaven; it is still in the hands of Friends, and available if required.—PERCEVAL LUCAS.



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## FRIENDS HISTORICAL SOCIETY.

**Income and Expenditure Account for Year ending 31st of Twelfth Month, 1914.**

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.		
Balance in hand, 1 i. 1914	..	62	5	6	Cost of Printing <i>Journal</i> , vol. xi.	..	97	8	0
Annual Subscriptions	..	82	5	5	Postage do.	..	11	10	0
Sundry Sales	..	6	3	4	Stationery	..	6	15	0
Contributions to Supplement 12	..	43	14	1	Sundries, Insurance and Advertising	..	5	13	5
Donation from London Friends Fund for Printing Abraham MSS.	..	15	0	0	Cost of Printing Supplement 12, "Elizabeth Hooton"	..	43	9	11
Interest on Deposit	..	1	12	2	Postage ditto	..	2	10	0
					Total Expenditure	..	167	6	4
					Balance in hand, 31 xii. 1914	..	43	14	2
					<u>£211 0 6</u>				

Examined and found correct,

Signed, GEORGE BENINGTON,

20th of Fifth Month, 1915.

*Treasurer.*

# ELIZABETH HOOTON

FIRST QUAKER WOMAN PREACHER

(1600-1672)

BY

EMILY MANNERS

WITH NOTES, ETC., BY

NORMAN PENNEY, F.S.A., F.R.Hist.S.

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