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THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.
Devonshire House, 136, Bishopsgate, London, E.C. 2

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Editor's Notes

THE Editor has in hand for early publication a series of sketches of Quaker inventions and of incidents in which Friends took the first place, under the heading of "Leading the Way."

It is intended to publish, among other articles :—

Extracts from the presidential address of 1921, given by Ernest E. Taylor, entitled "The First Publishers of Truth, a Study from the Economic Standpoint."

Letters from William Procter, of Baltimore, containing descriptions of scenes in the Separation troubles of 1828 in Philadelphia, New York, and Ohio.

Treffry, of Devon and Cornwall.

A Conscientious Objector of Eighty Years ago.

A Pennsylvania Loyalist's Interview with George III. —extract from the Diary of Samuel Shoemaker.

Notes on the Ashby Family, of Bugbrooke, Shillingford, and Staines.

Devonshire House Reference Library

With Notes on Early Printers and Printing in the Society of Friends

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WE have already quoted the minute of the Morning Meeting of 1673 directing that "2 of a sort of all bookes written by freinds" and "one of a sort" of all written by their adversaries, should be kept together for the use of Friends. From 1682 these were to be brought "to Richard Richardson's Chamber," and workers in the Library have still cause to be grateful to the second of the Recording Clerks for his care in arranging and indexing the books in his charge. At his death in 1689 he left certain books to the Society.

The Meeting for Sufferings minute of 11 viii. 1689 runs:—

> The Widow Rich[d]son being willing to fullfill her Husbands mind sent ffriends her Husbands two Concordance, viz. of y[e] new and old Testam[t] but understanding ffriends has one already desires to have one back again. It's left to John ffeild and the ffriends concerned to view R.R.'s Books to do therein as they think fitt.

Four months later Benjamin Bealing, the new Recording Clerk, reported "that the Widow Richardson has sent some Books of her Husbands for the use of Friends;" and two Friends were desired "to visit y[e] Widow Richardson and to acknowledge her kindness in y[e] behalf of ffriends."

Already the importance of keeping records at some central place and not leaving them to the care (or neglect) of individual Friends was making itself felt. In i. 1688/9 the Meeting for Sufferings ordered "that Enquiry be made after a Chest of Writings that belongs to Friends, w[ch] was formerly in the keeping of Tho: Rudyard." A fortnight later, this is reiterated, and the information added: "and 'tis supposed he left it with W[m] Gibson w[n] he went beyond sea." In Third Month report is made that the writings had been delivered to the Meeting of Twelve but in Ninth Month

> John Dew Acquaints the meeting of a deal Chest with Writtings and Books of ffriends (Supposed to be the

> Chest soe much enquired after by ffriends) is now found at Lawrence ffulloves. This Meeting Orders that the said Chest and Writtings be sent to ffriends Chamber in Lombard Street [this was the Recording Clerk's Office, at Three Kings Court].

Another "cautionary example" may be given, belonging to a somewhat later date :—

> 3 xii. 1720. This Meeting desires John ffield forthwith to Return to the Chamber The six Volums of Miscellanys which he hath had about Thirteen Years, with such other of our Books which he may have had since that Time.
>
> (Then follows list of books lent by B. Bealing in 1707.)

On 10 xii. 1720, B.B. reported that he had written as above. At the next meeting a week later the Recording Clerk was ordered "to continue writing to John ffield for ffriends Books till he has Returned them."

On 3 i. 1720/1, it was reported that the Six Volumes of Miscellanies had been returned, but B.B. was continued to get the other books from the delinquent.

B.B. still being unsuccessful, a few weeks later "Anthony Neate is desired to write to John ffield for the Remaining Part of y^e^ Books of ffriends in his hands not Returned." In Third Month, things had advanced, for Anthony Neate had spoken with J.F. and reported that "he is Ready to Return them."

On 26 iii. 1721, John Field reported he had returned "all y^e^ Books belonging to this Meeting that he knows of." A minute of 9 iv. 1721 refers to books still remaining in John Field's hands.

Then the subject drops.

Naturally, the need of a Catalogue was soon felt. On 22 x. 1693, a Catalogue of books was brought in by Theodor Eccleston from the Second Day's Morning Meeting with request that they may be purchased

> and to Remain for the Service of ffriends to have Recourse to in Answer to Adversaries books, with Benj^a^ Bealing who is Ordered to Add these books in this Catalogue to the Catalogue of ffriends books kept by the Meeting. And also to Add such other books to it as he hath Rec^d^ from the Printers since R.R.'s decease.

But a Catalogue is out of date even while you presume to consider it complete ; and in 1700, three Friends were appointed " to Inspect . . . the Catalogue of w^t^ books are bo^t^ for ffriends to see y^t^ they are entred in the Cattalogue."

The Library was not to be exclusively for the writings of Friends. On 25 xii. 1703, at Richard Claridge's suggestion, " Matthew's Bible in English and Jerom's Bible in Lattin w^th^ a Book or two of History, being in the Custody of Nathan^l^ Markes " were ordered to be bought for Friends' use and kept at " the Chamber." The Latin Bible is later described as " a Lattin Manuscript of great antiquity." In 1704, when the question of Marriage Contracts was being considered, John Whiting was directed " to buy a new book Relating to y^e^ American Laws and to inspect w^t^ Relates to Marriages. As also a book Treating of Marriage Ceremonies." In ii. 1707, " John Whiteing bro^t^ in y^e^ Book w^ch^ he was desired to buy for this meet: Intituled an Essay on Inspiration in two parts," and a fortnight later " Dan^l^. Phillips is continued to buy for ffriends Seldon's History of Tythes."

The mention of John Whiting brings us to another Friend to whom users of the Library have cause to be grateful.

In a Yearly Meeting minute of 1707, John Whiting's name heads a list of nine Friends appointed

> to get an Account and Catalogue of Antient friends books y^t^ lyes by and now in y^e^ Pcssession of Thomas Raylton and to Inspect them & Treat for them, & make Report to y^e^ Meet^g^ for Sufferings who may give orders therein as they shall see meet.

But John Whiting was drawing up a much more complete catalogue of Friends' books, and in iii. 1708, the Meeting for Sufferings ordered that 500 of John Whiting's Catalogue be printed ; they were to be sent to the Counties, to the American Colonies, and to Europe, with a view to getting Friends' books dispersed. (It is in this connection that the Meeting for Sufferings defines " Antient friends books " to be those printed in the lifetime of Andrew Sowle.)

It will be observed that this was not merely a Catalogue of books in the Friends' Library, but a list of all those published up to 1695.

The title page may be of interest :—

A

CATALOGUE

OF

Friends Books;

Written by many of the People, called

QUAKERS,

From the Beginning

OR

First Appearance of the ſaid People.

Collected for a General Service, By *J. W.*

Go, write it before them in a Table and note it in a Book, that it may be for the time to Come, Iſa. 30. 8.

LONDON:

Printed and Sold by **J. Sowle,** in *White-Hart-Court* in *Gracious-ſtreet,* 1708.

In the Preface it is noted that books are marked 8°, 12°, fo. if not in 4° " (as most are) " ; and the following description is added :—

> As to the Use or Service hereof, besides the General Notice of what Friends have Written (or Printed) on Truth's Account and their Country, & time of the Death of the Chiefest of them. Hereby may be seen, not only what Books have been Printed of the Sufferings which many of the said People underwent, but also the many Warnings to the Governments and Rulers, &c., Concerned. Which may be a Warning to them that Come after. All which is Dedicated to the Service of the Truth, by a Lover of it. **John Whiting.**

John Whiting's Catalogue has been the basis of all subsequent catalogues, as the annotations to it in the hand-writing of Morris Birkbeck and Joseph Smith abundantly testify.

Joseph Besse was another Friend to endeavour to bring the Library into good order. In x. 1730, he was desired by the Meeting for Sufferings " to make an Alphabetical and Numerical Table of ffriends Books y^{t} are in the Lower Chamber." Three months later he was able to report that

> 13 volums of Collections of ffriends Books are bound, making up 32 such volums in each of which he has written y^{e} Titles of y^{e} many Books and Papers therein contained.

For this work he received £5 5s.

He also seems to have reported that the rule of bringing " 2 of a sort of all bookes " to the Chamber had fallen into neglect, and a Committee was appointed " to consider w^{t} has or ought to be done Relating thereto, and make Report."

In the following year, John Hayward reported speaking to Tace Raylton about delivering " Two Books of a sort to friends Chamber for friends use—w^{ch} she formerly did, but of late not being called on for them, there Remains several Books due to ffriends." Benjamin Bealing was instructed to see what were wanting, and then to call on Tace Raylton for them.

In 1733, Joseph Besse was still at work ; and in 1738 the " Foundation Minute " is reiterated by the Meeting for Sufferings.

> It is the opinion of this Meeting that the Printer ought to send in Two Books of a Sort of all ffriends books that are Printed by the Approbation of the Society. Gratis.

No Friend seems to have taken any very definite interest in the Library during the next generation but, in ii. 1776,

> Thomas Letchworth is desired to deposit in a proper manner the Books and Papers now lying in the Rooms adjoining to the Meeting-house, compleat the Catalogue of the whole, and bring the same to this Meeting.

These were mainly intended for distribution and a long list was sent to Quarterly Meetings with an invitation to apply for them for distribution "amongst Persons not of our Profession." T: Letchworth resigned the work to James Phillips, and, in 1778, James Phillips and two or three other Friends found that "many [books] are wanting to compleat the Library."

The Meeting for Sufferings directed them to make out a list of the books that had appeared since 1708, when John Whiting's Catalogue was published. James Phillips, who was a bookseller, was desired "to supply such deficiencies" and charge the cost to the Meeting. On 23 iv. 1779, James Phillips was desired to print one thousand copies of the list of books needed to complete the Library.

In vii. 1780, the Meeting had the offer of books and papers belonging to Thomas Broadbank of Tottenham, and the committee appointed to deal with the matter reported :—

> On looking over the said printed Tracts and written Papers, we have made a selection of such as we think are best worth preserving. The Remainder we are of opinion will be better destroy'd than longer reserved to engage any person's future attention unprofitably.

To this drastic and sensible proposal the Meeting agreed, and the selected part having been brought to Gracechurch Street Meeting-house, the business of destruction was recommended "to the care of our friend Thomas Broadbank."

One of the Friends who drew up this report was Morris Birkbeck to whom we must return immediately. In vi. 1780, he was appointed, along with Joseph Gurney Bevan, "to procure such books as appear to be wanting for completing the Library—particularly modern ones."

The report sent in by these Friends seems to have led to increased interest in the Library. In viii. 1799, John Eliot brought to the Meeting for Sufferings "a List of Books the Property of the Society," and was appointed, along with Joseph

Gurney Bevan, "to take the general superintendance of the Books in the Library." This was the beginning of the Library Committee of the Meeting for Sufferings, which, as we have seen, lasted until 1847. In 1814, Joseph Gurney Bevan was released from the Committee but showed his continued interest in the Library by presenting to it the London Polyglot Bible in six folio volumes. These volumes are still in the Library, but, I am informed, never see the light except at Spring cleaning. John Eliot was still a member of the Committee in 1824.

Morris Birkbeck[1] was a great collector of Friends' books. He died in 1817. In the will by which he left to the Reference Library any books, pamphlets and MSS. not already in its possession (the remainder being bequeathed to the Library of York Meeting), he stated that he had been for "several years employed in endeavouring to procure a complete collection of the several books and pamphlets written by Friends . . . from their first rise to the present time and the several editions thereof, as also the works of their adversaries." Many of his books he annotated, and in 1802 produced a MS. Catalogue of Friends' books, not contained in John Whiting's, and four years later, a Catalogue of Adverse Books, with some Answers given to them.

With the name of Morris Birkbeck must be linked that of a contemporary student and benefactor, Thomas Thompson of Liverpool. On 2 ix. 1814, "John Eliot informed [the Meeting for Sufferings] that a Box had been received from Thomas Thompson of Liverpool containing about 70 Books of Adversaries, not to be found in the Library." Five years later, 3 xii. 1819, the Meeting for Sufferings granted £30 for preparation of

> a General Catalogue of Friends' Writings from the rise of the Society to the commencement of the year 1820. Containing the whole of the Catalogue by John Whiting, and the additions made by Morris Birkbeck, which additions have been arranged and revised by Thomas Thompson of Liverpool, who has also supplied many of his own. In two Volumes.

In 1831 the Library was greatly increased by the purchase of the books which Thomas Thompson had been collecting

[1] See article by Isaac Sharp in *The Journal of the Friends Historical Society*, vol. viii. pp. 9ff.

for upwards of twenty years[2] which were first placed in the premises at Gracechurch Street. This collection is described in a MS. apparently prepared to interest Friends who might subscribe towards its cost, as " a very valuable library of Friends' writings, which is the most complete private one of the sort." It was catalogued, and the catalogue brought down to the year 1828. Six Friends advanced the £400 asked by Thomas Thompson, and a list of thirty-two subscribers was appended.

In i. 1876, a minute of the Printing Committee states that, " after considerable discussion," the re-arrangement of books in the Library was decided upon, and the production of a single Catalogue for the use of Friends. Up to this time the Meeting for Sufferings Library and the Thompson Collection had been treated as separate units. The work was entrusted to Edward Marsh and Joseph Smith, and it is to the latter Friend that the chief praise for the re-arrangement and cataloguing of the Library is due. After this date the old rule of " 2 of a sort " was no longer considered necessary.

From the pen of Isaac Sharp[3] we have a very interesting account of Joseph Smith, largely from personal knowledge. From watch-making and dealing in umbrellas he had turned to the study of the literature of the Society. For over forty years he kept a bookshop in Oxford Street, Whitechapel, and " after twenty years of patient preparation " published in 1867 his great *Catalogue of Friends' Books*, in 2 vols. Dr. Richard Garnett wrote from the British Museum in 1897 of J.S.'s Catalogues that they " are models of painstaking and accurate research, and invaluable for the light they throw upon highly interesting but outlying departments of literature, which, but for him, would have been very obscure." The Catalogue gives the names of 2,174 authors and of 16,604 publications, and the various publications and editions are carefully described. In 1873, Joseph Smith, issued his *Bibliotheca Anti-Quakeriana*. Twenty years later, when 74 years of age, he issued a *Supplement* of 360 pages.

Joseph Smith was first employed by the Meeting for Sufferings in 1856, and his last account was settled in September, 1892. He was paid at the rate of 1s. an hour but, as Isaac Sharp points out, " he worked when he pleased, and in his own irregular, fitful

[2] See Meeting for Sufferings minute of 12 ii. 1831, vol. xi. pp. 1ff.
[3] *Journal of the Friends Historical Society*, vol. xi. p. 1.

manner." From 1877 to 1882 he was engaged on a book catalogue for the Library, and in 1888 and 1889 on the MSS. there. The condition of the MSS. at this time Isaac Sharp describes as appalling. Under the care of Joseph Smith and Edward Marsh deficiencies in the Library were noted. By ii. 1877 "a list of books required to complete the Society's collection" was read to the Committee and £15 was spent in the next two or three years in the purchase of such as could be obtained.

Need was increasingly felt that the contents of the Library should be made generally known amongst Friends, and in 1893 a proposal was made that a catalogue of the contents of the Reference Library should be printed and circulated. In i. 1895, the Library and Printing Committee prepared a specimen of the proposed arrangement and asked leave of the Meeting for Sufferings to proceed with the work. Probably the impulse was largely due to the enthusiasm of Isaac Sharp who became Recording Clerk in 1890, and who immediately threw himself into the work of the Library Committee, the meetings of which, to the end of his life, he very rarely missed. To his energy the use of the Library, apart from its existence, is very largely due. The clerical work on the Catalogue was begun in the Recording Clerk's office, but in 1900 more help was required, and this led to the first agreement with the present Librarian, who undertook to give three or four days a week to preparation of the Catalogue. All this time there was no Librarian other than the Recording Clerk, and as lately as iii. 1884, the Meeting for Sufferings decided that there was "not at present sufficient demand for the services of a regular Librarian." It admitted, however, that "provision was needed for the safety, proper arrangement, and practical accessibility of the books and other documents of the Society forming the Library." Seventeen years later, however, the Library and Printing Committee sent forward a minute asking for the appointment of a Librarian owing to the increased use of the Library, and the impossibility of the Recording Clerk giving to cataloguing, etc., the necessary attention. There had been real advance in the interest taken by Friends in the life and history of their Society, and Norman Penney was appointed Librarian from 1 xi. 1901. It is impossible to estimate the value to Friends of the faithful and enthusiastic service given

by the Librarian, as well as by the Assistant Librarian, M. Ethel Crawshaw, appointed about two years later. An immense amount of work has been done in arranging, cataloguing, indexing, and making generally available the books, MSS., etc., contained in the Library. Various books have been edited, and the notes prepared by the Librarian for the Cambridge edition of George Fox's Journal are a mine of information, invaluable to the student of the history of Friends. It is hardly necessary to remind this gathering of the value of the work done by the Friends Historical Society, the initiation of which, in the autumn of 1903, was chiefly due to Isaac Sharp and Norman Penney. The first number of *The Journal* was issued about the end of that year, and this publication, together with its Supplements, the most valuable of which has been the record of the work of the *First Publishers of Truth*, has been an important part of the Librarian's work.

Although considerable progress had been made towards the proposed new catalogue, it began to be understood that a printed catalogue could never be properly kept up to date ; and in 1903 the Card Catalogue had a humble beginning in a set of four drawers. In 1905 the Committee decided that " the present does not appear to be a suitable time for completing the work of the Printed Catalogue," and the matter was left for the Librarian " to bring up for consideration at some future date "—a date which has not yet arrived.

It remains to say a few words with regard to the housing of the Library and its contents. The books, as we have already seen, were first collected in " the Chamber," or Recording Clerk's office, at Three Kings Court, Lombard Street, and it appears to have been this collection, the nucleus of our Reference Library, that John Whiting catalogued.

In v. 1712, some arrangements had to be made for keeping the books, which were fast increasing :—

> It being proposed to the Meeting as necessary to have a Press or two placed up to preserve friends books y^{t} lyes open to the Dust, It's consented that one be put up inclosed with shelves.

Nine years later precautions against fire were taken.

> 31 i. 1721. It being Proposed by John Hodgkins To have Baggs in Readyness, in Case of ffire, at or near ffriends Chamber to carry off y^e^ Books and Records kept there. The Meeting desires Rich^d^ Partridge to get a dozen of them for said meetings use. [Next month, 8s. 4d. was reported due for these.]

Further space was required by the beginning of 1726 :—

> John Davis reported to the Meeting that There is a want of Room for y^e^ Books and papers in y^e^ upper Chamber belonging to y^e^ Yearly Meeting,

and it was agreed to take "the Back Room Adjoyning for 30£ p year . . . and to fitt it up for said Use." Three or four years later, £2 15s. 6d. was paid to a carpenter "for putting up y^e^ Shelves for Books in y^e^ little Room adjoining to y^e^ Upper Chamber."

Books seem to have been kept at all the central meeting-houses, for in 1724, Tace Raylton replied to inquiries about Friends' books in her hands

> that ffriends have 300 in ffrench of R.B.'s Apologies in a Chest at y^e^ Bull and Mouth. As to y^e^ Number in ffrench & Spanish in y^e^ Chests at Gracechurch Street & Devon^r^ house, she will as soon as she can find the keys of y^m^, let friends know.

The keys had evidently been found by the following week, as the numbers are given ; but these stores were stock for sale or distribution rather than books kept for the use of readers.

It was at Gracechurch Street that Joseph Besse worked, when, in 1730, he was desired "to make an Alphabetical and Numerical Table of ffriends Books y^t^ are in the Lower Chamber," and when he also catalogued "the books in the case & press in the Morning Meeting Room and in the Back Chamber up two Pairs of Stairs."

It was to Gracechurch Street that on 12 ix. 1740 a number of Books and Papers were "Brought from Bull & Mouth Meeting House and putt into a box in a Cubbord under the Chimney."

In 1786 "the Property of the Society in Books at the Back Chambers" was insured for £1,000 for 7 years by a payment of £12.

In 1790, the Friends appointed on the affair of the Library made a series of interesting proposals for the good of the Library :—

To have the upper shelves of the Library covered with doors, glazed, & the lower with close doors.

To burn the folio Books of Extracts.

To sell the superfluous printed Copies of the Yearly Meeting Epistles, &c.

To buy Six Chairs suitable for the room.

When the new meeting-houses were built on property acquired at Devonshire House, the Committee in charge proposed to the Meeting for Sufferings (30 v. 1794) "That an Erection may be made on the Premises at Devonshire House for the following purposes." Among these purposes were:—"A Clerk's House and a Library" and "A Repository for all the Records intended to be made secure from Fire." These rooms are definitely stated to be "in lieu of those now used at Gracechurch Street." I have not been able to find any record of a Library at Devonshire House previous to this date, nor of the removal of books from Gracechurch Street at this time.

There is an interesting ground plan of the premises at Devonshire House, belonging to the Six Weeks Meeting, in vol. 40 of the Meeting for Sufferings Minutes (1797). This shows the Library situated on the ground floor along with the Recording Clerk's office in front of the Old Meeting House, which at that time had its principal access from Cavendish Court.

In xii. 1815, a Committee was appointed "to consider whether any improvement can be made as to the place for depositing the Library or Collection of Books under the care of this Meeting" and two months later it was agreed "that the Books should be removed to the Room where the Meeting for Sufferings is held." New book cases would be required, and the largest of the present book cases was to be removed to the Clerk's Office.

In 1862, when the Gracechurch Street Premises were sold, the remainder of the books were brought to Devonshire House. The books were temporarily placed in the Library Room of the Friends' Institute, and report was made in iv. 1862 to the Printing Committee that the Library had been removed to the Friends' Institute "where it is locked up." The idea of the *use* of books, apart from their preservation, had not yet taken possession of Friends.

In 1877 when the Yard was enlarged by the removal of the ground floor the Meeting for Sufferings encouraged the Committee

to " give further attention to providing a room for the Libraries," and a joint meeting with the Premises Committee proposed in 1878 to convert Room No. 1 (the present G) into a Library by raising the ceiling and making other alterations. But this was never carried out.

The Library is still overcrowded, the Thompson Collection not being " readily accessible," as it is housed two rows deep on shelves in the Upper Strong Room. It is greatly to be desired that some of the curiosities and treasures of the Library should be placed in show cases, so that visitors might be easily able to view them. It may be noted that the Library tends to become a Museum as well as a valuable collection of books and MSS., and we may conclude by giving a brief account of some of the more important treasures belonging to the Reference Library.

First of all, there is a fairly complete collection of all that has been written by Friends to explain or justify their special views. It is comparatively rarely that any old book is offered to the Committee for purchase of which there is no copy in the Library, and we cannot be sufficiently grateful to those who 250 years ago planned for the deposit of " 2 of a sort " of such books. New books are, however, constantly being added, though now that Friends make essays in science, literature, fiction, etc., their works are not always added to a Library which specially aims to exhibit the history of Friends and what they stand and have stood for in matters of faith and practice. Note is, however, always taken of such books.

The Anti-Quaker literature is large in bulk and very curious and interesting. It is not all serious argument or even invective. Sometimes it takes the form of poetry (or, at least lines arranged in metrical pattern) and there are quite a number of satirical plays, which would make an interesting study, such as *The Country Innocence* (1677), *The Fair Quaker of Deal* (1710), *The Quaker's Opera* (1728), and others, most of which are scrupulously catalogued as " Adverse."

Many old pictures and illustrations have been collected, with newspaper cuttings of all descriptions. There is a large collection of prints and photographs of meeting-houses, as well as portraits of Friends of a by-gone age.

In the various fireproof rooms are housed volumes of minutes—

Yearly Meeting Minutes from 1672 to the present day, Meeting for Sufferings Minutes from 1675 to the present day, Morning Meeting Minutes from 1673 until the Meeting was laid down in 1901. Forty-four huge volumes of "Sufferings" (1650-1856) "attest," in the words of Norman Penney, "both the amount of sufferings endured and the patient labour of recording them."

In addition to these, many Quarterly and Monthly Meetings have sent up their minute books and books of sufferings for safer custody and greater accessibility.

Among other MSS. of great value and interest is the original Journal of George Fox, lent for a number of years by Robert Spence. This is in two large volumes and is mostly in the handwriting of Thomas Lower, while a third volume contains letters written to and from the family at Swarthmoor Hall.[4] There is also an account book belonging to Swarthmoor Hall, carefully written by Sarah Fell, which is being prepared by the Librarian for publication by the Cambridge University Press.[5]

Besides this there are collections, known as the Swarthmore MSS., containing about 1,400 original seventeenth century letters, papers, etc.; the Penn MSS., "a miscellaneous assortment of originals, transcripts, facsimiles, engravings and newspaper cuttings relating to William Penn"; and the Gibson MSS., "ten volumes and portfolios containing original letters, drawings, newscuttings, etc.," bequeathed to the Library by George Stacey Gibson.

Some MS. Diaries are of special interest, like the recently purchased Diary of Rebekah Butterfield, which gives so much of the history of Jordans Meeting and Burial Ground. Amongst many others may be mentioned those of John Kelsall of Dolobran (*c.* 1683) with frequent references to circulating Yearly Meetings which he attended; Abiah Darby of Coalbrookdale, recording her ministerial journeys; James Jenkins (*c.* 1753-1831), containing racy descriptions of contemporary Friends.

Since the publication of the 250th Anniversary Yearly Meeting Volume a number of private reports of sessions of London Yearly Meeting have been offered and gladly accepted.

[4] These volumes have since been purchased for the Library through the generosity of a number of English and American Friends.

[5] Published in 1920.

Other treasures will be familiar to those who have attended the Exhibitions held during Yearly Meeting and at other times; the "Charter of Release" granted by Charles II in 1672 whereby nearly 500 Friends were released from prison along with some Nonconformist leaders, chief of whom was John Bunyan; the chair used by John Woolman during his last illness at York; a desk which belonged to Thomas Story; an umbrella used by John Yeardley in the Ionian Islands in 1858; and interesting specimens of the distinctive dress of both men and women Friends, now so nearly obsolete.

Mention should also be made of sundry original treaties made by Friends with the Indians of Pennsylvania, showing the various totem or tribal marks. There are also many holograph or autograph letters of George Fox, Penn, Penington, Ellwood, and other Quaker worthies.

It is, however, the great desire, both of the Committee and the Librarians that the Library should not be regarded merely as a collection of antiquarian interest, however valuable that may be. Great efforts are being made to obtain complete records of the work of Friends during the recent war. School magazines are regularly purchased, for a Library should look forward as well as backward. Students are always welcomed, and every assistance offered to them; and a large number of books may be borrowed. It is earnestly desired that Friends may know more of and take a greater pride in their Library, and make it even more complete by sending up modern tracts and publications and records of present day activities. It is always a great pleasure to receive books, sketches or other specimens of original work from Friends. Some day, when at last new premises are provided, we hope that what is really a wonderful and immensely valuable collection of books and papers may be worthily housed.

ANNA L. LITTLEBOY.

The above, being the presidential address for the year 1920, *will shortly appear in separate form for general use in making known the history and purpose of the Reference Library.*

The Father of the Founder of the "Manchester Guardian"

THE *Manchester Guardian* has always, during its one hundred years of life, been owned and edited by members of the families of Taylor and Scott, connected with one another by two marriages. They are old Unitarian families, and four of their members have been—or are—in the Unitarian Ministry.

How nearly, nevertheless, the *Manchester Guardian* missed belonging to a Quaker family is not generally known. My attention was first drawn to it by finding in an old minute book of the Education Committee of Manchester Meeting, that John Taylor was brought to Manchester to be the first Master of the Friends' Day School there. I also discovered that he was the father of the founder of the *Manchester Guardian*. My friend Dr. Maclachlan, whose wife is descended from John Taylor, has in his possession a number of his letters, and has written in the *Inquirer* for June 4th, an article on the family, from which, and from references in the centenary number of the *Guardian*, I have compiled the following, which may be of some historical interest to Friends.

John Taylor (1754-1817) was connected from birth with Stand Chapel, now in the northern suburbs of Manchester. It was one of the old Presbyterian chapels common in Lancashire, which have gradually become Unitarian, having open trust deeds. The boy was educated at the Stand Grammar School, always a well-known and successful school, whose present Head is married to a Friend, and attends Meeting. The young John Taylor stayed in the school as a junior teacher for awhile, and then—in the confident manner of those days—opened a school at Darwen, which did not last long, and which may perhaps be compared with John Dalton's boyish—even childish—pedagogy at Pardshaw Hall. At eighteen

Taylor became, much more suitably, a student at Daventry Academy, a Unitarian institution, at which place he became Classical Tutor. In 1783 he became the pastor of Walmsley Chapel, near Bolton, where he was very successful, and appeared to be entering on the career of an efficient Unitarian Minister. He erected two side galleries in the chapel for an increasing congregation, built a new Parsonage, and laid plans for a boarding school on a large scale. In 1788 however, he resigned, after a curious dispute with the choir, who had a favourite bridal hymn by Dr. Watts, which they always sang during the marriage service. John Taylor objected—I feel sure with much reason—to this hymn, and, failing to persuade the choir, he gave out another one, and the congregation joined him in singing it. But the choir calmly went on with their favourite hymn all the same. (Lancashire people, particularly Unitarians, are persons of great force of character.) So John Taylor migrated to the south, and became Minister of the chapel at Ilminster, in Somersetshire. The same year he married Mary Scott, the daughter of a linen merchant of Milborne Port, and sister of the Rev. Russell Scott, Unitarian Minister at Portsmouth from 1788 to 1833. They had a courtship of nearly fourteen years, because the lady would not marry during the life of her aged mother. They had first met when he was a student at Daventry. She was a poetess and a hymn writer.

We now come to John Taylor's conversion to Quakerism, which took place in 1790. His wife did not follow him into the Society. John Edward Taylor, the founder of the *Manchester Guardian*, was born in 1791.

It is rather sad to read the account of the artificial difficulties which conversion to Quakerism in those days implied. He felt a difficulty in addressing his parents and his brothers in the plain language, but could not feel easy in using the world's language, and, on one occasion, wrote a letter in the third person to get over the difficulty. He was much helped by meeting at Bristol a woman Friend travelling in the Ministry. He describes her as a woman of fortune and of good education, who had left her husband and child to spend much of her time in preaching ;

and she was to him "an extraordinary messenger." She travelled in her own chair, and a young man travelled with her as her guide. This was in July, 1791. It would be interesting to know who she was.[1] She led him to conform to the principles of truth in word and action, and had some effect also with his wife. We learn, however, that the Rev. Russell Scott was offended by the plain language and dress. John Taylor writes:

> I hope that I consult not my own will, but the glory of God, and the good of my fellow creatures in this matter, and I believe that I shall have no more opposition from my wife about it.

His letters contain much searching of heart, tenderness of spirit, and scrupulous inquiry into motives. He had, of course, lost his post as Unitarian Minister on becoming a Friend, and he writes to his father in 1791:

> I very much feel the want of solitude and some constant employment, for want of these one is apt to have recourse to books or company, and the mind is put off its guard.

At the beginning of the next year, he had recourse to the natural refuge of a dispossessed clergyman, and opened a school at Ilminster.

> I have at present two scholars. It is true they learn Latin and French as well as writing and accounts, which makes it a little more agreeable to me. I have two others also in the town, at the rate of two guineas a year also, so that my school already brings me in at the rate of eight guineas per annum—more than I could get by weaving.

His sensitive generosity appears in the following letter, written when in some difficulty about meeting a bill that was due:

> I know no certain method by which I might get my own money, but by arresting—that is, ruining—a man on whose little estate I have a mortgage; I must have obliged him to sell that estate at an inferior price, and sell his goods and implements in trade to make up the deficiency; violence which I cannot bring myself to practise on any account. My scruples, however, are to myself, and I do not wish any of my family to suffer. I have therefore, made other provision, and that will be ready in the course of a fortnight.

He was apparently writing to his creditor, who would appear to have been a relative. Once he felt that he could not afford the journey from the south to Stand to see his aged mother.

[1] The editor echoes "Who?"

> The truth is so many persons, miserably poor, want those things which can only be purchased with money, and on various accounts it is not plentiful with us, so that some consideration more than I have been used to give is necessary in the disposal of it.

He now began to enquire whether there was an opening for a school in Manchester, and he made enquiries from his Unitarian friends there. He had been disappointed in an application for Ilminster school.[2] He heard, however, that there were three well-established day schools and one new one, in the town, so there did not seem to be much opening. This was early in 1792. Times were hard, and John Taylor writes that he found it difficult "to sink down into the state of humility which is proper. I am still too willing to think that my learning—or rather my education—my speculations in religion, all the views which I have had of perfection and usefulness, should not be lost." It would appear that the poor man was contemplating following some mechanical occupation. Happily, at the beginning of the next year he obtained a post as schoolmaster in Bristol. He must have been a man of extreme tenderness of spirit. In connection with this appointment he writes:

> I am afraid that I have not kept my mind low enough in humility, but have been too apt to plan either for my own reputation, consequence, or convenience, and that I have not been so retired and watchful as I ought to have been over the motions of my own mind and heart. . . . My house is close to the School and the Meetings, but it is a great rent, more than £30 a year, including the taxes. I hope we shall at Bristol endeavour to live, if we can, without the emolument of the school, that if in the course of Providence I am called to resign it, I may be able to do so.

The Meetings referred to were the Friends' Meeting House for himself, and the Unitarian Meeting House for his wife. His mother at Stand seems to have needed a calming influence. He writes to his brother:

> Tell my mother to keep her mind, if possible, more and more from those things she is so soon going to leave; let none of those things move her; we have no continuing city; if we can have a good passage and a comfortable hope of a good reception at home, that is all.

In 1793, Mary Taylor died, after a married life of only five years, leaving a little boy and girl.

[2] According to a printed broadside in D. *To the Feoffees of Ilminster School*, dated Ilminster, 1st of the 12th Month, 1791, he offered himself as a candidate "for the School which is under your patronage." [ED.]

We now reach the time—November 8th, 1795—when Manchester Friends resolved to begin a Friends' school for children over five years of age, mainly for their own offspring. The total number was limited to fifty, probably in order to maintain the Quaker atmosphere. There was, of course, no teaching profession in the Society at that time, no Flounders Trust, no University of London, and for Friends, no Oxford or Cambridge. Indeed, in those days, it is hard to see whence Nonconformists could obtain sound learning except in the brave little colleges which the Unitarians maintained. It was at Manchester College —still retaining its name though removed to Oxford— that John Dalton found a livelihood as teacher of Mathematics and Physics. The existence therefore, of a classical scholar, who had joined Friends from the Unitarian ministry, was something of a godsend to Manchester Friends, and John Taylor was brought from Ilminster to his old district as their first schoolmaster. It is from this school that the educational endowments of Manchester Meeting have developed. It was held on the site of the present Friends' Institute. John Taylor lived in Islington Street, Salford. John Edward Taylor was a pupil in his father's school and learnt Mathematics from John Dalton.

We know little about the new schoolmaster's life except that he sorely felt the loneliness of his widowed condition. He writes to his daughter when away from home :

> I want the comfort of thy company, and so does Edward. We had last evening, B. Oakden[3] to drink tea with us, and his wife and niece, which last came near an hour before the others, and I could not but admire how comfortable it seemed to have a female about the house.

I fear the salary could not have been adequate, for in 1810 I find in the minute book that the Preparative Meeting granted John Taylor £20 to relieve him in his straitened circumstances.

A near neighbour to the school was John Clowes, the incumbent of S. John's Church, an ardent and leading Swedenborgian. He had a great influence over John Taylor, who seems to have become very sympathetic to

[3] His son's employer.

Swedenborg's teaching. Knowing nothing, it is perhaps better not to surmise that this may have been connected with a minute of 1812, which decides to secure a suitable person to succeed John Taylor as schoolmaster, and to give his Assistant notice. A successor, however, was not appointed till 1815, and two years later John Taylor died at the age of sixty-three.

John Edward Taylor never became a Friend. To a man of his tree and liberal mind, the plain dress and language cannot have been attractive, and his interests were largely political. He was also surrounded by his Unitarian relatives, who were at that time members of the most active and influential chapel in the town. He writes to his sister an account of his visit to Leigh Hunt, who was then in prison for giving a correct description of the Prince Regent. He also encloses for his sister a copy of Lord Byron's latest book, *The Giaour*, proposes to stay in London another night to attend the Covent Garden theatre, and concludes with the hope that his father is in good health, " and—what is perhaps of more consequence —good humour." It is rather a pity that this reflection happens to be the only note we have on our old schoolmaster's temperament during the last years of his much-tried life. J. E. Taylor founded the *Manchester Guardian* at the age of thirty, in 1821, as an organ of Whig reform. It was an outcome of the political turmoil that followed Peterloo massacre, which took place under the walls of the Friends' School.[4]

J. W. GRAHAM.

NOTE BY THE EDITOR

There are in the Devonshire House Reference Library four letters from John Taylor to Thomas Thompson, schoolmaster, of Compton, Dorset, written in the years 1802, 1804 and 1809, while Taylor was Master of the Friends' School in Manchester.

The first letter refers to the death of the wife of Thomas Thompson,[1] and then mentions the need for some place where his daughter could learn housekeeping, enquiring whether T.T. could supply such a place and also take her father and brother to assist in his school. He looked upon William Rawes and T. Thompson as guardians to his children. " Since writing the above, I find with pleasure that thy eldest son Jonah

[4] See THE JOURNAL, vol. v. p. 17.

assists thee in the School . . . so that there would be no prospect of Employment for me with you."

T. Thompson had evidently, however, offered Taylor a position as teacher of French in his school, but the offer was declined, by letter dated 11 mo. 1802, partly because the daughter's prospects were brighter but more because of "Inconvenience which might arise from my children's being introduced among the Relatives & connections of their Mother, . . . which might have a Tendency to warp their Minds, & render them disaffected to the Principles & ways of Friends to which at present they seem quite reconciled & even attached."

In his letter dated 6th month, 1804, John Taylor makes considerable reference to his teaching, especially of grammar, and concludes:

"My daughter is at present at school with Sarah Spurr, a young woman of good family & Education, who, with her sister (the widow of the celebrated Alexander Kilham), has from the Methodists lately joined our Society and undertaken Friends' School at Liverpool. Edward is still with me, reading Virgil, Xenophon, the Hebrew Bible, & is lately begun French, & is a pretty good Accountant."

The last latter, dated 5 mo. 11, 1809, refers to the re-marriage of his correspondent[1] and also to "the melancholy pleasure" of the prospect of a visit to the West, mixed with fear of his children's association with their "natural Gentile, though worthy Relations."

[1] T. Thompson married Ann Gregory, Junr., of Claverham, in 1782, and Anna Rawes, widow of William Rawes, *née* Fox, of Falmouth, in 1808. School prospectus, book-plate and various letters are in **D**.

A Token of Good Will

"WE whose names are hereunto subscribed, being the curate and others of the inhabitants of the Parish of St. Davids, do hereby certify whom it may concern, that the bearer hereof, Marmaduke Pardo, of the city of St. Davids and co. of Pembroke, has to the utmost of our knowledge and all appearances lived a very sober and pious life, demeaning himself according to the strictest rules of his profession, viz., what we call Quakerism, and that he has for these several years past took upon himself the keeping of a private school in this city, in which station he acquitted himself with the common applause, and to the general satisfaction of all of us who have committed our children to his care and tuition . . ."

Taken from *Early Quaker Education in Pennsylvania*, by Prof. Woody, 1920, p. 110. Nothing definite appears to be known of Pardo's colonial work.

Presentations in Episcopal Visitations 1662-1679

Continued from vol. xvi. page 92

DURHAM

Teesdale from the Estuary towards the Source.

Billingham. 1662. Nov. 4. Willmũ Maddison, Thomã Ponill [?] & Eliz. ux eius, Robtũm Walker, Gulielmũ Law, Georgiũ Emmrson, & Elizab : ux eius & eorum famil, Marcũ Young & Janã ux eius, & Will Chipchace—for being Quakers & refuseing to come to Church. Exed 16 Martii 1662 (1663).

Gũ Jeckell & Mariã ux eius, Franciscum Maddison & Aliciã Maddison, Joħem Kell et Eliz. uxẽm eius, Eliz : Hunter, Thomã Chilton, et Eliz. eius ux, & Danielem Chilton[1]—for Sectaryes & refusers to come to Church. Exed.

Gul Jeckell, Thomã Yowle, Thomã Chilton, et Joħem Kell—for keeping their children unbaptized. Exed.

1665. Gulielmũ Chipchace, Danielem Chilton, Joħem Kell, Markũ Young et eius ux, Willmũm Maddison, Franciscũ Maddison, Janã ux Joħis Jakell, Gulielmũ Jakell et eius ux, Thomã Youle et eius ux, Robertũ Walker, Gulielmũ Law et Georgiũ Emmerson et eius ux—for absenting & refuseing to come to Church.

To be continued

[1] It must not be concluded that all the above were Friends.

Convincement of James Nayler

Oliver Heywood wrote in his *Diaries*, under date Sept. 15 [16]78, of some dissention in the Church at Topliffe as "the first and greatest difference that hath arisen in that church since it was a church which is above 30 years, except James Naylour and other 3 quakers that turned off from them 27 years agoe, and were turned out of their communion."

London Yearly Meeting, 1838

LAST year we printed (vol. xvii., pp. 82-89) an account of Y.M. 1836, written by John Southall (1788-1862), of Leominster, to his wife, Hannah, daughter of John Burlingham, of Worcester. We now present further notes from the same Friend of Y.M. 1838, which give a report of remarkable addresses delivered by Sarah Grubb during the course of the proceedings.

7th Day Evening, 6mo. 3. 1838.

My last account was I think, brought up to 4th day evening or rather afternoon. I cannot very well recollect what passed at this distance of time at the evening sitting.—I think it was occupied by reading papers from the Select Meeting; and afterwards, at the Large Committee, where I was present, the new rules respecting Marriage as connected with the new Registration law were discussed.

It appears that the alternative in the law has in some instances proved troublesome to friends, in as much as the female friend giving twenty-one days' notice of an intention of marriage, has sometimes found it necessary to appear in person before the registrar.

Next morning, 12 o'clock, being appointed for Sarah Grubb's meeting with men friends (10 o'clock for that of woman friends) . . . the Committee sat two hours. The principal subject was one which had been previously discussed in the Y.M., "the municipal declaration and the suitability of friends acting as magistrates."[1] Several members of our Society who had swallowed the declaration, and one who was acting magistrate (Edward Backhouse), were present.

The skill, the sophistry, the eagerness to speak again and again to the exclusion of others—in this small body was remarkable, and they were joined by some from whom better things ought to have been expected; nevertheless, I think if the meeting had been polled, nearly nine out of ten would have decided that no friend

could honestly take the declaration. John Pumphrey is one of those who see no objection to it.

Sam Lucas[2], a very clever man, not I suppose quite a "friend" in all respects, made a very clear and forcible speech against it.

A Committee was appointed to draw up a minute of "Caution" on the subject, into which Committee, alas, several of the interested got.

The result was a tolerably good minute, barring some equivocal phrases, but not at all going beyond the negative standard, *i.e.*, not going nearly so far in plain speaking as the petition to Parliament which we noticed when presented.

At 12 o'clock we found the women friends were still occupying our Meeting House. S. Grubb not having yet released them.

It was quarter to one when our meeting settled down and we broke up at quarter to 3. S. G. is altered in appearance, she is much, very much thinner, but her eye has its wonted brightness, her manner is lively and her voice good, her address was perhaps even more than usually plain spoken, though it was not such as ought to have given offence to a single human being.

She spoke of the time of trouble to our Society as near at hand, if not as already begun. She denounced more strongly the pharisaical spirit, the disguised pride, the fair covering of external devotion, than the infirmities of human nature. She said we were still "in the mixture" and until we come out of it, the society could never shine in its proper brightness. She dwelt strongly on the feelings excited in the community by seeing that friends come up so little to the true standard, but the Almighty will have a people sanctified unto Himself, and if the members of our society draw back He will call in others professing their original principles. Look at the contrast between the early friends and their modern descendants. The first repudiating the fear of man, and even when imprisoned in noisome dungeons amongst the filthiest of mankind, singing praises to the God of their salvation.

Then came the age of formality, and now we have the age when the Society is suffering from riches of its

members, when men pursue money-getting as if it were the very end and object of their existence.

Oh! the deadening and darkening influence of the money getting spirit! Ah! though you may be the richest body in existence, for your numbers, will your wealth save you, or avert the displeasure of an offended God? Ah! no, I fear the contrary. Look at the grave and influential amongst us, alas! It is these that like false shepherds have caused the sheep to go astray..

After adverting to the blessedness of entire dedication of heart in its eternal consequences, she concluded by an aspiration of praise, most beautifully expressed in a strain highly melodious.

I forgot to mention the high ground of divine inspiration which she (I doubt not with authority) maintained and that at one time she said: "I feel that a disposition exists in this room, to oppose and reject what I say. You may perhaps be thinking it is only a poor, insignificant woman who is telling you what she thinks, and you will not receive it, but it is not the instrument, but the power from whom the words proceed that ought to be looked up to and assuredly it is not safe to condemn the divine Power."

After she had taken her seat, she rose again repeating emphatically: "farewell," "farewell," and with some little addition concluded, and the meeting soon broke up. It was worth a journey to London to participate in the feelings excited by this address,[3] to one fully convinced as I am that true Christianity as professed by the early friends is founded upon an immutable rock.

I could not but rejoice to hear it thus set forth in truth, and simplicity, and can I be blamed as a lover of immutable justice and I trust a friend to my fellow men, if I do rejoice in it even though bowing under the weight of my own omissions and commissions and their consequences.

Of course the above cannot be considered a report of S. Grubb's address. I have merely put down as well as I could, a very compressed abstract of a long and valuable discourse.

At dinner at Bro. Hunt's there was a table full of friends including Cousin M. Bradley.

In the evening several epistles passed the large committee. Next morning we were in committee till 11 o'clock. The routine business of the meeting afterwards proceeded without much debate. Epistles occupied the Committee at night.

Next morning the minute on the "declaration" passed thro' the Committee, also the General Epistle, a long and wordy document but containing some good points and striking exhortations. Josiah Forster said to be the author.

NOTES

[1] This subject was brought into prominence by the recent passing of two Acts (1 Vict., c. 5, and 1 Vict., c. 15) and the Y.M. of 1838 sent out a long minute on the subject, citing some of the "difficulties to which Friends are liable in taking office in Municipal Corporations and also accepting Magisterial and other offices under the Crown, more especially with reference to one of the declarations," though a form of affirmation was provided for "the people called Quakers." Friends were "affectionately, but earnestly cautioned" against accepting office.

Edward Backhouse (1781-1860) is cited as one of the Friends who had "swallowed the declaration." Another early holder of the office was Samuel Hayhurst Lucas (1786-1873) (son of Samuel and Ann Lucas of Westminster), of whom, in this special connection, there is a record in the *Annual Monitor* for 1874. Weighty Friends were uneasy as to his position—Peter Bedford wrote to John Hodgkin (then Junior), 20. 4. 41:

"I duly received thy kind note mentioning thy endeavour to meet oui friend S. H. Lucas, who is now one of the Justices of the Peace for the County of Surrey, at my house. He sent his carriage to the rail road Station to bring thee here but as thou came not with it he went off in a haste by the next train to London, and I advised him to call upon thee, which I found he has done.

"It is pleasant that apart from each other, we have similar views and sentiments on the subject.

"To me it is evident that the subject had claimed our friends very serious consideration, and I do believe he is desirous to acquit himself in the station conscientiously as a Friend, and that where our religious principles are likely to be compromised, he will decline to act" (from original in **D**). The changed attitude in the Society towards civic work is remarkable. In 1916, Isaac Sharp compiled a list of 110 Friends bolding the office of J.P. (MS. in **D**), and a report to the Y.M. of 1921 gives the figure as 107, six of whom were women.

[2] Probably, Samuel Lucas (1805-1870), the artist, of Hitchin, who shortly after this painted a number of prominent Friends of the early nineteenth century, sitting in Y.M. See frontispiece to *London Y.M. during 250 Years*.

[3] Compare "My friend W^m^ Casson, of Thorne, is the Friend concerning whom Rob^t^ Charleton said it was worth coming all the way from Bristol to Ackworth to hear his offering in prayer, and his exhortation, in the *prayer meeting* held there at the Gen^l^ Meet^g^ time."—HENRY HOPKINS to J. and E. Green, 8 x. 1865.

Jean de Marsillac

Vol. xv. 49, 88; xvi. 18, 81.

SOME further light has been thrown upon portions of the life of de Marsillac by references in the *Memoirs of Nicholas Naftel*, 1888.

The account of de Marsillac's arrival in London in 1785 and meeting with Nicholas Naftel is outlined in the first portion of my article on his Life and Letters (vol. xv. 51). The latter writes of this meeting:

> I attended Peter's Court meeting, and it so happened that in coming out of the same, I saw a crowd of Friends gathered upon the pavement, and I inclined towards them, and soon found that a stranger was amongst them, to whom I spoke, and he asked me if I could inform him where he could safely dispose of the letters he had in trust for the Elders of the Society of Friends. But he first asked me if I was a Quaker; I answered: "I was so called," it being a year or two previous to our being received into membership. I soon thought of John Eliot . . .
>
> This stranger proved to be John De Marsilliac le Cointe, a man of rank in France, but had lately become attached to the Friends in the South of France, and was come as a delegate to London.
>
> [Here follows an account of the discovery of the "inspirés" in the South of France.]
>
> I conducted him to our Friend, John Eliot, Jr., who received us kindly and told us that said papers should be read on the sixth day following. This happened on a first day, so I took John De Marcilliac to an eating house in East Cheapside, where we dined, after which we attended Devonshire House meeting. Joseph Savory and Adey Bellamy took notice of us two strangers, the former inviting us to take a bed at his present house, No. 48, Cheapside, which we accordingly did. So with difficulty I got him out of his lodgings in the west end of the town. His landlady appearing much displeased with me, apprehending I was the cause of his removal. His luggage, etc., pretty well loaded a hackney coach. So were we afterwards pretty much together. He hoped to stay several days after me, and was kindly noted by Friends who gave him many books and an epistle for the Friends in the South, and I find that he was favored, after meeting with considerable opposition, in particular from his wife, to deliver the same to the Society in the South to their great comfort.

Further reference agrees largely with the information already printed and would seem to confirm the suggestion made (xvi. 86) that the carriage accident was accountable

for Marsillac's sudden change of mind and manner. Some fresh light is also thrown upon his later days in France.

As to John De Marcilliac le Cointe, he went to America and was pretty well thought of and respected. But going with a Friend in a chaise, on turning a corner of a street in Philadelphia, the chaise was overturned and said Friend killed on the spot, which made such an impression on his mind that he soon returned to France, and since that time I have heard but little of him only that he was known to enter the French army in Spain, on the medical staff.

However, I very much want to know what his latter end will be, and was I to land in France [from his home in Guernsey] I have thought I should at least make some enquiry for him at his former residence, near Dieppe, at a place called Chateau Des Vignes. [*Nicholas Naftel*, pp. 21-25, with some correction of spelling].[1]

NORMAN PENNEY.

[1] I cannot restrain the expression of the feeling how much our late friend, A. C. Thomas, would have welcomed any extension of our knowledge of a person in whose life he was much interested.

Books Wanted

(*For previous lists, see xiv.* 88, 121; *xv.* 119; *xvi.* 17; *xvii.* 120.)

DEVONSHIRE HOUSE REFERENCE LIBRARY:

James and Lucretia Mott's *Three Months in Great Britain*, Phila. 1841.

The Life, Travels and Opinions of Benjamin Lundy, compiled by Earle, Phila. 1847.

Annals of Newberry (South Carolina), by O'Neil.

Memoirs of David Hoover, edited by Julian, Richmond, Ind. 1857.

Memoirs of Nicholas Naftel, by his grandson, Joseph Nicholas Naftel, published in U.S.A. in 1888.

Pennsylvania Spelling Book, by Anthony Benezet, Dublin, 1800.

Brief Considerations on Slavery, by Anthony Benezet, Burlington, N.J., 1773.

Treatise of Arithmetic, by John Gough, Phila. 1788.

Christian Instruction, by John Wigham, Phila. no date.

Memoranda relating to the Mifflin Family, by J. H. Merrill, 1890.

Compendium of History, by Hannah Allen, London, 1862.

Please send offers to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

Warner Mifflin refused Certificates for London Yearly Meeting

WARNER MIFFLIN (1745-1798), descendant of a long line of Friends, was born in Virginia, and resided in Pennsylvania. He was a prominent Friend and philanthropist and was said, by Thomas Clarkson, to be "the first man in America to unconditionally emancipate his slaves." He frequently visited the Meetings of Friends with certificate, though an Elder, but the trouble arose when he asked for the approval of his friends to visit London Yearly Meeting. The following, from the *Friends' Miscellany*, vol. v. (1834), p. 218, reprinted in the *Life and Ancestry of Warner Mifflin*, by Hilda Justice, Phila., 1905, states the case:

About the year 1785, Warner Mifflin had a religious concern to visit his brethren in England. This was opened to Friends of his own Monthly and Quarterly Meetings and by them approved, so as to furnish him with regular certificates of their unity with him in his religious prospects. Warner Mifflin was then an Elder, and, according to the order and discipline of Society, he produced his certificates and spread his concern before the General Meeting of Ministers and Elders, held in Philadelphia, in the spring of 1786. It was probably a new case for an Elder to come forward with a religious concern to cross the Atlantic, on a visit to the churches. There does not appear to have been any doubt of the rectitude of his concern; and had the General Meeting acted on the feelings of unity produced on the occasion, there is no doubt he would have been set at liberty to pursue the very important object he had in view, of visiting the meetings for discipline in England. But it was suggested by some Friends, that there was no letter of discipline, pointing out a way for Elders to visit the churches; and, therefore, as Warner's concern was especially to build up Israel in the line of order, Friends thought he must go orderly. Job Scott, who was present on the occasion, says he was very submissive, and his concern was feelingly weighty.

Not discouraged, apparently, by the rebuff of the Philadelphia Ministers and Elders, Warner Mifflin laid his concern, towards the end of the following year, before Duck Creek M.M., but this time the local Friends, after frequently adjourning, appear to have dropped the matter and come to no conclusion. Here are the minutes:

From Minutes Duck Creek Meeting 22d of 12 mo. 1787 (p. 436).
Our friend Warner Mifflin now lays before this meeting a religious Draught which hath for some time with weight attended his mind to visit our Brethren at their ensuing Yearly Meeting in London which being solidly deliberated on is left for more mature Consideration till our next.

26th of 1st mo. 1788 (p. 437).
The concern of our friend Warner Mifflin being revived and weightly considered by this Meeting it appears to be the prevailing sense of friends that the subject be yet left for further deliberation till our next.

From Minutes of Little Creek 23d of the 2d mo. 1788 (p. 438).
The concern of our friend Warner Mifflin coming again under our consideration it appears most easy to the minds of friends that it be yet continued for further consideration recommending a serious and weighty attention to the pointing of truth in his mind in the ripening up or the further procedure of his concern.

From Minutes of Duck Creek Meeting 26th day of 4th mo. 1788 (p. 441).
The concern of our friend Warner Mifflin again claiming the attention of this Meeting it is agreed to name John Cowgill, Robert Holliday, Ezekiel Cowgill, William Corbit, Israel Corbit, John Bowers and Baptis Lay to weightly consider and feel with the friend in his concern in the ability which may be afforded and report their sense and prospect thereof to our next.

From Minutes of Little Creek Meeting, 24th of 5th mo., 1788. (p. 443).
Four of the friends appointed in the concern of our friend Warner Mifflin report they have had a solid opportunity with him in which they feel unity in his prospect and concern, after weighty deliberation thereon, this meeting concurs with their report but as there appears some matters necessary to be done previous to his further procedure the same friends are continued to give the needful assistance therein and when accomplished are desired to report to this meeting.

26th of 7 mo. 1788 (p 445).
The friends appointed in Warner Mifflin's case report that six of them have had an opportunity with him since our last but are not yet prepared to make a final report or produce a Certificate, they are therefore continued to pay the further needful attention thereto and desired to report when ready.

Thus were Friends in Great Britain deprived of a visit, which would doubtless have been very helpful, from what seems to us an excessive adherence to form and letter.

Has any American Friend in the station of Elder received plenary certificates to visit London Y.M. ?

Friends and Current Literature

Books of interest to Friends may be purchased at the Friends' Bookshop, 140, Bishopsgate, London, E.C.2.

The Friends' Book and Tract Committee, 144 East 20th Street, New York City, are importers of Friends' literature.

Many of the books in D. may be borrowed by Friends. Apply to the Librarian, Devonshire House, Bishopsgate, London, E.C.2.

READERS of Quaker history are acquainted with the history of the Rotch family, and the whale fishery on Nantucket Island and subsequently at Dunkirk in France,[1] but not so familiar with the various wanderings of the whalers under the Starbuck family. The Starbuck story may now be read in a pamphlet, *The Builders of Milford*, by Mrs. Flora Thomas (Haverfordwest; "Pembrokeshire Telegraph" Office, pp. 40, price 3s. 6d.). In 1660, Edward Starbuck, his wife, Catherine Reynolds, from Wales and his children, Nathaniel, Jethro and Dorcas, settled on Nantucket. Nathaniel married Mary, daughter of Tristram Coffin, who became a noted Minister (THE JOURNAL, xii. 157-162).

The Nantucket whale-fishery was much affected during the War of Independence, by inroads of both the Americans and English, the result being an emigration under Samuel Starbuck to Dartmouth, Nova Scotia, in 1785. "From the long struggle of the war these Quaker whale-fishers of Nantucket emerged still British subjects, but at the sacrifice of their Island homes." But the conduct of the British Government was not a generous one and the Friends felt aggrieved. Hence when an offer reached them to pull up their stakes once more and migrate to Wales, it was accepted, but not before enquiries had been made and a long letter received from Thomas Owen, a Friend, from Waterford, full of useful information and a plan of Milford Haven, and also a personal visit paid by Samuel Starbuck, the younger, to the Honorable Charles Francis Greville who was acting with his uncle, Sir William Hamilton (1730-1803), the landowner, in the negociations (THE JOURNAL, xiii. 120). In 1793, the Nantucket contingent arrived at Milford from Nova Scotia, despite the difficulties put in their way by the Nova Scotia merchants. Samuel Starbuck, Senr. and Junr., and Timothy Folger were the leading men of the new colonists.

The Starbuck Papers gathered together by the historian of *The Builders of Milford*, who is a descendant of Starbuck, serve as foundation for the subsequent record of the Quaker whalers and builders.

The author concludes:

"The Starbucks, family by family, died or drifted away; and the flourishing sea-port and fishing town has no kith or kin of its founders left in it to-day. The Grevilles are gone, the Starbucks and Folgers sleep in a green and shady yard. Nelson went from Milford to a glorious death, the glamour of Lady Hamilton is dead and done with, but Milford goes on."

[1] For the Rotch migration see ix. 112, xiii. 82.

The Palimpsest (Iowa State Historical Society, May, 1921) contains an article on the "Underground Railroad in Iowa."

The Swarthmore Lecture for the current year was delivered by T. Edmund Harvey, M.A. *The Long Pilgrimage. Human Progress in the Light of the Christian Hope* (London: Friends' Bookshop, pp. 70, 2s. 6d. net).

The completed account of *Elisabeth von der Pfalz, Fürstäbtissin zu Herford*, 1667-1680, has appeared (see xviii. 35), written by Otto Wöhrmann, pastor an der Münsterkirche zu Herford. It is published at the Blau-Kreuz-Buchhandlung, Herford, Westphalia, and contains seventy-two pages with forty-eight illustrations.

A new issue in the series Friends Ancient and Modern has appeared —*John Woolman, Craftsman Prophet*, by Ernest E. Taylor (London: Friends' Tract Association, 15, Devonshire Street, E.C.2., pp 40, and coloured cover, price 3d.).

The Baptist Historical Society publishes in its *Transactions*, vol. vii. 3, 4 (1921), "An Index to Notable Baptists, whose careers began within the British Empire before 1850." This consists of 762 names, of which only fourteen are women, or 2 per cent. The earliest date appears to be "1569?" The description averages four or five lines. The occupation of the men is, with few exceptions, ministerial, the women are mostly included by virtue of being writers—principally of poetry. Fourteen men are described as opposing Quakerism. Here are a few specimen entries:

"HOLME, John, died 1703, Somerset, Barbadoes, Philadelphia, 1686, member of Assembly, as judge upheld religious liberty against the Quakers, highly cultured."

"GAUNT, Elizabeth (*D.N.B.*), died 1685, last woman burned for treason."

"POWELL, Vavasor (*D.N.B.*, and Biography) 1617-1670. Itinerated in Wales 1639, London during wars, on commission to evangelize Wales, baptized 1655, opposed Cromwellian rule on Fifth-monarchy principles, imprisoned at Restoration. Prolific author, introduced singing of hymns into public worship, compiled concordance."

"WILSON, B.G., 1823-1878. Irish Quaker, Baptist Missionary in Bradford, pastor at Barnsley, pioneer at Brisbane 1858."

"FOLGER, Peter, 1617-1690. Factotum on Nantucket, member of Newport, grandfather of Benjamin Franklin."

This most valuable list has been prepared by the Rev. Dr. Whitley, of Preston.

The last article in the *Friends' Quarterly Examiner*, for Fourth Month, 1921, is by Dr. F. T. Powicke, of Manchester—"Henry More, Cambridge Platonist, and Lady Conway, of Ragley, Platonist and Quakeress." There are several references to Countess Conway which are new to us, but the author does not appear to have consulted THE JOURNAL, where numerous particulars of her life occur—vols. iv., vi., vii., xiv., xvii.

The other articles do not seem to have much direct bearing on Quakerism.

With a wonderful wealth of illustration from sources Quaker and non-Quaker, A. Neave Brayshaw has produced a concise record of the principles and practices of Friends from the opening of their work to the present day, in *The Quakers : Their Story and Message* (London : Friends' Bookshop, 7¼ by 4¾, pp. 154, 2s. 6d.). The book is admirably written —we wish we could say the same of the printing, but there are frequent signs of those "little playfulnesses which the printer somehow manages, when one is not looking, to introduce into the text," which mar the attractiveness of the work. The good index will helpfully introduce the student of Quakerism to many of the valuable subjects treated.

Some years ago a Committee of Friends of Philadelphia Yearly Meeting (Race Street) began the collection of stories suitable to children inculcating religious principles for which Quakerism stands. Anna Pettit Broomell was chairman. The result of their labours has now been given to the world of juveniles (and their elders) in a book of 247 pages, entitled *The Children's Story Garden* (London : J. B. Lippincott Company, 6s. net).

The book has been attractively prepared, and furnished with ten illustrations. There are sixty-five stories taken from various sources and not all distinctively Quaker. At the end are some useful historical notes.

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* Albert E. Bull, a London Friend, has brought out, through Sir Isaac Pitman & Sons, several useful business manuals, including *Conducting a Mail Order Business*, and *Commercial Travelling*

Albert G Linney, late Master at Ackworth School, is editor of a new monthly (in collaboration with Samuel Atkinson, a London Friend and author of "Ackworth Games"), entitled *Sports and Sportsmen* (London : 48, Russell Square, W.C.1., no. 1, vol. 1, 2s. 6d. net). This is a very attractive magazine, well printed and well illustrated—large quarto, pp. xl+80. Philip J. Baker, captain of the British Athletic Olympic Team, has an article "Olympic Reflections."

Wilmer Atkinson : An Autobiography (Philadelphia : Wilmer Atkinson Company, 8 by 5¼, pp. xviii.+375, and sixty-five illustrations). Wilmer Atkinson (1840-1920) was the founder of the Farm Journal and its editor for forty years during which time the circulation of this monthly rose from one subscriber (portrait given) to over one million and from eight pages to 170). Prior to the founding of this paper, W. A., in conjunction with his brother-in-law, Howard M. Jenkins (1842-1902), had conducted a weekly and then a daily local paper. "The Wanamaker store and the Farm Journal were born in the same month and the same year—March, 1877" (p. 157).

* Not in **D.**

The book before us (presented to **D** by Charles F. Jenkins, president of the Wilmer Atkinson Company and this year's president of the F.H.S.) is a lively, stimulating and humorous record of the early struggles and after success of a man determined to win through and succeed and that with resolute adherence to moral principle. The book should be read by young men entering business as a counseller and guide for their future career.

There are two slips in the early portion descriptive of Quakerism—"greater number than *five*" (p. 3) should be "greater number than *four* (see THE JOURNAL, xvii. 100), and the number liberated by Charles II.'s "Pardon" was 500 not 1,500, or, to be exact, was 491.

We should have been glad of more reference to the Friends met and meetings attended by the author during his long life.

Isaac Mason, the indefatigable secretary of the Christian Literature Society, of Shanghai, has forwarded a copy of *Short Christian Biographies* (we omit the Chinese title), written by the late Mrs. Timothy Richard and revised and supplemented by I. M. Elizabeth Fry finds a place, also John Wesley, David Livingstone, and others of earlier and later date.

Die Journale der frühen Quäker. Zweiter Beitrag zur Geschichte des modernen Romans in England. Von Dr. Emma Danielowski. (Berlin: Mayer & Müller, 8½ by 5¾, pp. 138.) The following précis of this book has been prepared by (Rev.) V. D. Davis, of Bournemouth:

As a Dissertation, for her Doctor's degree at Tübingen, Emma Danielowski wrote an essay on "Richardson's First Novel—a history of its origin"—published at Tübingen, 1917.

This Essay, "The Journals of the Early Quakers" 1921—she calls "A second contribution to the history of the modern novel in England."

The connection is rather far-fetched. She simply says that there is an inward affinity between what she calls "Quaker Romance"—The Autobiographies and Journals of Early Friends—and the first edition of Richardson's "Pamela," published 1740. She does not claim that Richardson had read these Journals or been influenced by them. His novel was a further step in his own development—from a skilful essayist of the School of Steele (Tatler, Spectator, etc.). This represented an effort to write in an ennobling, simple and natural manner—and Richardson's success carried it into a wider field.

The greater part of the Essay, chapter II., pp. 10-82, is an interesting and praiseworthy account of various Quaker Journals—divided into three sections. Fox and Ellwood are most fully treated. She puts them into three divisions—those of the period of Fox to 1690, those with Penn up to 1718—and the successors 1719-29—the last two being Daniel Roberts and Joseph Pike.

In the final section III., pp. 82-114, she gives the results of her study of the Journals pointing to the simple realism of the narratives—of various kinds—the earnestness of the testimonies—the mingling of narrative and preaching and the expression of religious sentiment. In form and style, she says, the early Quaker Journals are akin to Richardson's first novel. Their affinity to this sentimental middle-class novel marks their place in the national literature of the eighteenth century (and the last quarter of the seventeenth). The movement began in the Quaker

Journals—and Richardson's "Pamela" gave it an immense impulse—and as a force in literature an international influence. Cf. quotation from Richardson, p. 93.

Examples of the kind of teaching found in "Pamela" occur in various early Journals.

"A special kind of autobiographic narrative, the journals of the Early Quakers, realistic, sentimental, middle-class (bürgerliche) life stories."

That is how she describes them and just as the stream of these Journals began to run dry Richardson came along with "Pamela."

What was the cause of its immense success?

It gave true expression to a spiritual tendency of the time, towards a simple popular manner and an ennobling of morals.

The moral essays of the Spectator, etc., had prepared the ground—Richardson had been one of those essayists and he enlarged the scope of their effort in his novel.

The Quaker biographies had also worked in the same direction and had further prepared the ground—securing him a larger public—(even though they had no direct influence on Richardson himself). She doesn't show that they had. That is the conclusion.

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* The person and work of our late Friend, William Tallack, receive trenchant criticism at the pen of Henry S. Salt in his book called *Seventy Years among Savages* (London: George Allen & Unwin, 8¾ by 5½, pp. 252, 12s. 6d. net). The "savages" are those who, according to the author, "lack the higher civilization" and indulge in cruelty towards their fellow men, and towards animals, in war, punishment, sport, food, etc.

William Tallack, then Secretary of the Howard Association, was an adversary to the Humanitarian League (1891-1919)—"an old gentleman of benevolent demeanour who sat on the fence"—and his book, "Penological Principles" was "a farrago of platitudes and pieties, which said many things without ultimately meaning anything at all."

Among the articles composing *The New Era in Education* (London: Philip, 7½ by 5, pp. xii.+247), is one by Brian Sparkes, M.A., entitled "A Scheme of Self-government in the Upper Schoolroom: Bootham School."

The Black Problem, being Papers and Addresses on various Native Problems, by D. D. T. Jabavu, B.A. (Lond.), professor of Bantu languages, S. A. Native College, Fort Hare, Alice, C. P. Tengo Jabavu is a member of a London Meeting.

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* In *Arnold Foster: Memoir, Selected Writings, etc.* (London Miss. Soc., 7½ by 4¾, pp. 188), there are several references to Henrietta Green (1851-1891), who formed part of the Foster household (pp. 24, 25, 31).

Herbert Hoover: The Man and his Work, by Vernon Kellogg (New York and London: Appleton, 8½ by 5½, pp. 376), is a well-written book and easily read by young and old. Herbert Clark Hoover was born in

Iowa, in 1874, of Quaker parents, who both died while he was young. After sojourning among various relatives, the young enthusiast determined to enter college. The Leland Stanford Junior College was opened in 1891, and Hoover sat, not altogether prepared, for the entrance examination but did not pass. But, as is their wont, one Quaker helped another, and Joseph Swain, the professor of mathematics, and since president of Swarthmore College, Pa., took an interest in the lad and assisted him to gain the much coveted entrance.

Hoover's future wonderful career is detailed—in the States, in England, Australia, China, Russia, etc.—as mining engineer, and then his great work as world food controller.

Herbert Hoover's father was Jesse Clark Hoover (d. 1880) and his mother was Hulda Minthorn, an active Minister (d. 1884). His brother, Theodore, is the head of the graduate department of mining engineering in Stanford University. Herbert married Lou Henry, in 1899; they have two sons—Herbert and Allan. He is a member of Oregon Y.M.

The White Moth is a tale of American school and business life, by Ruth Murray Underhill (New York: Moffatt, Yard & Company, 7½ by 5, pp. 307). It describes two young lives brought together in childhood, far separated afterwards, and at last united in the closest of bonds. The characters are non-Quaker. Presented by Abm. S. Underhill, counsellor at law, Ossining on Hudson, N.Y., father of the author.

The seventh of the William Penn Lectures arranged by Young Friends of Philadelphia Y.M. (Race Street) was delivered 5 mo. 8, by Paul Jones, secretary of the Fellowship of Reconciliation. The title thereof, *Hidden from the Prudent*, well describes the subject-matter of the Lecture. When another is printed, a guide to the matter would be useful, either as Contents, or Paragraph Headings. The Lecture is published by Walter H. Jenkins, 140 N. 15th Street, Phila., Pa.

George Philip & Son, 32, Fleet Street, London, E.C., have recently published several valuable and attractive historical books.

Of the series "The Piers Plowman Social and Economic Histories," Book III. has appeared, dealing with the period 1300 to 1485, written by N. Niemeyer, of the Goldsmiths' College, University of London, 156 pp., 3s., and Book V., 1600-1760, by E. H. Spalding, the General Editor, 216 pp., 3s. 6d. Both are well illustrated.

Another publication is a *Junior Historical Atlas*, prepared under the direction of the Historical Association, containing 40 pages of coloured maps and eight pages of descriptive letterpress. Price 2s. net.

In the *Friends' Quarterly Examiner* for Seventh Month, 1921, there is an article by John E. Southall, of Newport, Mon., on "The Eighteenth Century Quaker." The author could not be expected to deal worthily with his subject in ten pages of print, and we understand that his original ms. was seriously cut down.

Recent Accessions to D

IN addition to the unstarred literature introduced under the heading "Friends and Current Literature," the following items have been added to **D** during the last few months:

A Pioneer in the High Alps. Alpine Diaries and Letters of F. F. Tuckett, 1856-1874, London, 1920, 384 pages, with portraits and sketches and full index. Francis Fox Tuckett (1834-1913) lived at Frenchay, near Bristol. "It was his experience to live all his life and to die in the house of his birth, and also to see very few important changes in the outward aspect of his native village" (Introduction). In 1896, he married Alice, daughter of Dilworth Crewdson Fox, of Wellington, Somerset.

Presented by Mrs. Tuckett.

Pedigree of the Ashbys of Staines, from 1523 to 1918, compiled by Robert Ashby, of Bournemouth, produced by lithography, presented by the compiler with his MS. additions. This is one of the three books on the Ashby Family, extracts from which we intend to print in THE JOURNAL.

Edward T. Simpson, of Burnham (late of Devizes), has presented the reports of the "York Bond of Brothers," 1850-1859, established in 1849 "to keep alive the Friendship and interest which existed amongst the members during their tarrience with Joseph Rowntree, York." The members of this brotherhood were James Fayle, Samuel Hanson, William Hughes, George R. Pumphrey, Thomas Pumphrey, Edward Simpson, Frederic Shewell, Alfred J. Shewell, Joseph Theobald and Richard C. Barrow.

Mary Hannah Foster, of Scarborough, has presented a copy of several letters written by William Procter, of Baltimore, in 1828, to his English relatives, containing vivid descriptions of scenes in the Separation period of Friends in Philadelphia, New York and Ohio. Portions of these letters will appear later in THE JOURNAL.

Review of the County Jails in Pennsylvania. Official report by Albert H. Votaw, a Friend, and Secretary of the Pa. Prison Society, Phila., 1920, 52 pp. Our Friend, Edward M. Wistar, is president, *vice* Joshua L. Baily, deceased, and John Way is treasurer

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Calvert and Penn, or the Growth of Civil and Religious Liberty in America, as disclosed in the Planting of Maryland and Pennsylvania, by Brantz Mayer, Phila., 1852, 50 pages.

The Mystery of Easter Island. The Story of an Expedition, by Mrs. Scoresby Routledge (London: sold by Sifton, Praed & Co., Ld., 67, St. James's Street, S.W.1., 9½ by 6¼, pp. xxiv. +404, and many illustrations). The expedition was begun by Mr. and Mrs. Routledge in 1913; they landed at various places in South America and reached Easter Island in the Pacific Ocean in March, 1914. The expedition left the Island in August, 1915, reached San Francisco in December, passed through the Panama Canal in March, 1916, and reached Southampton in June. The book is dedicated to Katherine (Wilson) Pease, the mother of Katherine M. Routledge (the author), "who was no longer here to welcome our return." Copy presented by the Author.

Memories of her Mother [Elizabeth Fry] *in a letter to her Sisters* [Hannah and Louisa], by R. E. C.[reswell], printed at Lynn for private circulation only. 1846.

Numerous letters dated in the later years of the eighteenth and early part of the nineteenth century written by Joseph John Gurney, Peter Bedford, John Hodgkin, Deborah Darby, John and Elizabeth Rowntree of Scarborough, Isaac Stephenson (from America), William Tuke, and others, have recently been presented to **D** and are undergoing reading and cataloguing.

A notable addition to the Reference Library has recently been made, by gift and purchase, of a complete file of the *Pennsylvania Magazine of History and Biography*, published quarterly by the Historical Society of Pennsylvania, at Philadelphia. The forty-four volumes (1877-1920) contain much of Quaker interest, which it is hoped, in time, to make available for students.

Notes taken during an Excursion in Scotland in the year 1820, by James Smith, Liverpool. Printed at the Lithographic Press, 1824, 4to, 76 pages.

French Pronunciation and Orthography, by Fr. Hermann, French and German Master in the Friends School, York, 120 pages, York, 1860, from the library of the late Dr. Willis.

Friedrich Hermann was a master at Bootham, from 1858 to 1862.

An interesting addition to the Reference Library has been made by J. Edmund Clark, from the Library of the late Fielden Thorp. It is a facsimile of *Bradshaw's Railway Companion*, dated 10th mo. 25th, 1839, No. 3. A description of this little book appeared in "The Friend" (Lond.), 1921, p. 458.

Passed for press, 2 September, 1921.

Ann Collins of the Pariſh of St mary maydalon Bormondsey in the County of Surry maketh Oath, That Judeth Ridd Sarah Carter Thom Bonnet of the Pariſh of Bormondsey in the County of Surry and Mary Collins lately Deceaſed, was not put in, wrapt or wound up, or Buried, in any Shirt, Shift, Sheet or Shroud, made or mingled with *Flax*, *Hemp*, *Silk*, *Hair*, *Gold* or *Silver*, or other than what is made of *Sheeps Wooll* only; nor in any Coffin lined or faced with any Cloth, Stuff, or any other thing whatſoever, made or mingled with *Flax*, *Hemp*, *Silk*, *Hair*, *Gold* or *Silver*, or any other Material contrary to the late Act of Parliament for Burying in Woollen, but Sheeps Wooll only. Dated the 21 day of Decomber and in the fifth Year of the Reign of our Sovereign Lady Ann Queen of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith &c. And in the Year of our Lord God, 1706

Sealed and Subſcribed by us who were preſent, and Witneſſes to the Swearing of the aboveſaid Affidavit,

I Sam Lowin Esquior one of her majesties Juſtices of the peace for the ſd County do hereby Certify, that the Day and Year aboveſaid, the ſaid Ann Collins came before me, and made ſuch Affidavit as is abovementioned, according to the ſaid late Act of Parliament, Intituled, *An Act for Burying in Woollen.* Witneſs my Hand the Day and Year above-written

Sam: Lowin

AFFIDAVIT OF BURIAL IN WOOLLEN, 1706

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THE JOURNAL

OF THE

FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.
Devonshire House, 136, Bishopsgate, London, E.C.2

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Burial in Woollen

WE present our readers with a reproduction of a certificate of burial in woollen, taken from the Southwark M.M. papers, deposited in **D.** The original is endorsed: "An Colens [her mark only] giues in a Child aged 3 yeare ould an a hafe with the Confolchens in the Bouels."

The first Act "for burying in woollen" came into force in 1666, and was followed in 1678 by another with more stringent provisions, as detailed in the quotation from Oliver Heywood. The Act came before the Six Weeks Meeting of London on the 30th of Fifth Month, 1678, and was thus dealt with:

> The Act for burying in Wollen being presented to the Consideration of this Meeting—Doe agree: that the Complyance therewith as to burying in wollen is a civill matter, & fit to be done—and to procuring the makeing oath thereof they meddle not therewth but Leave it to friends freedome in the Truth, & this to be sent to each Monthly Meeting.

Many instances of Friends' obedience to the law in this respect are on record. The Wandsworth Registers in **D** note this and there are several certificates extant.

Book iii. of the Registers of Bengeo, co. Herts., is a record of burials in woollen, 1672 to 1812, and includes the entries of burials in the Friends' burial ground (*Middlesex and Hertfordshire Notes and Queries*, iii. 14). See

Satterthwaite's *Colthouse Records*, 1914; Longstaff's *Langstaffs*, 1906, p. 49; Reynolds's *Quaker Wooing*, 1905, p. 40. A reproduction of an affidavit (non-Quaker), dated 1714, appears in *Antiquarian Notes*, iii., 117 (1904), edited by G. Eyre Evans.[1] See also THE JOURNAL, v. 173.

The following extract is from the *Diaries* of Oliver Heywood (1630-1702), printed in 1881, vol. ii., p. 194:

> At the Parlt. begun at Westminster 8 of May, 1661, by several prorogations, adjournments continued till 15 of July, 1678: An Act for Burying in Woollen. The former act made in 18 year of Reign ineffectual for lessening the importation of linnen from beyond sea and incouragement of woollen and paper manufactures in this kingdom, but unobserved—repealed, this inforce from Aug. 1, 1678, from thence no corpse must be interred in any shirt, shift, sheet or shroud made or mingled with flax, hemp, silk, hair, gold or silver or any stuff other than is made of sheeps wool, or be put into any coffin, lead faced, with anything but made of sheeps wool only upon pain of forfeiture of 5 li. All persons in holy orders—keep a register of persons buryed in their precincts. One or more of the relations shall within 8 days after make affidavit under the hands and seales of two or more credible witnesses . . . that the person was not buryed in linnen . . . persons dying of the plague are excepted.

Heywood cites a case of a Friend who disregarded the law in the hope of personal benefit:

> Abraham Hodgson near Halifax, a quaker buryed a daughter in linnen, gave 50 sh to the poor according to the act, went to Justice ffarrer, informed him of it, and claimed the other 50 sh to himself being informer, but Dr. Hook after got hold of it, makes for that latter 50 sh to himself as informer, prosecutes the business with much zeal—*Diaries*, ii. 260.

The Act was repealed in 1814.

[1] The editor mentions the case of Mrs. Ann Oldfield, "buried in Westminster Abbey in 1730, who was by her express request wrapped 'in a very fine Brussels lace headdress, a holland shift with a tucker and double ruffles of the same lace and a pair of new kid gloves, and was then wrapped in a winding sheet of fine linen.' Her posthumous vanity has been immortalised by Pope in the well-known lines—

> 'Odious! in woollen! 'twould a saint provoke
> (Were the last words that poor Narsissa spoke);
> No, let a charming chintz and Brussels lace
> Wrap my cold limbs and shade my lifeless face.'"

Nicholas Naftel (1762-1842)

THE Naftels of the Island of Guernsey trace their ancestry back to Thomas Navetel, who owned land on the Island in 1534. But they have not been able to link up between that date and 1410, the last known mention of the name on the mainland of Normandy.

Thomas Naftel (-1764) married Elizabeth Blondel (c. 1731-1809)[1], the only child of Nicholas Blondel, " our celebrated clockmaker whose grandfather clocks are still so much esteemed over here and still keep such excellent time."[2] They had two sons, Thomas Andrew (1759-1843) and Nicholas (1762-1842). The father dying early the mother and sons went to reside with the latter's maternal grandparents and the elder son learnt the trade of clock-making. The younger son, after having, at an early age, led a seafaring life, was placed in the office of the Clerk to the Peace. His introduction to Quakerism is described by himself on this wise :

> In 1776, whilst I was in this office, Claude Gay, a Friend in the ministry, came to Guernsey and as he had married a Guernsey woman, he came to the Clerk's office for some copy of law transactions concerning some of her property. . . . He preached several times in a large room and distributed several books.

The elder brother, being of a studious turn of mind, discovered one of these books—*No Cross No Crown*, and was convinced, by what he read, of the tenets of Quakerism. Nicholas, on the other hand, took again to a seafaring life (1779) and was a prisoner in France for some time. On his liberation he returned to his island-home and took up clockmaking. The influence of Thomas was soon felt by Nicholas and he was further impressed by a visit to a Friends' meeting at Exeter in which he uttered a few words, and after which he was invited to the home of John Dymond, the elder. On a business visit to London, *c.* 1783, he attended Westminster meeting at Peter's Court,

[1] "Elizabeth, widow of Thomas, died 1809, aged 78, non-member"—Friends' Registers.

[2] CAREY, *The Beginnings of Quakerism in Guernsey*, 1918.

and there met Jean de Marsillac and Louis Majolier, also several London Friends.

Somewhat later an application was made to London Y.M. for membership in the Society, in the following words :

> Friends. Having by the light and spirit of Christ been brought to a convincement of your principles, we desire to be made members thereof.
>
> T. A. NAFTEL — PETER LE LACHEUR
> NICHOLAS NAFTEL — MARGUERITE LE LACHEUR
>
> 18th of 6mo. 1786.

The applicants were visited by John Eliot, Adey Bellamy, and John Sanderson and in the following year they were admitted.

In 1789, Nicholas Naftel married Mary Higman (1756-1820), of Cornwall, and in 1792 Thomas Andrew married Anna Jacob (1767-1801), of Fordingbridge, Hants.

In 1804 N. and M. Naftel and their children left the Island and settled at Colchester, where was living their eldest son, Nicholas. "I was mostly employed in gardening, and also in other jobs ; sometimes repairing a clock or a watch."

Mary Naftel travelled extensively in the ministry, her husband mostly accompanying. In 1816 she crossed the Atlantic and was absent about two years.

For a short time from 1811 the Naftels lived in Southwark, "as I expected my son Nicholas to have walked the hospitals but he declined, and a place being vacant at William Allen's, Plough Court, chemist and druggist, thither he went." Then they returned to Essex and settled at Chelmsford.

After his wife's death, N. Naftel travelled about from place to place, and was in America on visits to his son Joseph, who emigrated thither. His eldest son, Nicholas Blondel (born 1791), was lost at sea off Newfoundland in 1826, and his daughter, Mary (born 1793), died in 1827. In 1831 he settled in Guernsey and died there in 1842 and was buried in the Friends' Burial Ground, near St. Peter's Port, a photograph of which appears in Miss Carey's pamphlet.

Joseph, the only surviving son (1799-1849), married in Guernsey, in 1835, Martha Dumaresque. They had

one son, Joseph Nicholas, who did good service in causing his grandfather's *Memoirs* to be printed.

In the elder branch, that of Thomas Andrew Naftel, the line is continued to the present, but Quakerism died out in Paul Jacob Naftel (1817-1891),[3] father of Mr. Cecil Oakley Naftel, the owner of the *Memoirs*.

The book from which most of the foregoing has been taken is an octavo of 125 pages, entitled *Memoirs of Nicholas Naftel.* The preface reads:

> These Memoirs are from the manuscript in my possession, I being the only one of the name living,[4] except a daughter, of this branch of the family. The Naftels were originally from Normandy, where the family crest and order of Knighthood were bestowed in very ancient times. JOS. NICH. NAFTEL.
> Oct. 29, 1888.

The copy belonging to Mr. Cecil Oakley Naftel, of London and Chipstead, Surrey, has been on loan at Devonshire House. It is said to be the only copy in Europe.[5]

It is very fortunate that N. Naftel's grandson arranged to have the *Memoirs* printed, but unfortunate that many of the names of persons and places mentioned are incorrectly spelt and some almost unrecognisable.

For previous references in THE JOURNAL to Nicholas and Mary Naftel, see xiii. 15, xiv. 188, xv. 51, 53, 57. See also minutes of Essex Meetings.

3 "Our most distinguished Guernsey artist."—CAREY.

4 This was written in 1888—presumably the writer married later and had a son, as private advices from Cleveland, O., dated May, 1921, inform us of another Joseph N. Naftel, a young man, now living at 3177 West 14th Street, Cleveland, son of the printer of the memorials, whose father died recently.

5 A copy for D is much desired.

John Drake of Pikely, near to Thornton (40 years a Quaker, but of late got above them) was buryed at their burial place near Bradford, Dec. 30, 1691, aged 76.

OLIVER HEYWOOD, *Diaries*, ii. 161.

Notes and Queries

KEY TO ABBREVIATIONS

D—Friends' Reference Library, Devonshire House, 136, Bishopsgate, London, E.C.2.

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

D.N.B.—*The Dictionary of National Biography.*

PUBLIC FRIENDS IN BUSINESS (xviii. 26).—William C. Braithwaite writes:

"The letter from David Hall reads strangely if it is about business. But it is really about Quaker ministry. John Wilson, 'Clerk to the Merchants' Company,' *i.e.*, Clerk to Y.M., 1738, is encouraged to appear as a Minister and spoken of as expert in matters of business that come before the meeting. His wife and daughter were both leading Ministers, his daughter (see her Testimony in *Piety Promoted*) began her ministry at eighteen (thus strengthening the identification with Rachel Wilson). The reference to the revivings of trade amongst the young people and elders in London must refer to ministry, and 'the Trade I have been speaking of' in the last paragraph shows the metaphorical meaning of the whole letter."

SOUTHAM FAMILY (xviii. 21).—We have hitherto followed this family from Buckingham to Guernsey. By the kindness of Friends in charge of Minute Books at Poole, Banbury and Birmingham, we can trace the Southams to the end of the lives of the doctor and some members of his family.

Apparently the date of the Removal Certificate—Warwickshire to Guernsey—was some months after the arrival of the family in the Channel Islands, as we find from *The Memoirs of Nicholas Naftel*, 1888, p. 119:

"1833, 6mo. 16. A few Friends arrived from England last week, on a social visit to Doctor Southam and wife, namely: Thos. Gallionne, a native of Guernsey, S. [? J.] Cash and wife from Coventry with two daughters."

Dr. Southam and wife and daughters, Hannah and Ann, were received by Poole and Southampton M.M., 4 ix. 1834, and on 4 viii. 1836, they were certified to Banbury M.M.

In Fourth Month, 1838, Ann Southam, Junr., was disowned for non-attendance ("she said that she could not conscientiously unite with us in our manner of worship,") and in 6 mo., 1838, John and Ann and their remaining daughter were certified to Warwickshire North M.M.

We now turn to Warwickshire and find the following minute, closing the connection of the doctor's wife with the Society after fifty years' association with Friends:

1843, ix. 8. "Ann Southam, a member of this meeting, having for a long time absented herself

from our religious meetings, and the labour of friends not being effectual in inducing her to resume her attendance, and having also united herself to another body of professing Christians, this meeting feels it a duty to record its disunity therewith, and thus to testify that she is no longer a member of our religious Society."

Further information from Birmingham reads:

"In referring to our List of Members, it appears that John and Hannah Southam remained members till their death, but no burial notes appear to have been made out, nor is there any mention of their death on the minutes."

John Southam, M.D., died 20 iii., 1845, buried Mill Street Burial Ground, Leamington.

Hannah Southam died 19 x., 1843, buried in the same ground.

From extra-Quaker sources we learn that Ann Southam, Senr., died 22 iv., 1847 and was buried in her husband's grave.

John Southam was baptized at Barton Hartshorne, 11 Nov., 1756; he married Anne Priest of Aynho, 2 June, 1785. They had seventeen children, five of whom died young. The sons, Edmund, George, and Henry became surgeons.

Dr. John Southam had the degree of M.D. given him by diploma for writing an able Treatise on small-pox. He was among the earliest people to see the importance of vaccination and he had all his children vaccinated.

It is believed that the last Quaker member of the family was Mary Ann Cash (1819-1916), daughter of Joseph and Sarah (Southam) Cash (see *The Friend* (Lond.), 1916, p 321).

IRISH FRIENDS AND EARLY STEAM NAVIGATION (xvii. 105-113; xviii. 46). At the last reference we read:

"The first steamship was not the *Sirius*."

Since this appeared we have received a letter from Mr. W. J. Barry, of Monkstown, Co. Cork, drawing attention to a paragraph in *Notes and Queries*, no. 170, March, 1901, p. 252, written by Mr. Everard Home Coleman, which runs thus:

"Being too small for the Atlantic trade she [the *Sirius*] was employed carrying passengers and cargo between Cork and *St. Petersburgh*, London and Liverpool."

Mr. Barry adds:

"So you will see she was not alone the first steamer to cross the Atlantic but was also the first steamer to trade with Russia."

PETER ACKLAM, OF HORNSEA, E. YORKS.—Mr. William Richardson, of Hull, late of South Cave, writes:

"It appears that there was at Hornsea a family of the name of Acklam, and it is stated that they were 'important members of the Society of Friends [see *Illustrated Guide to Hornsea*, 1908, in D], and Peter Acklam had reserved the garden connected with the Low Hall, where they resided, for use as a burying place when required by his kinsfolk.' There were five memorial stones and singularly enough, though dated in 1667, the lettering did not seem to have suffered. Probably the covering of soil would account for this. The principal stone was to the memory

of 'Thomas Acklome and his wife, Anna Maria, each aged 72' [buried in 1667].

"The old meeting house in another part of the town is now used as a cottage, and it is said the yard behind it was formerly used as a burial ground, but I could find no evidence of this. On a board in the parish church recording charities, I found a notice that Peter Acklam in 1758 charged a house in Hornsea, formerly called 'Low Hall,' with the payment of 20s. yearly for the buying of gowns for poor women.

"Acklams were Lords of the Manor of Hornsea from 1684 to 1760."

Peter Acklam (-1690) was prosecuted, in 1678, as "a person generally reputed to be much inclinable to Popery, and was there upon imprisoned at York" (BESSE, *Sufferings*, ii. 143, *v.* also p. 99). He was accounted "the cheife of the sectaries in the East Riding" (*State Papers relating to Friends*, 1913, p. 235ff).

Peter and Alice, his wife, had several children.

"JUVENILE POEMS ON SEVERAL OCCASIONS." BY J. J.—A little book bearing the above title has recently been added to **D** by the kindness of J. Ernest Grubb. It contains twenty-five pieces and was printed at Waterford for the Author by Esther Crawley and Son, at Euclid's Head, Peter's street, M, DCC, LXXIII. Although not expressly so stated, there seems no doubt that J. J. stands for James Jenkins (*c.* 1753-1831), the diarist, for whom see vols. i. xv. xvi.

In the list of subscribers the name "James Jenkins" appears in small capitals.

A SO-CALLED QUAKER HIGHWAYMAN (iv. 34).—On this subject Ezra K. Maxfield wrote 12 ix. 1919 (then of Cambridge, Mass., now of Washington, Pa.):

"I happen to know that this particular story is simply a clumsy adaptation of an old continental tale, presumedly Spanish, Longfellow in *Outre Mer* translates one of the versions of it in his 'Martin Frave and the Monk of Saint Anthony.' Thee will notice how closely it resembles the highwayman story. This making over of old material is a common practice in English satire. The transmutation of a friar into a Quaker is quite consistent with other treatments of the Quaker."

WILLIAM CROTCH (xiii. 14, xv. 3, 4, 8, 11, 20, 33, xvi. 12). Ann Cope to her sister (in law ?) Rebecca Cope, wife of Jasper Cope, of Baltimore and Philadelphia, dated Philadelphia, 9 mo. 18, 1805: "Oh! how I should be delighted to attend your Yearly Meeting [Baltimore]. Dear old William Crotch and Richard Mott, both to be with you."

MARRIAGE LICENCE IN BISHOP OF LONDON'S REGISTRY.—"Gilbert Hagen, Quaker, of St. Olave Jury, bach., 21, married Jane Horne, wid., of St. John Evangel, Westminster, 1773, Feb. 1—to take place at St. Olaves Jewry."

Supplied by the Secretary of the Society of Genealogists of London, 5, Bloomsbury Square, W.C.1.

QUAKERS AND PARROTS.—"She hates Mirabell worse than a quaker hates a parrot, or than a fishmonger hates a hard frost."

CONGREVE, *The Way of the World* (Act 1, scene 2), appeared A.D. 1700.

BEARDS' HATTER SHOP.—"*The Quaker* has received recently a photograph, unfortunately not clear enough for reproduction, showing a dilapidated brick building of barn-like design, the doors and windows of which are for the most part, insecurely boarded up with pieces of packing boxes. It is now the untidy habitat of several families of happy-go-lucky Southern negroes, but, in its youth—which began before the Revolutionary War—it was known as 'Beards' Hatter Shop the Fifth Avenue of Southern Quakerdom.' Here the good Friends used to come from an area covering many miles, to procure their expensive broad-brimmed beaver hats, the exclusive model compatible with their principles. The old building stands between Guilford College and Greensboro, N.C., about one and a half miles from the site of the old Meeting House."

From *The Quaker*, vol. i. (1921), p. 227.

RHODE ISLAND.—"That Rhode Island consists of more than 2,000 men fit to bear arms; that there are in it several persons of very good estates, ability and loyalty, but that the Quakers and their friends, having got the sole power into their hands, would not admit such persons into any places of trust, nor would those persons (as things now stand) take any part of the government into their hands, expecting that the present misrule may cease and that they shall be brought under her Majesty's immediate government, which the greater part of the people very much desire."

The Manuscripts of the House of Lords, V. (New Series), (London, 1910), p. 312. From Report No. 1951, dated December 16th, 1703.

QUAKER INVENTIONS.—The notice-boards of the Great Eastern Railway Company contain reference to "the Holden injector" by means of which trains could be run with liquid fuel, thus in part overcoming the scarcity of coal for the locomotives. This injector was the invention of James Holden, a London Friend, who was Locomotive Superintendent of the G.E.R. from 1885 to 1907.

Our friend informs us that he was not the first engineer to use liquid fuel for driving an engine—this was first done by David Urquhart on a railway in South Russia.

James Holden was the first to build locomotives that could be run by either oil or coal, as need arose. All engines on the State railways in Austria were fitted with his patent and also those on other railways.

A pamphlet by J. Holden—*Note on the Application of Liquid Fuel to the Engines of the Great Eastern Railway*, taken from the

Minutes of Proceedings of the Institute of Civil Engineers, 1911, is in **D.**

James Holden has presented to **D.** a full-sized plan of the apparatus for burning liquid fuel (Holden's patent), combined liquid fuel injector and air ejector, locomotive pattern.

In *The Paper-maker and British Paper Trade Journal*, December 2, 1918, there is an obituary notice of Edward Bennis (1838-1918), and some account of his inventions. Edward Bennis was born at Waterford, and educated at Newtown School. After being several years in business, he retired and resided in Paris, and later in London.

"Some years after, entering once more into business, he began to take an active interest in the mechanical firing of boilers. . . After laborious and lengthy experiments, Mr. Bennis succeeded in inventing a self-clearing furnace, which answered the requirements he had set himself to meet. . . A new principle of machine-firing was later introduced, and effected a complete revolution in machine-firing, which took rank as a leading engineering industry.

"More recently, at Little Hulton, near Bolton, a newer system has been introduced by Mr. Bennis, in conjunction with his son, in which all the advantages of forced draught, machine-firing, induced draught, and self-cleaning furnace have been concentrated in one invention."

ROCHESTER SCHOOL FOR GIRLS.—Elizabeth (Lewis) Thompson, of Bridgwater, writes:

"My mother was taught by the two daughters, Ann and Elizabeth Rickman. When I was a child I used to see these two old ladies at London Y.M. Ann was a forbidding looking person. I have a sampler worked by my mother and signed 'Phebe Burne, Rochester School, 1812,' My father's cousin Margaret Darton, was taught by them at a later date. When I was at her school at Stoke Newington, she used to be fond of telling us she was '*starved*' there and gave is a graphic picture of her feelings."

Ann Rickman, an Elder, died in 1869, aged seventy-eight, and her sister, in 1874, aged seventy-nine. The date given above would imply an earlier date for the opening of the school than the one given on page 60.

There is in **D.** a copy of a circular relating to this school, commencing:

"Elizabeth Rickman and Daughters continue to instruct," etc., dated 1 mo., 1819.

There is also in **D.** a letter from Ann Rickman, dated 26 ix. 1839, which gives an account of the convincement of two soldiers, William Dyne and Henry Newton.

Elizabeth (Alexander) Rickman died in 1832, aged seventy-three. "On account of her husband being frequently from home on religious service, the superintendence of a large family, including a boarding school, devolved much upon her for many years" (*Annual Monitor*, 1833, p. 39).

The discontinuance of the boys' school, Boley Hill, took place early in 1829, not 1833, as stated on page 60.

"SOCINIAN, QUAKER AND DEIST.—Extract from *Life of Mahomet*, by Humphrey Prideaux,

D.D., Dean of Norwich. London, The Seventh Edition, MDCCXVIII.

Contains an Address to Deists, and says that the object of writing the Life is to convey warning by past history. In the Preface "To the Reader" there occurs the following, after some condemnation of those who have dared to leave the ancient Church "to make way for new schemes of their own invention," the writer continues:

"I say, when matters are brought to this pass, do we not equal or rather excel the Wickedness of Contention, Strife, and Division, for which God pour'd out his fierce Wrath upon those once most flourishing Churches of the East, and in so fearful a Manner brought them to Destruction thereby? And have we not Reason then to be warn'd by the Example? Have we not reason to fear, that God may in the same Manner raise up Mahomet against us for our utter Confusion? and when we cannot be contented with that blessed Establishment of Divine Worship and Truth which he hath in so great Purity given unto us, permit the wicked One by some other such Instrument to overwhelm us instead thereof with his foulest Delusions? And by what the Socinian, the Quaker, and the Deist begin to advance in this Land, we may have reason to fear, that Wrath hath some Time since gone forth from the Lord for the Punishment of these our Iniquities and Gainsayings, and that the Plague is already begun among us."

Copied by Isaac Mason from original book in Royal Asiatic Society's library, Shanghai.

BARBARA BLAGDON.—The land records of the county of Bucks in Pennsylvania show that Barbara Blackden, late of the City of Bristol, died seized of 500 acres of land in Pennsylvania; that she had issue, one daughter only, Mary Blackden (married John Watts in 1670), who had two daughters, Ann (b. 1674) who married William Ginn, in 1699, and Mary (b. 1677), who left one daughter Mary Sheppard.

In 1726 William Ginn, of the city of London, Refiner, and Ann his wife, "in consideration of natural love and affection and five shillings," conveyed to Mary Sheppard of the city of New York, all their interest in the said land. In 1736 William Jolliffe, of Northampton, in the county of Bucks, and Mary his wife, late Mary Sheppard, conveyed some of this land to Joseph Dyer. Whether this William Jolliffe was one of the Virginia family, of which a genealogy was published in 1893, has not been ascertained.

"MR. SOUTWERKE" (xviii. 36).—Mr. Kelly, of Barrow, writes:

"It is singular that the name of Mr. Soutwerke should have remained in obscurity so long, especially as William Close, the editor of the second edition of West's *Antiquities of Furness*, noted the name in the Dalton Registers in his ms. "Itinerary of Furness," so far back as 1807. and a full account of the visit of George Fox to Walney, and the incident referred to, with Mr. Soutwerke's name, was printed in the Proceedings of the Naturalists' Field Club in 1897."

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Death of J. J. Green

On going to press we learn that Joseph Joshua Green, of Hastings, died on the 24th of October, aged 67 years. He was a liberal and enthusiastic supporter of the Historical Society and Reference Library

Passed for Press 31st October, 1921.

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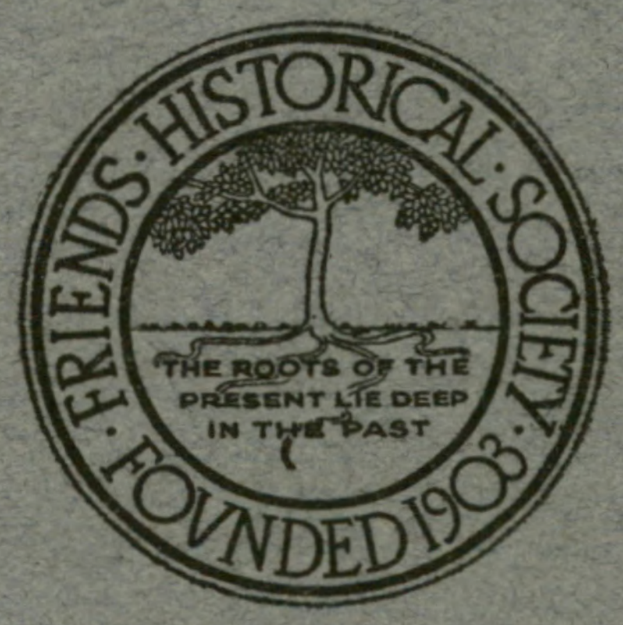

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