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OF THE
FRIENDS' HISTORICAL
SOCIETY.

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Rules of the Society.

- (I.) Membership shall be open
 - (a) To any member of the Society of Friends on payment of a *minimum* annual subscription of Five Shillings (\$1.25), or of a life composition of Five Guineas (\$25); and
 - (b) To any other person on similar payment, and on the introduction of two members;
- (II.) The officers shall consist of President, Treasurer, Secretary (or Secretaries), and a small Executive Committee, of which the Clerk of the Meeting for Sufferings of London Yearly Meeting, the Clerk of that Meeting's Library and Printing Committee, the Recording Clerk, and the Librarian shall be ex-officio members, and to which several representative Friends in America shall be attached as consultative members;
- (III.) As funds will allow, but not more frequently than four times a year, a Journal shall be issued in the interests of the Society, and sent free to all members;
- (IV.) As supplements to its periodical, the Society shall, from time to time, as means allow, print various documents of interest, which subscribers shall be able to obtain at a reduced price.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

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D.—The Reference Library of the Society of Friends, Devonshire House, 12, Bishopsgate Street Without, London, E.C.

Notices.

With this issue the first volume of THE JOURNAL is completed, and also the first year of the Historical Society. The first number of a new volume may be expected in First Month, and subscriptions for the year 1905 will be due at the same time. Members are desired to take note of this in order that the expense of special reminders may be avoided.

No. 1. of THE JOURNAL has been reprinted, so that new subscribers can obtain Nos. 1—3 by sending a subscription for the year 1903-4.

The first annual meeting of the Society was held at Devonshire House, London, E.C., on the 19th of 5 mo., Dr. Hodgkin, president, being in the chair. About eighty members and others were present. Appointments to various offices, as given on p. 3 of the cover, were made, and an interesting discussion took place with reference to the preservation of the Quaker documents belonging to various Meetings, and their accessibility or non-accessibility for purposes of research.

Notes and Queries.

GEORGE FOX, HIS MEANS.—The sneering assertion made by the opponents of Quakerism that George Fox was a shoemaker, seems to have gradually acquired acceptance as a fact without much inquiry as to its accuracy.¹ George Fox himself describes his commercial education in the following words, "I was put to a man that was a shoemaker by trade, and that dealt in wool, and used grazing, and sold cattle, and a great deal went thro' my hands." The dealer in wool and cattle would be the local capitalist at a period when banks had not come into existence. As making of shoes is not an occupation involving much handling of money, it is clear that George Fox must have been employed in the wool stapling and cattle dealing portions of his employer's business. Of his position in after life he tells us, "I had wherewith both to keep myself from being chargeable to others and to administer something to the necessities of others," a very concise description of what we should now call a person of independent means. In his bequest to his brother, John, he summarises his property as invested "in land, sheep, ships, and in trade." This must have been inherited property, as his con-

¹ In *The First Publishers of Truth*, Westmorland portion, a very valuable historical document, written by Thomas Camm, and received in London in 1709, it is stated that George Fox was a "showmaker."—EDS.

tinual religious engagements could hardly have allowed much opportunity for attention to business. The local almanac states that his father, Christopher Fox, owned the manor of Chilvers Coton, but I have altogether failed to learn upon what authority this statement is based.

HIS FOLLOWERS.—George Fox's mission seems to have been mainly confined to the Puritan portion of the community. In a generation the elder members of which could almost recollect the Gunpowder Plot, a large portion of the population, especially in the Western Counties and the adjacent parts of Wales, must still have been composed of adherents to the old faith, but we hear of no conversions amongst these. Those who joined Friends appear to have been drawn almost exclusively from the more advanced of the Puritans. In towns the Puritans are said to have mainly been merchants and artizans, and in the counties squires and yeomen. The early Friends would therefore belong to these portions of the community. From various local documents it is clear that, at least in some parts of the country, the converts to the new faith included many of the more wealthy town-folk. In Birmingham, for instance, one of the most active occupied the third largest house in the town, and several others are known to have been persons of property.

The question naturally arises, did the Society in its early days include any of those at the other end of the social scale, the wage-earners? Seeing that the arrangements of Monthly and Quarterly Meetings were only adapted for those having their time at their own command, we may assume that those belonging to any other class were but few in number. It is probable that the greater part of the farms were then of a size requiring but little labour beyond that of the occupant and his family, whilst, up to the introduction of steam power, the town artizans generally worked on their own account, buying the raw material and selling the finished article. A large wage-earning class was, however, growing up in the mining districts, during the later years of the founders of our Society, in consequence of the rapid growth of the iron and coal trades. Four well known Friends were amongst the pioneers in the development of these trades—Abraham Darby, of Coalbrookdale, Charles Osborne, of Wolverhampton, Richard Parkes, of Wednesbury, and Ambrose Crowley, of Stourbridge (the father of Sir Ambrose Crowley, satirised by Addison under the name of Sir John Enville *alias* Jack Anvil). Two at least of these were active ministers, but as the Meetings to which they belonged were always small ones, it would appear as if their views did not meet with much acceptance amongst their men.

Much misconception as to the pecuniary position of the early Friends appears to have arisen

from the descriptions given in marriage certificates and other deeds. No difference was formerly made between master and man in the records of their occupations. For instance, in the iron trade a wealthy manufacturer is variously described as "blacksmith," "naylor," and "ironmonger." And the same was doubtless the case in other trades.

C. D. STURGE.

ACKWORTH SUICIDE.—"One *Cotten Crosland* of *Ackworth* (near *Pontefract* in *York-shire*), a professed Quaker, pretending that he knew far more, and higher things than ever any Minister did, or could discover to him, hang'd himself, and lies buried in a Crosse-way upon *Ackworth Moor*, with a Stake driven throug him, which may be as a standing mark to warn Passengers to take heed of quaking, seeing that Spirit, which is the cause of it, leads men into such fearful miscarriages." From *The Quakers Shaken, or A Warning against Quaking*, London, 1655. Has any local tradition of above survived to the present day?

DEBELL, OF CORNWALL.—"I should much like to have any information of Robert Debell, or Deeble, of St. Martins, Looe, Cornwall, about 165—(who was the great grandfather of William Cook worthy, and an ancestor of mine), other than that supplied in Foster's book on the descendants of Francis Fox, of Catchfrench, near Looe."—ALFRED P. BALKWILL, Plymouth.

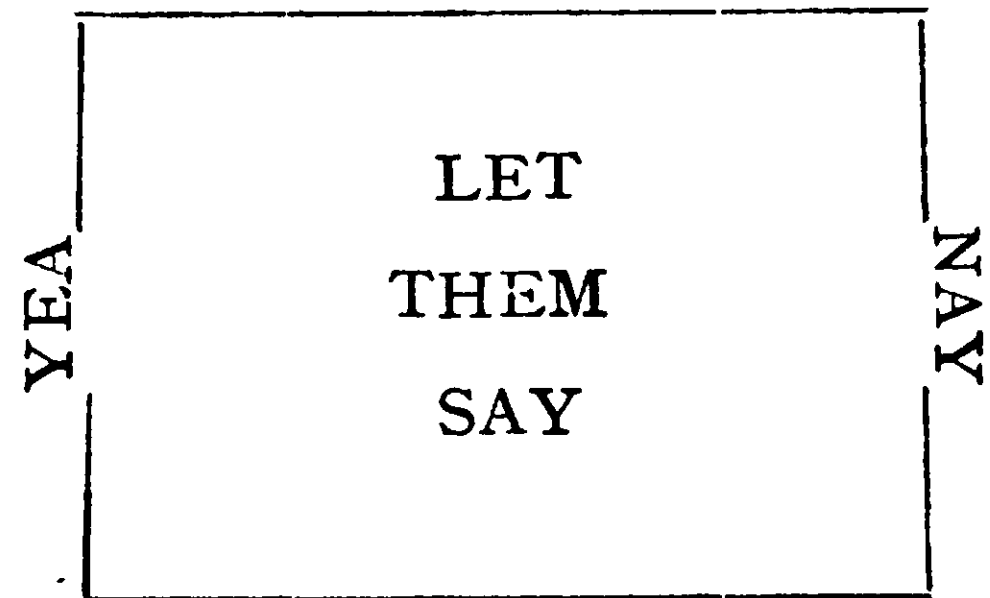
MINTERS.—From the Six Weeks Meeting at Devonshire House, the 3d of 8 mo., 1693 —“Whereas there are some psons of late Time professing the Truth, and esteemed to be of and belonging to us the People called Quakers, who have fled into ye Mint and Privilidge places to shun the payment of their Just Debts, Whereby their Creditors have been defrauded, and greatly disappointed, in that Ye Credit given, and Trust Reposed in them, hath chiefly arose from the Reputation of Truth which they have made a show of, but by their works manifestly dishonour it, and cause it to be reproached, by entring into those unjust practices as aforesd, These, therefore, are to Certifye all People That we doe not Countenance any such proceedings, but have a Testimony agst them, and all such as presume to act soe contrary to Truth and the Advice and Councell of ffrids, wch hath been frequently given, to Offer up all for their Creditors satisfaction, even their bodyes alsoe if Required,—And we desire henceforward yt all may take Notice, of our Just intent in this matter.

And that those that act Contrary thereunto are not owned by Us, either to be of Us or of our Society.”

Please explain above reference to fleeing into the Mint.

BLIND HOUSE.—According to Journal Supplement No. 1., *The First Publishers of Truth*, p. 84, some Friends were put in the Blind House at Dorchester. What is a “Blind House”?

BANNOCKBURN.—In this place there is a large, modern building conspicuously marked with the name “Taylor’s Quakerfield Building, 1902.” The motto incised upon the plaster-work in front forms a design something like this



reminding one of the old motto on the entrance to Marischal College, Aberdeen, “*Thay haif said; Quhat say thay: Lat them say.*” What connection have Friends with Bannockburn?—EDWARD MARSH, 1, Cheapside Chambers, Luton.

JOHN SUTCLIFFE.—The Reference Library has just acquired a small manuscript book, containing in verse, *The Quakers’ Tea Table overthrown, The Tea Spilt, and The China Ware broken. A Satyrical Poem Jn Four Books.* By “John Sutcliffe, Eboracensis.” Written in 1717. On the last page is written, “Extract 23, 7m, 1725, per J. Kelsall.” Is anything known of the man or the manuscript?

A copy of *Poetry, Instructive, and Devotional*, London, Harvey and Darton, sm. 8vo., 1842, has recently been added to D. On the fly-leaf is written, “Frances Tregelles from the Compiler, 30th, 3rd month, 1848.” Joseph Smith puts the book under “Anonymous.” The Librarian of D. would be glad to know who the compiler was.

“The First Publishers of Truth.”¹

The Friends' Historical Society has issued its first Journal Supplement, entitled “The First Publishers of Truth.”

London Yearly Meeting in 1676, 1680, and 1682 made minutes urging Monthly and Quarterly Meetings to prepare records of the first spreading of Truth in their different localities, and though this counsel was not everywhere responded to, it resulted in the compilation of a series of local documents relative to the rise of the Society of Friends, many of which have been preserved in the Devonshire House archives, but of which very little use has hitherto been made. The Journal Supplement now published contains about thirty of these records, including those for Bedfordshire, Berkshire, Bristol, Cambridgeshire, Cheshire, Cornwall, Cumberland, Devonshire, Dorsetshire, Durham, and Essex and Colchester. Nearly fifty of the ninety-six pages of which the volume consists are devoted to Cumberland, and constitute its most important and interesting section. Cumberland Quarterly Meeting must have been rich in historians two hundred years ago, when these records were prepared, as is stated, by nine different writers.

In reading through this volume we have been agreeably surprised at the variety of interest and detail it contains. Works published by historical societies are commonly the quarries from which the polished stones of the historian are hewn ; but in the volume before us, whilst there is necessarily some repetition, there is but little that is tedious. The editorial work has been well done by Norman Penney. The notes, whilst concise, are distinctly helpful, and have been written with discriminating care. The quaint old spelling with its charming variety has been preserved. For

¹ Members of the Society can obtain this set of five Supplements for ten shillings (\$2.50), if paid in advance ; or, if preferred, members can purchase the Supplements separately at half-a-crown (60 cents) each. Payment in either case should be made to Norman Penney, Devonshire House, Bishopsgate, London, E.C., or to Rufus M. Jones, 1010 Arch Street, Philadelphia, U.S.A.

The Supplements can be obtained by non-members for three shillings (75 cents) each from Headley Brothers, 14, Bishopsgate Without, London, E.C., or from Rufus M. Jones, as above. All prices include postage.

instance, the name of a Justice of Carlisle, whose persecuting work is recorded at page fifty-three, is first spoken of as "one Muzgroff," and five lines lower down he becomes "ye sd Musgroff."

Some of the notes of the spiritual gifts bestowed upon ancient worthies are quaintly suggestive. Bartholomew Elston, of Cockermouth, "had a few words sometimes in meetings (though not much concerned yt way) wch was Edyfieing." Thomas Relf, of Caldbeck Meeting, "Received a part in the Ministry, and had a watering testimony." "Anthony, the 4 son of John fell had a watering Testimony att many times, & was an Jnocent Man much given to Retirement." Robert Withers, who was travelling in Cumberland as early as 1653, found his service "was to speak to particular persons, he haveing the spirit of Disserning by wch he could read the states & Conditions of many."

This volume contains several narratives of the unhappy deaths of those who had been prominent in persecuting the Friends. The Yearly Meeting of 1676 suggested that the subordinate meetings should supply particulars of such cases under six heads, the sixth being "to note ye Conwertion of such Enemies as are turned to god." To this the Friends of Falmouth state that they "know of no such persecuting Enemies turning to god with us." But in reply to the inquiry, "What Judgment fell upon persecutors?" they give a remarkable narrative of the tragic death of Thomas Robinson through the violence of his own bull. The story is too long to transcribe, but will be found to supply an unexpectedly sensational element in this sober looking book.

We hope that the Historical Society will be enabled to publish the narratives from other Quarterly Meetings, and that the series may be extensively read. There is always a liability that works like these should be looked at as archæologically curious, rather than practically useful, but we see no reason why these records should not at once satisfy the curiosity of the archæologist and prove suggestive to those who desire, from the records of the past, to obtain guidance how to meet the requirements of the present.

JOHN S. ROWNTREE.

Abstract of the Journal of Edmund Peckover's Travels in North America and Barbados.

At a Yearly Meeting in London, beginning the 3rd Day of the Fourth Month, 1745.

Our Dear and well Esteemed Friends, Samuel Hopwood, of Cornwall, John Haslam, of Yorkshire, Edmund Peckover, of Norfolk, Christopher Wilson, of Cumberland, and Eleazer Sheldon, of Dublin, being thro' the merciful Providence of Almighty God Returned Safe from their Visit to Friends in America, gave this Meeting a very Comfortable and Satisfactory Verbal account of their said Visit, as the following in Writing.¹

After we Landed at New York, which was on the 16th day of the 7th month, 1742, we hasted directly for the Yearly Meeting at Burlington. Got there just as the Yearly Meeting of Ministers was beginning ; Friends were glad to See us, and

¹ London Yearly Meeting Minutes, vol. ix., pp. 322-339. Samuel Hopwood's travels also appear on the Minutes. The handwriting is that of Benjamin Bourne, clerk to the Society, 1737 to 1757 (with an interval).

Edmund Peckover, son of Joseph and Katherine Peckover, of Fakenham, Norfolk, was born in 1695. He was the grandson and namesake of the first Peckover who joined Friends, whose discharge from the Parliamentarian army, dated 1655, is in the possession of Alexander Peckover, of Wisbech, a direct descendant of the ex-soldier. (See Firth's *Cromwell Army*, 1902.)

Blessed with parents "of eminent Worth and Estimation," the youthful Edmund early exhibited signs of a religious life, and either when at Gilbert Thompson's school at Penketh, or shortly after, he first appeared in the ministry.

In the exercise of his gift he travelled extensively. When eighteen years of age he accompanied Edward Upsher, of Colchester, through many English counties ; and two years later, with George Gibson, he visited Ireland and Scotland.

In 1742, at the age of forty-seven years, he set out for America, accompanied by John Haslam, of Handsworth Woodhouse, and by Michael Lightfoot, who was returning to Philadelphia. In a *Testimony from Wells Monthly Meeting in Norfolk concerning him*, it is stated that "his delivery was manly and distinct, his Doctrine sound and flowing, and his Spirit lively and powerful. He appeared at times as a Cloud filled with celestial Rain, to the Reviving and Refreshment of the living Heritage of God . . . He usually deliver'd himself with great Fervency, and often in the flowing forth of Divine Love upon his Spirit, he was raised to sing the Song of Sion in a melodious Manner." (See D., MS. *Testimonies*, ii. 301.)

The last three years of his life were spent in partial retirement from public work, owing to a paralytic stroke. He died at Wells on the 19th

there we had the Opportunity of Seeing our dear & worthy friends, who afterwards died in Tortola, *vizt.*, John Cadwalader & John Estaugh²; and also saw dear Robert Jordan,³ which was but about fourteen Days before his Death. (I have heard since I came into England that his Widow, since I left Philadelphia, has appeared in publick Testimony; he left two Children, a Son and a Daughter.)

After the above mentioned Meeting, the Latter End of the Seventh Month, I went pretty direct for Choptank Yearly Meeting in Maryland. (John Haslam, not being well, stayd at John Estaugh's and Spent the Winter in & about Pennsylvania.) There are a great many worthy friends in these Parts deceased of late Years; many of their Offspring come very far short of them, and very few who keep up even the Outward Appearance. There is great comings in of all sorts of People to those Meetings, and a good Visitation hangs over their heads. I Pray God they may Lay hold of It before it passeth away from them.

of 7th month, 1767, aged about seventy-two, and was buried at Fakenham. He left no male issue. Several letters written by him during his American journey are in the possession of Alexander Peckover,

Edmund Peckover, of Chalton, in Northamptonshire.

Edmund Peckover
b. 15. ii. 1613
m. Mary —
d.

Joseph Peckover
b. 3. ii. 1658, at Fakenham.
m. 23. xii. 1685, at Norwich, Katherine Long.
d. 27. viii. 1726, at Fakenham.

Edmund Peckover
b. 15. i. 1695/6, at Fakenham.
m. 7. viii. 1717, at Hull, Hannah Maria Haggitt.
m. 5. xii. 1733/4, at Colchester, Sarah Bangs.
m. 2. ii. 1762, at Norwich, Grace Wright.
d. 19. vii. 1767, at Wells.

² John Estaugh and John Cadwalader arrived in Tortola from Philadelphia on the 8th of the 9th month, 1742. The latter died there on the 26th of the same month and the former on the 6th of the following month. For references to Friends in Tortola, see *The Friend* (Phila.), vol. 62 (1889), p. 250, vol. 76 (1903), p. 249, by George Vaux, and *Friends' Intelligencer and Journal*, vol. 48 (1891), p. 250, by Charles F. Jenkins; and for a view of the graves of the above Friends, see *Friends' Intelligencer*, vol. 60 (1903), p. 419, reproduced in *Thomas Chalkley*, "Friends Ancient and Modern" Series, London, 1904.

³ Robert Jordan, of Philadelphia, died on the 5th of the 8th month, 1742. He travelled extensively in America and the British Isles.

From thence I went to Kent Island, and so Crossed Chesapeak Bay to Anopolis,⁴ in Maryland, and so on the Western Shore to West River, Herring Creek, Potuxant,⁵ and the Clifts. There are very few of the Antients remaining, Peter Sharp, & the Galloways, and the Johns's, and Harris⁶ being gon, that is, the old People of these Familys, and which I have understood were the Principals of those Meetings. Some few of their Offspring come now and then to Meetings, but have quite lost the Mark, both in Appearance & Conversation, and but very few that can be known to belong to the Society, are, I think, in common as Gaudy & fine in their Apparel, &c., as any who go under our name either at London or Bristol. Things are but at a Low Ebb in these Parts.

From thence we Crossed Maryland and so over Potomack River to Virginia. I had a young man for my companion, who came from Tortola, and he grew bravely in his Ministry. (He return'd to said Island in Third Month, 1743.) We went to William Duffs, there is a Small Meeting House near where he lives. It was very full of other People. I don't remember that there are three in Number in that Place who make Profession with us. Then Proceeded in Virginia to a Meeting in Caroline County, Crossing Rappahanock Ferry, which hath been Settled but about Eight or Ten Years, I think, much about the Time that John Fothergill & Joseph Gill were there; They had both of them pretty great Service in those Parts. There is a Meeting House Built, and a pretty company of Friends live in about four or five miles round it, perhaps about forty or fifty in Number. It goes By the name of Caroline Meeting; a good Visitation has been and still is Extended to the Inhabitants of those Parts, and many have joined in therewith. From thence we went to Cedar Creek, where is still a Meeting kept, tho' but Small, I am ready to think much declined to what it was Some Years ago.

Then went to the Swamp Meeting, where the Johnson's live, 'tis a very small Meeting. So to Black Creek and Curles, at both which places are Meetings, that at Black Creek pretty

⁴ Annapolis.

⁵ Patuxent.

⁶ George Vaux, of Philadelphia, who has seen the proof of this article, suggests that this name should be Harrison. He writes: "This was an old Friends' family in that Section, and my children are descended from a member of it who removed to Pennsylvania in 1719."

Large as also at Wineoak. So continued thro' ye country to Surry, where Samuel Sabriel lives, where is also a Meeting, but not very large; then to Pagan Creek in the Isle of Wight, and the Western Branch, where we were at a very Large & Good Quarterly Meeting. So to Nancemund, where the Jordans live, there are three now living, or were when I was there, and a Sister; Their names are Edmund, Samuel, & Pleasants Jordan, their Sister's Name is Elizabeth Pleasants. She is a Widow, has a publick Testimony, as also her brother Samuel. I believe the Meetings there are much about the bigness as some Years ago. They have Several Ministers among them, and I hope are Growing in the Best Sense.

From thence into North Carolina. (Was not at Cape Fear, nor in South Carolina.) I think there are five Meeting Houses in North Carolina, in the Compass of about thirty Miles, pretty much in a direct Line; there are many solid, weighty, good friends; Their Meetings large in a general Way. They have one Meeting House, called the Old Neck or Perquimans⁷ Meeting House, is a very large one, about fifty feet square and Several Galleries, where their Yearly Meeting is kept. I suppose may be Six or Seven hundred in Number who Profess to go no where else but to Meetings, in the Compass of the forementioned number of Miles. A plain, honest people they Seem to be. We had very good satisfaction amongst them. They had, I think, about Nine or Ten publick friends, and I have heard some more since have appeared.

We turned back to Nancemund, and had a very Large Meeting at a Place called Chucketuck; so to Blackwater, and Notaway, where Robert Dix Lives, and then to Robert & Wyke Honnicuts at Burley and Warwick. But very few friends that Way. We then turn'd back to Surry Meeting again, and had a very Large parting Meeting with the friends in those Parts. Then to Hog Island, and crossed, I think, York River about four miles over to Williamsburgh, had no Meeting there, But had one at the Widow of James Bates, whose husband was a Publick friend, whom I had Seen in Ireland about twenty years ago.

Then returned back to Wineoak, Curles, Black Creek, and the Swamp, and had Meetings with them, & we were glad to See one another again; I have reason to think they were of good Service. Then went into Goochland (which is

⁷ Perquimans.

a County Named & also settled but of Late), had a Meeting in their Court or County house. There is also a Small Settlement of Friends belong to a Meeting called Genitee. Then returned again to Cedar Creek and Caroline Meeting, So to the North East part of Virginia, which have not been settled above Ten or Twelve years at most. It lies about 120 miles from said Caroline Meeting. One night, as we went, we layd out in the Woods, there are no Friends on the Road, Two very honest friends bore us Company. We got in two Days and an half amongst friends in the Back Settlements. The Place is called Opecken or Shaunodore⁸ River, where many families have Removed from Pennsylvania, and they have two pretty good Meeting Houses. Abundance of people often come in besides friends, and it Looks as tho' things went on pretty well amongst them. They have five or Six publick friends. I think it has not been Settled above Ten or Twelve Years at most. I believe they must enlarge their Meeting Houses ; they are about Sixteen Miles apart, One is called Hopewell Meeting, the other Providence or Beestons Meeting. We had two meetings out of Doors with them, and had, I hope, good Service. Then set forwards towards Pennsylvania ; in the way is another Settlement of Friends not far from the Falls of Potomack, where is a pretty many new Comers, and They have got a Meeting House, It goes by the Name of Amos Jenny's⁹ Meeting, said Friend living there and of Great Service. Then Crossed a Small Branch of Potomack, where is another newish Settlement of Friends, called Monokosee.¹⁰ They have a largish Meeting, two or three Publick friends living among them, I hope are in a thriving Condition in the Truth.

My Companion and I parted now ; He in Company of a Friend went into Maryland, and my Self with another Friend went still visiting the Back Settlers on Susquehanah River, where I found, in about thirty miles Riding, more than an Hundred who go to Meetings, and this was the most general visit they had had since they settled there. It may be observed that but very few of these Back Settlers (who in a general way removed from Pennsylvania), from Opecken all along to Susquehanah, were not of much note amongst Friends, But since their Leaving that Province, They seem,

⁸ Shenandoah,

⁹ Janney.

¹⁰ Monocacy,

as I apprehend, more near to a Growth in the best Sense, and I hope the Lord will Bless them every Way.

Then Crossing the Ferry over Susquehanah, I got into Lancaster County in the Province of Pennsylvania. Several Friends from Ireland inhabit there, and there are three or four Meetings in this County, tho' Friends are but thin here to what they are in other parts of the Province. Many Dutch Live in their Neighbourhood, a sober People, many of them were at Meetings when I was there, and had good Service amongst them. Then I Rode pretty direct to Philadelphia, Got there the beginning of the Eleventh Month, was but about three months in going the above mentioned Round, in which time I travelled fourteen hundred miles, and had many meetings.

After staying about two or three Days at Philadelphia, went over Delaware and Visited the Jerseys, *vizt.*, Haddonfield, where worthy John Estaugh lived. Then to Cape May, the Two Egg harbours, which are called Great Egg harbour, and Little Egg harbour, These last places by the Capes of Delaware on the Jersey side; and a fine Sprinkling of Friends there is in those Parts. Then more into the Jerseys, to the two Springfields, Mansfield, Crosswicks, Mount holly, Adam's Meeting and Evans's Meeting; so back to Haddonfield and to Philadelphia again, being about a Month absent. Very large meetings in all those Places, abundance of Friends being Settled there; and I think there are no other Publick places of Worship, but Friends Meeting Houses; so that almost all the Country Round Flock to them, and I make no doubt but was of Particular Service to many. After staying two or three days in the City, then visited Chester County, *vizt.*, Merion,¹¹ Concord, Birmingham, Bradford, Kennet, Center, Okeson,¹² New Garden, London Grove; at these two Last mentioned Places They have built two very large Meeting Houses, not quite finished when I came away. So to the two Nottinghams, And then went to Bush River, Gunpowder, Potapscoe, and Deer Creek, had good meetings amongst them, and a fine visitation is over them, and in that part of Maryland things look very promising. Went into Lancaster County again, and then came into Chester County to Goshen, and so to Philadelphia Half Year's Meeting in the Spring, where was

¹¹ Merion.

¹² Hockisson, in Delaware.

a very Large appearance of Friends of that Province & from the Jerseys, The Lord's Living power & presence owning us in a very good Degree.

Then staying about a Week, went into the three Lower Counties, *vizt.*, Newcastle, Kent, and Surry.¹³ There are not many Meetings, and Lay great Distance from each other; in a general way friends are very weak and feeble in these Parts, tho' there [are] a few solid and weighty, good Folks, whom I hope the Lord will preserve to the end of their Days in a Steady Dependance upon him. Then went to a Yearly Meeting at a Place called Newtown, or Chester Town, in Maryland, which was exceedingly large, most of the Top People for many miles round were there. One day we were forced to be out of Doors; I hope it was of Good Service, many liking to hear the doctrine of Truth, and some have of late there away joined therewith and seem very hopeful. Then came back into the Lower Countys, and Crossed a Ferry over Delaware near George's Creek (at this place is a Small Meeting of Friends, I had two there, and a good Visitation is extended to the inhabitants thereabouts), about four miles over, & Landed in the Jerseys at Salem. 'Twas then their Yearly Meeting, which I think is always the last First Day in the Second Month, a great Body of Friends Live thereaways, and was exceedingly Large and full, and good meetings. I believe their Meeting House will hold fifteen Hundred People or More.

Then went to Pilesgrove and Woodberry Creek, & returned again to Philadelphia, to their Quarterly Meeting in the Third Month; where staying a few days, I went again into Chester County, to the Meetings of Haverford, Springfield, Providence, Newtown, Middletown, Chichester, Concord, Newark, Wilmington, Newcastle, and returned again to Philadelphia. And then Visited North Wales, the Great Swamp, Plumsted, Buckingham, Wrights-town, Abington, Horsham, Bibery,¹⁴ Shammony,¹⁵ Bristoll, the Falls Meeting, and so to Burlington, and Return'd again to Philadelphia, to the Burial of John Oxley, who had been arrived there but about twelve Days from Barbados, and then departed this Life. I went from & to Burlington in One Day in Exceeding hot weather, being pinched for Time to get to

¹³ Now State of Delaware.

¹⁴ Byberry.

¹⁵ Neshaminy.

Flushing Yearly Meeting on Long Island, which thro' hard traveling did accomplish. It begins, I think, always the last First Day in Third Month. Friends have an Exceeding Large Meeting House there, I think about fifty five feet Square, will hold abundance of People. It was very Large then, the top sort of People for many miles round the Country being there, and for a considerable time Seemed very restless and uneasy, coming in and going out by great Numbers at a time, which brought great Trouble and Exercise on the Solid part of friends; however thro' the Lord's great Goodness his Divine power broke in upon the meetings, and over shadowed them in a wonderful manner, and all ended to his honour, and, I believe, great Edification and Comfort of those present. I Lodged at old Samuel Bowne's, had a Companion with me now all the way through New England.

After the meeting was over at Flushing, went over the Ferry, upon the Main,¹⁶ and proceeded directly for Newport on Rhode Island, Their Yearly Meeting for all New England beginning the 10th of 4th Month at said Place. We traveled about Two hundred Miles thro' Connecticut Government. There are not any Friends, Lodged at Inns all the way. People are much more Civil and Kind to friends than formerly. We had no meetings amongst them, Tho' I think there are two Meetings settled in the Back parts of it, the Places names are Oblong and New Melford.¹⁷ I understand of late years there has been a pretty large Convincement that Way, and some friends have removed from New England to them, and I heard a pretty good account of them. Neither John Haslam nor myself was at them, being far Remote, and would have hindred reaching Philadelphia in the Seventh Month in time for their Yearly Meeting.

We got to Newport in time for their Meetg, said J. H. was there also. It was judged there could not be less than Five Thousand Persons at it; A most Solemn, Weighty, Awful Time it was, I never was at so large a Meeting before, nor never Expect to be at the like again. Friends said, had not remembered the like. It was of very great Service; People for One Hundred & fifty Miles to the Eastward came to it. The House is Eighty four feet Long, and near fifty wide, and two Teers of Galleries, one above another,

¹⁶ *i.e.* mainland.

¹⁷ New Milford.

which I Suppose will hold Sixteen or Eighteen hundred Persons. Samuel & Moses Aldridge were both there, and Old Nathl Starbuck from Nantucket. From thence my Companion & I went to Greenwich, Warwick, Providence, Smithfield, Wansoket,¹⁸ and Mendham.¹⁹ (Here Moses Aldridge lives, I lodged at his house one night.) Then went back into a very desolate sort of a Country, where a few friends are settled, to a Place called Leicester. (Many of those People called New Lights, Methodists, or Schemers, for they go by all these Appellations, and those which Whitfield, &c., have had great Prevalence upon, are Settled very much up & down in these Parts, and were very often at our Meetings.) Then we turned to the Eastward, and so to Boston, where is a very poor handful of Friends. I don't think in all there are above thirty in Number, and they have been almost torn in pieces by Ill will and heart burnings, &c., which I understand have mightily abounded amongst 'em, & they seem almost a shattered People; yet I am told things are better amongst them than for some time past. It was a distressing time to me whilst I was there, and I thought I felt the old, dark, rigid, Persecuting Spirit yet alive. We were glad to turn our Backs on said Place.

We went thence to Lyn; Zacheus Collins and his Wife both Living, and, I think, the most substantial Friends in all that corner. Then to Newberry,²⁰ Amberry,²¹ Hampton, Dover, and Ketachee, which place is commonly the most East that friends have Visited; But we went about Seventy miles further by the Seaside, to a Place called Gascoe Bay;²² where are a few friends settled; and they have got a Meeting both First Days and Week-days. I believe there are not fewer than Thirty who come pretty constantly to Meetings, and, I think, have three or four who appear in publick Testimony amongst them; They are but Low in the World, Seem pretty honest and well-minded; I hope the Lord will Bless them and add to their Number. I am much Concerned for friends in all these Parts, because of the French War; they dreaded it Exceedingly, the Indians used to

¹⁸ Woonsocket.

¹⁹ Mendon.

²⁰ Newburyport.

²¹ Amesbury.

²² Casco Bay.

come down and harass them very much, and I fear will do it again, many of whom in that Part of the World being in League with the French.

We returned back to Ketechee and Dover, where we had two exceeding Large meetings, a fine Body of Friends living thereabouts. They were of particular Service, and I doubt not but several were those days Convinced of the Blessed Truth. Another great meeting near Piscatoway at a Place called Bloody point, which is a ferry we Cross to go to Dover from Hampton, and a friendly Person desired it at his house. But the Concours was so large that no House thereabout could contain them, had it in an Orchard; 'twas a memorable Time and I believe of Good Service. Our ancient friend, Lydia Norton, still alive, tho' has had some very sharp Pareletyck ffitts, which have taken away almost the use of one side, and almost deprived her of her understanding, but I think at times she is alive in the best sense.

We Returned Back to Hampton Quarterly Meeting, But had a meeting by the Way at one Joseph Hoegs,²³ who lives at a Place called Stratten; he is a publick friend. Many of those Schemers were at it, and after it Ended, came into said friend's house and filled his room, and there we had a Sort of a Dispute, They insisting that the Love of God to Mankind, &c., was not universal, and that Christ did not dye for every Man, &c.; And that when once a State of Conversion is attained to, There can be no falling away from it. Such sort of Stuff as this They Harangued upon; I was kept in a Still, quiet frame of Mind, and had it turned to the Lord, Who was pleased to enable me to withstand them and their Doctrine. They soon differ'd among themselves, and went away in a sort of a Quarrel with each other. They seem'd to me a very empty, Confused People, and have much Opinion of themselves. I hope Truth got Place in the hearts of the People, and I believe our being there was of Service.

So to Hampton Quarterly Meeting, where was a very great appearance of Friends and others from these Eastern parts of New England. They have some turbulent spirits amongst them, But there are a wise, Steady People, who dwell near the Truth, and I hope will get above that Spirit which would bring in Confusion, &c.

²³ Hoag.

Then went to Amberry and Newberry, was not at Haveril, where there is a Meeting kept sometimes. I saw the friend, the Widow Peasley, Daughter of the Ancient Couple, *vizt.*, Stephen Sawyer & his wife, of Newberry, who were both very weak and infirm when I was there. I lodged one night at their house, had a meeting in said town, there are several families of friends thereabout; They were building a Small Meeting House near to friend Sawyer's house, but then wanted a good deal of being finished. We had one in a Person's house who is not called a Quaker, and very large it was, abundance of the above mentioned Schemers, &c., were there, and after I was sat down, & had spoken what was upon my Mind, one of their ministers got upon a Bench, and said, He wanted to ask me two or three Questions. He was told the meeting was not over, and the Person who owned the House informed him, he would not suffer him to make a Disturbance under his Roof. So after meeting, He and, I believe, upwards of forty more with him, came to a Friend's house where we were, and there he began, and his Company, much in the same manner as at the above mentioned Place. They were soon pinched for want of real matter and sound Argument, and did not stay above half-an-hour before they went away from Us. We then went to Ipswich; only two who go under our Name live there, & one is about Removing. We got a large meeting in their Court house. We were informed their minister, the night before, appointed a Lecture on purpose to Persuade the People not to go to meeting, but he missed his Aim. We had a very large, solid, and good Meeting, and, I believe, of no Small Service.

Thence to Salem and Lyn, which are two pretty considerable Meetings, I suppose, much as have been for some years past. We also got a meeting at Marble head, where lives but one frd. We had it in the Court house, which was exceedingly Crowded; the top People of the Town were there, and seemed much Affected, and I believe was to general satisfaction. Then Returned to Lyn and Boston again, where we got a much better meeting than before; many of their great People were at it, and behaved pretty well; when we were there before, they were very Rude and disturbing. Benja Bagnall & his Wife both living. We lodged at Elijah Collins, Brother to Zacheus, of Lyn aforesaid. Then went to Pembroke and Scituate, where is a small Meeting of friends. So to Plymouth; no friends

live here, But we got a very large meeting among the Town's People, much to our Satisfaction. So to Sandwich, Yarmouth or Basspond, and Falmouth or Succonesset; here our Friend, Eliphal Harper, did Live, but she Removed about two Years since to her son's in Pennsylvania, where I saw her. Her husband died in about twelve months after she arrived from England. Friends are very thinly planted in these parts. Meetings very small of themselves, and there are too much of differences amongst them, &c. which always, wherever they happen, hinder the Growth of Truth.

Then went to Sippikan or Rochester, so to Cushnet²⁴ and Ponyganset,²⁵ where lives a very ancient Couple, *vizt.*, John Tucker and wife, he about 88, She about 82 years. He was so hearty & of such an healthful Constitution, that he went up & down to Several Meetings with us. Then we took Shipping for the Island of Nantucket, being about twenty Leagues from the above Place. We were four days and nights upon the Water, in no Storm, but calm weather and contrary winds; it is often gone in twelve or fourteen hours. Staid three days on said Island, where is a very large body of Friends; I think their Meeting House will not hold less than fifteen hundred Persons, and it was very full when we were there. We had very good Satisfaction in our Visit amongst them. Old N Starbuck & Wife, and Jethro & his wife, I think, were both of them living; I was at their houses. A brave, weighty, Solid People is among them, and they seem to Live pretty much in Love and Unity together. The far greatest Part of the Inhabitants of the Island profess to come to Meetings; I think there are about three hundred families in all upon it, and about two hundred and fifty of them are frequenters of our Meetings; They have Seven or Eight Publick friends. Had the Largest fishing season last Year that was ever known of Catching Sperma Ceti Whales; I was told the Island had then cleared for that Season about £20,000 Sterling.

We returned back to Ponyganset²⁵ again (having a much shorter passage than when we went), whereabouts are abundance of friends Settled. formerly the Meeting there went by the Name of Dartmouth, But there are three

²⁴ Acushnet.

²⁵ Apponogansett.

Meetings now in that same Township, *vizt.*, Cushnet, Ponyganset, and Cokeset, all very large Meetings, and many good Friends Live thereabouts. We then went to Sekonnett, Tiverton, and Swansey; So to Portsmouth, & Newport, Connanicut Island and to South Kingston, having very large & good meetings, all Places much thronged; Friends glad of our Visit; I hope it was of Particular Service to many, the Lord by his living, Divine Presence owning our Assemblies, and Suitably prepared for the Work & Service he was pleased to require. I never knew greater times of Poverty and Emptiness, &c., Yet I believe all had a very good tendency, and I doubt not but many received Comfort & Satisfaction.

Then we returned through Connecticut Government to Long Island. In our way had three Meetings amongst friends at Ryewoods . . .²⁶ and West Chester; there are not very many friends in those Places, but Keep up the three last mentioned, and I suppose are much the same in bigness as formerly. Then crossed the Ferry to Flushing, Cowneck, Methenecock, Oyster Bay, & Westbury, to their Quarterly Meeting there, at which were very large numbers of friends and others. So to Jericho, Bethpage, Hempsted, Jamaica,²⁷ where no friends live. (Here Samuel Bownas was Prisoner.) I had a very large & good Meeting in their Court-house.

So to Flushing again, & Newtown, and to New York, where are very few friends, I think fewer then at Boston. It was an exceeding Sickly time then, abundance Died of the Yellow fever, That I did not think it proper to Stay but One meeting, which was very Small. So then went to the Jerseys, as Woodbridge, Planefield, Shrewsbury, Stonybrook, Crosswicks, Mansfield, Burlington, and Haddonfield again; and saw friends in a general way two or three times over. In some places is a pretty, living Spring of the Ministry, and many promising well; in Others things look very dull and discouraging. They have been much Visited; Five English friends of us were on the Continent Together, *vizt.*, Samuel Hopwood, John Haslam, Christopher Wilson, Eleazer Sheldon, and myself; the three first had their health but poorly; C. W. had a violent Fever soon after

²⁶ Space left in the manuscript for the insertion, probably, of the name of some other place.

²⁷ Jemeca, in S. Bownas's *Life*.

he landed ; We all met together at the Yearly Meeting in Seventh Month at Philadelphia. After that was ended, I went into Some of the Back Settlements beyond the Jerseys and Pennsylvania, to a place called Meudon Creek,²⁸ and the Forrest, where are many Friends Settled who came from Ireland, and a good sort of People they are ; there are Six or Seven Meeting Houses that have been Built that way of late Years.

After about a Months Visit in those Parts, Return'd to Philadelphia again, and then went into the Lower Counties, and took Several Meetings I had missed on the Eastern Shore in Maryland. There are scarce any friends in those Parts beyond Choptank, &c. Then Came into Chester County again, and had Several more meetings, and so to Philadelphia in the Tenth Month, where I remained till I took Shipping for Barbados, and was detained a very considerable time by the River being froze up. In said City are many worthy, good friends, things look very promising amongst them, and especially amongst the Youth ; Meetings exceedingly thronged, and I have heard since, they keep them up bravely. In about One Year and a half's time they have had Six or Seven who have appeared in Testimony, & hope will be of great Service. It is a favourite Place with me, all friends exceeding kind & Loving beyond my Merit. I Lodged all along at Israel Pemberton's, Senior, as did likewise the Rest of the English Friends.

On the 27th of 11th Month, 1743, Took Shipping for Barbados, Laid in the River a Considerable Time for a fair Wind, got there in about Twenty five Days, but a Boisterous Passage. I was very cordially received by the Friends of that Island. They have but very few now Left, and not one minister ; I believe the whole, taking in Children, will not amount to One hundred in Number. Two or three of their Meeting Houses are near laid aside. The chief of them live in Bridgetown and Spikes Town.²⁹ Doctor Joseph Gamble and Wife were both Living, she exceeding weakly. The Widow of John Oxley, and four Children She has who are grown up, they dont pretend to go anywhere but to Meetings.

²⁸ Maiden Creek Meeting in Oley or Exeter Monthly Meeting, Berks County, Pennsylvania.

²⁹ Spightstown.

The West Indies, I suppose, no better for Religion than formerly, I fear there is a great Declinsion. My Intention was for Antigua and Tortola. I was detained by Contrary Winds some weeks in Barbados, Did at last set sail for Antigua, but could not get forward, was about thirty six hours beating against Wind & Strong Currents, and could get no further than about nine miles, So got ashore at Spikes's, and then I found the weight of it taken from me, and I was thoroughly easie to give up said Voyage. So took my things Out of the Vessel, and Embraced the first Vessel for Europe ; and I have been very Easie ever since there about, for had I pursued it afterwards, when the Concern was removed from me, It appeared to me like tempting Providence. The Privateers Lurk very much in and about those Islands. I hear a good account of the Friends at Tortola.

There was great comings into Meetings when I was at Barbados, Others besides friends were exceeding kind & Civil. But, alas ! I fear in a few years there will not be many Left of Our Name ; Yet the Lord can do great and Marvelous things.

There is but one now who goes under our Name in Antigua, and the Meeting House, as I am Informed, quite dropt for want of Repairing.

I am thankful have performed this great Debt, which has lain upon me for many years. Thro' Mercy, I was in a general way favoured with a good State of health. I was upon the Continent about Sixteen Months & two weeks, and Rode, I think, upwards of five thousand Miles.

“ Quakers or Common Beggars.”

Worthington G. Smith's *Dunstable*, recently published, contains the following in a table of local occurrences, “ 1664. William Strange leaves by will £10 for the poor of the parish, but none to be given to ‘ quakers or common beggars.’ ”

County Tipperary Friends' Records.

THEIR FIRST FRIENDS' SCHOOL.

At our monthly mens meeting at Knock graffon, 12th
8 mo. 1701.

Samuel Cooke is by this meeting ordered to treat or write too William Dower, an English young man,¹ being a scullmaster, & hier him for one year too teach friends children belonging unto this and our Six weeks meeting. Clonmel is the place opinted too settle said scull in the meeting houss for the present, untill Remufd by concent & order of this meeting.

7 of 10 mo. 1701.

Samuel Cooke advises this meeting that according to opintment & order he hath agreed with William Dower too keep scull in this County within the limits of this meeting & to instruct friends children as a scull master, for which hee is to have twenty pounds for one year sallerey, he finding himself diatt, lodging, &c.

14 of 5 mo. 1702.

There being tenn pounds due to William Dower, the Scull Master, for half a yers sallerey due last third month, the several friends hereafter named have concluded to pay the sums annexed to their neams. . . .

A list for the scollers sculling Latin @ 9s per Quarter, sifering, writing, & English 6s per Quarter.

Then follows list of eleven boys, their quarter's school bills amounting, at the rates above named, to ..	8	0	0
Five Friends subscribe the balance ..	2	0	0
And the English "scull master" gets his	_____		
half year's "hier"	£10	0	0

Another minute reads :

Ordered by this meeting that all such friends that have sons abroad at school do bring them home & send them to our school at Clonmel.

I commend this method of filling up a school to school committees who desire to have more pupils who are "members."

J. ERNEST GRUBB.

¹ Probably from the North of England. There was a Friends' family named Dover living in Cumberland about this time.

The Quaker Family of Owen.

Concluded from p. 82.

Frances (Ridge) Owen was evidently a woman of some intellectual endowment. She was an editor of a little book, which has been very popular in our Society in the past, and is still valued by those whose privilege it is to possess a copy of one of the six editions. We refer to **Fruits of Retirement: or, Miscellaneous Poems, Moral and Divine, Being Some Contemplations, Letters, &c., Written on Variety of Subjects and Occasions, By Mary Mollineux, Late of Liverpool, Deceased. To which is Prefixed, Some Account of the Author.** London, T[ace]. Sowle, 1702. So runs the title of the first, 8vo. edition, which was reprinted the same year, and again in 1720, 1739, 1761, and 1772, and two of the poems, with a biographical notice, find a place in E. N. Armitage's *Quaker Poets of Great Britain and Ireland*, 1896 (pp. 206-209). The original edition of 1702 commences with *A Testimony Concerning My dear Friend and Cousin Mary Mollineux, Deceased.* Signed, "Rigate, the 20th of the Third Month, 1701. Frances Owen" (10 pp.). Testimonies by Tryall Ryder and Henry Mollineux (the husband of the deceased), both in prose and verse, follow, together with other matter, including some Latin stanzas by M. M., "Englished by H.M." The **Fruits of Retirement** proper occupies 174 pp. These include the following, addressed to Frances (Ridge) Owen before her marriage, *viz.*, six prose epistles, and twelve poetical epistles, 1678 to 1690. There are also three letters addressed to Frances Owen after her marriage. In all, the collection includes six prose epistles and eighty-seven poems by the author (dating from 1663, when only twelve years of age), and one, *Upon Silence*, by another hand. On the whole, the poetry is above the average style of that day, and certainly an improvement on Thomas Ellwood, which perhaps is not saying much, however!

Mary Mollineux, formerly Southworth, born circa 1651, of the very ancient family of that name, joined Friends in early days. She mar., 1685, Henry Mollineux, of Liver-

pool, of another ancient family, and died 3 Jan., 1695/6, aged 44.

Frances Owen commences her *Testimony*, "In a Living Remembrance of the Benefit which I received by her Labour of Love"; and goes on to say that "The worthy Author of these Writings was one whose near Relation to me began our Acquaintance almost with our Lives; she was the only Child of her Mother, as I of my Father (and they own Brother and Sister)." Frances Owen states that she was convinced of Friends' principles through her cousin's instrumentality. Her cousin, in her childhood,

was much afflicted with weak Eyes, which made her unfit for the usual Employment of girls, and being of a large Natural Capacity, her father brought her up to more Learning than is commonly bestowed on our Sex, that she could fluently discourse in Latin, made considerable progress in Greek, wrote several Hands well, was a good Arithmetician, a student of several useful Arts, understood Physick and Chyrurgery and the Nature of Plants, Herbs, and Minerals, made some inspection into divers profitable Sciences, and delighted in the Study of Nature, etc.

Her husband says that she even discoursed in Latin on her deathbed! It is evident that she was a most gifted woman, especially in her day when women's education was so neglected; and, above all things, she was a sincere-hearted, humble-minded Christian, and earnest for the spread of the Truth. Her husband, Henry Mollineux, was in every sense worthy of her; he, like her, suffered persecution. He was the author of several controversial works, etc., printed 1695 to 1718, and could say, what one fears few husbands can, that he had in every respect, through the Lord's assistance, discharged his duty of endeared love to his wife.

Frances (Ridge) Owen died at Reigate, 6th April, 1724, aged 62, and was bur. in F.B.G. there, where her remains rest beside those of her husband. Her Monthly Meeting records that

Frances Owen, the wife of Nathaniel Owen, of Reigate, was seized the 21st day of 1st month, 1723/4 with a return of the jaundice, and followed with a violent fever. She departed this life in a lamb-like frame, the 6th of the 2nd month, 1724, and in the 62nd year of her age. During the time of her illness, through the great goodness and mercy of the Lord, she was preserved in great and admirable patience, fully resigned to His will, declaring she had further assurance of His love and favour than ever she had known, and exhorted those that were about her to love and fear the Lord; rejoicing that from her youthful days her conver-

sation had been godly and holy, and that was the way to everlasting life and peace; with other comfortable sayings so long as her strength remained.

We must now revert to Jeremiah Owen, third son of the above Nathaniel and Frances Owen. He was born at Coulsdon, 26th Nov., 1695, and was a salter and oilman, of 17, Pudding Lane, Fish Street, London, and by company a Citizen and Tallow Chandler. He had a country residence also at Croydon. He mar. at Devonshire House, 31 July, 1719, Susanna Ayre, dau. to John Ayre, late of London, Citizen and Tallow Chandler, and Hester his wife, the latter being a daughter of William Ingram, son-in-law to Margaret (Askew) Fell-Fox, of Swarthmore Hall, by his first wife. Amongst those present at the marriage were Thomas Story, Ambrose Rigge, Lethieullier Tooke, Theophila, wife of John Bellers, the social reformer, and daughter of Giles Fettiplace, Esquire, of Cold St. Alwyns, co. Gloucester; etc., etc.¹⁹

In possession of Miss Strettel, of Clifton, in 1889, was a family Bible, the gift, in 1721, of "F[rances] O[wen] to her son J[eremiah] O[wen]."

Jeremiah Owen died at Hepworth (*alias* Hopwell) Hall, near Halstead, Essex, the residence of his dau., Susanna Sparrow, 26 Aug., 1768, aged 73; bur. in F.B.G., Bunhill Fields. Susanna (Ayre) Owen, born circa 1700, died 24 June, 1766, aged 66, and was bur. there also.

Jeremiah and Susanna (Ayre) Owen had issue one son and 8 daus. Of these Nathaniel Owen (quartus) was born at Pudding Lane, 1723, was in partnership with his father there as an oilman in 1766, etc., and was deceased in 1786. He mar. Mary (Mason?) and left Friends. His son, Nathaniel Owen (quintus), is named in the will of his Kinsman, John Strettell, in 1786 as living ["helpless,"], as also was his brother, John Mason Owen. Their sister, Mary Owen, mar. 1787, John Kendall, of Colchester, a cousin to the eminent minister of the same name; Jeremiah Owen appears to be another son of Nathaniel Owen (quartus), and was living also in 1786.

Of the daughters of Jeremiah and Susanna Owen, Frances, born in 1724, mar. 1745, George Vaux, of St. Margarets, Fish Street, London, Surgeon, son of George

¹⁹ The Ingrams were eventually the heirs of this estate, now the property and residence of Sir Michael Hicks-Beach, Bart.

Vaux, of Reigate, Physician. He died in 1803, she in 1793. They were the ancestors of our Friend, George Vaux, of Philadelphia, and of Roberts Vaux, the judge, author, and prison philanthropist, of Philadelphia, and Richard Vaux, Mayor of that city, and many others of this family; also of the English branch of this Vaux family, some of whom are eminent as High Churchmen, scholars, and antiquaries, of whom is the present Rev. J. E. Vaux, M.A., etc.

In possession of Walter Robson, of Saffron Walden, is a silhouette of Susannah Vaux, executed by her kinswoman, Susanna (Crafton) Day, in 1770; she was a daughter of George Vaux, of London, Surgeon, by his wife, Frances Owen, was born in 1750, and died at Croydon in 1843, at the advanced age of 93.

Her brother, Jeremiah Vaux, of Birmingham, M.D., mar. Susanna Bowyer, whose daughter, Frances Bowyer Vaux, an author, mar. 1816, William Miller, of Ipswich. They became parents of the famous William Allen Miller, M.D., LL.D., F.R.S., Professor of Chemistry at King's College, born 1817, died at Birmingham, 1870.

Sarah Owen, sister to Frances (Owen) Vaux, born 1726, mar. 1760, Joseph Taylor, of London, Citizen and Tallow Chandler; they were both living 1786.

Other daughters were Rebecca, born 1727, died 1750; Susanna Owen, above named, born 1729, mar. 1760, John Sparrow, of Halstead, both of whom were living in 1786. This is the Quaker branch of the well-known ancient county family of Sparrow, of Gosfield Place, Essex, and of the banking firm of Sparrow and Tufnell.

Three other daughters of Jeremiah Owen, of whom the eldest and youngest of the family, born 1720 and 1733, were Hesters, appear to have all died young.

We now revert to Philotesia Owen, younger sister to Jeremiah Owen, born at Coulsdon, 17 July, 1697, and mar. at F.M.H., Reigate, 18 July, 1716, Robert Strettell, of London, Brewer, then of Dublin, Merchant, son of Amos Strettell, of Dublin, Merchant, and Experience, his wife. Of this well-known Quaker family, mentioned in the delightful *Leadbeater Papers*, was Anne Strettell, another child of the above Amos Strettell, who mar. John Barclay, of Dublin, Merchant, son of the Apologist. Mollison Barclay, dau. to Robert Barclay, of Urie, son and heir of the Apologist, is said to have mar., as her second husband, another member of the Strettell family.

Philotesia's marriage with Robert Strettell was brought about through the connection of the Owens with Cheshire and Mobberley, where a Quaker branch of the Strettell family resided, at Saltersby House.

Robert Strettell was a wealthy man, but lost his property in the explosion of the South Sea Bubble. He and his wife embarked afterwards for Philadelphia, settling there circa 1736/7. Robert Strettell again became prosperous, and was Mayor of Philadelphia in 1752, and, curiously, opposed the Peace policy of the Government and severed his connection with Friends. Both he and his wife died in Philadelphia, Robert Strettell in 1761, the latter many years later.

George Vaux, of Philadelphia, speaks of a silver mug in possession of a descendant of the Strettells in America, marked "N.O. to P.S." (*i.e.*, Nathaniel Owen to Philotesia Strettell, but as he died in 1724 it must have been his gift in her girlhood). Another interesting relic is a silver saucepan, in possession of Rev. Alfred Baker Strettell, M.A., late Vicar of King's Langley, Herts, which he purchased through George Vaux's good offices. It weighs no less than 34½ ounces, was manufactured circa 1695, was the property of the aforesaid Amos Strettell, and the gift probably of the latter to Robert and Philotesia on their marriage.

The eldest son of the latter was John Strettell, of London, an opulent Merchant, born 1721, died 1786, having mar. late in life, 1776, as her first husband, Mary Hayling, by whom he had one surviving son, Amos Strettell, who inherited and dispersed a very large fortune; he was born 1782, and died at Leamington 1855, aged 74. He was a famous book collector, his library being sold in eight days in 1820 in 1,699 lots. His Caxton's *Cicero On Old Age*, 1481, made the absurdly small price of £42. He was the father of the Rev. A. B. Strettell just named. John Strettell, aforesaid, father to Amos, was a philanthropist, and by his will he bequeathed a very large number of legacies to the Owen connection. It is a fine specimen of a genealogical testament.

Whether any descendants of this Owen family, bearing the name, still exist is uncertain, but it is not unlikely.

It will be seen from the above account of the Owen race that amongst other well-known Quaker families who inter-married or were connected with it, are the prominent

ones of Fell, Abraham, Barclay, and Gurney, which goes to show how intimately related are many of the older Friends' families.

In conclusion, we must express our obligations to our kinsmen, George Vaux, and the Rev. A. B. Strettell, for information given from time to time, and to our late Friend, Thomas William Marsh, of Dorking and Chelsea, who took especial interest in the Owen race.

JOSEPH J. GREEN.

Inscriptions in Friends' Burial Ground, Bowcroft, (Stannington) near Sheffield.

Here lies the body of George Shaw, late of Brookside, who departed this life on the 5th day of the 5th month, 1708, in the 75th year of his age. He suffered much for bearing his testimony against the payment of tythes.

Here lyeth y^e body of William Shaw, of Hill, who departed this life in y^e second moneth, 1712, aged 85.

Here lyeth y^e body of Francis, wife of George Shaw, late of Brookside, who departed this life, the 19th day of April, in y^e second month, 1722, in y^e 89th year of hir age.

Here lyeth the body of Fines Mathews, late of Hill, who departed this life, the 11th of the first month, 1728, aged 87 years.

Here lyeth the body of Fines, wido, late of Willm Shaw, of Hill, who departed this life, the 4th of the 5th month, 1731, aged 56 years.

The Burial Ground is situated at the top of the hill on the north side of the Rivelin valley, and commands a very extensive view to the South. From a point a few yards from the Ground can be seen, in the valley to the north, the farms of Hill and Brookside, where the Shaws lived. The graveyard is planted with trees, and forms a conspicuous object for miles.

In 1678, George Fox visited William Shaw, at Hill, and held a meeting, which was attended by Friends from Yorkshire and Derbyshire.

From information supplied by Thomas Henry Watson, M.B., of Pevensey, 1902.

Notes on the Early Records of Friends in the South of Scotland from 1656 to about 1790.

Concluded from p. 73.

Sixth (Book V). This contains the minutes of Monthly Meetings held at Hamilton from 1695 to 1722, after which date the record of the Monthly Meeting minutes is continued as before until 1732, though the place of meeting is no longer Hamilton but Glasgow, and, occasionally, Garshore and Wester Mucroft. A few marriages are recorded amongst the Monthly Meeting minutes. In 1699, mention is made of the particular meetings of Askin, Glasgow, Garshore, Dowglass, Cummerhead, and Hamilton. Each meeting was then directed by Hamilton Monthly Meeting to establish a Monthly Meeting of its own, all to form one Quarterly Meeting for Friends "in the West." This arrangement, however, seems never to have been carried out. Indeed, several of the above "Meetings" probably consisted of little more than the family of the Friend at whose house a meeting for worship was kept up, and when he removed from the place or left the Society, the meeting died out. Thus, we hear nothing of Askin Meeting after the death of a Friend there in 1700, nor of Dowglass Meeting after the removal of James Miller and his family to Cumberland in 1708, nor of Cummerhead Meeting after the disownment of a Friend of that place in 1710.

Seventh (Book X). This contains the minutes of Kelso Meeting, as a Monthly Meeting, from 1748 until 1787, and, as a Preparative Meeting belonging to Edinburgh Monthly Meeting, from the latter date until about 1792, soon after which the meeting died out. It also contains notices of visits of Friends in the ministry to Kelso from 1749 to 1796, and the cash accounts of Kelso Meeting for about the same period, also the registry of marriages for Kelso Meeting from 1750, and the births and deaths from about 1667 to 1795. Such of these as are prior to 1749 are stated to have been copied by the Clerk of the Monthly Meeting, Charles Ormston, the third in succession of that name, out of the "Meeting's Old Book"; this is no longer in the

possession of Friends and in all probability is non-extant. There were Friends in Kelso as early as 1665.⁸

Eighth. “A Remembrance or Record of the Sufferings of some freinds of truth in Scotland.” The writing of this was apparently commenced about 1670, but the first entry in it is under date 1656—the latest is 1693. The first twenty-two paragraphs comprise notices of the sufferings of Friends of Glasfoord Meeting from 1656 to 1668, substantially the same as the records in Book U, though not mere transcripts. Then comes a paragraph, dated, Edinburgh, 1st month, 1670:—

There was a yearly meeting at Edr, the time aforsd, wherein were many friends gathered together from al parts of the nation about our ordinary afairs of truth . . . which are commonly inspected into at such meetings, yt things amongst us everywhere may be kept sweet and savoury ; and Jnformation (as we understood afterwards) was given to the King’s Councel, then sitting, by some malitious persons, yt there was a great meeting of the quakers, which they suposed to be of dangerous consequence, there being the heads of them, as they caled them, gathered together, &c., which put them upon sending some of the mages-trats with a guard, . . . who seased upon al the men they were pleased to take, which were about twenty or upwards, and upon our quarterlie and montly bookes, and upon our sealed letters, in our pockets, from on part of the nation to another about Concerns, and caried us to the prison ; & some dayes after, having searched our books about the afairs of the church, wherein they found our care about mariadges, yt things might be orderly according to truth, & about provideing for the poor widows & fatherlese, . . . & about births & burials to be registrated, & other comely, decent, & comendabl things amongst us, they caled for two of our number out of prison before the Kings Councel, with whom they had discourse, & being satisfied as to our inocent intent & practise, dismissed us al out of prison, restored our books again, & our letters from on friend to another, wt out breaking them up [*i.e.*, opening them], save only some litle printed papers which they desired to read ; they were given to them, & they destributed them freely amongst themselves, . . . which was of a very good service to the Kings Councel, whereby they might see our Jnocence. ; . . .

Then comes an account of Bartholomew Gibson, “the King’s smith and farrier,” in the Canongate, Edinburgh, having “2 flagons & puter dishes which cost him twentie nyn shiling star,” taken “for that which they cal the anewity for the preist,” “the soume being 6s & 8d.” This was in 1680.

After that there are no more records of sufferings until the time of the Revolution, 1688, when Friends in the west

⁸ See account of Charles Ormston, of Kelso, in *Piety Promoted*,

of Scotland, Linlithgowshire, and Edinburgh were again cruelly abused by the Covenanters. The account of their attack on Friends assembled at their Meeting House in the West Port, Edinburgh, on First-day, the 17th of 1st month, 1689, may serve as an example.

Friends being mett according to their usual manner, about the tenth hour of the day, as they were waiting upon the Lord, there came up some of those caled Cameronians, who keepled guard at the West port, & on of them spoke to some sober peopl yt sat upon a form near the door, saying, " Al that belongs not to this corrupt asembly, let them depart the house," but they not much heeding his words, he turned about to friends, & with a most malicious countenance, desired them to be gone out of the house & dismiss their meeting. Bartholomew Gibson stood up & asked them by what authority they did so, or who gave them order to do so. On of them, claping his hand upon his sword, said there was his order, and another of them said the Covinant was their order. Jt was answered, that we was com'd there to worship God according to the best of our knowledge or understanding, & if they had any better way to perswade us of, we were wiling to be informed, but they answered yt it was inconsistant with their Covinant & reformation, yt we should keep a meeting, & yt if we would not wilingly go out, they would cal up so many musketeers & turn us out by force. It was answered, yt we had never resisted the magistrats when they were please[d] to send for us either to prison or any other place, but to be disturbed by a rabl we were not wiling, & yt we were not afraid of them nor al the powers of hell, for the power & presence of the Lord was amongst us, & he would stand by us, . . . & if this was the fruits & effects of their suferings, it looked but like a bad reformation. So by this time there came in some more of them, & seeing friends to keep their places, they began to pul and hall those that were nearest the doore, & when they could not get them easily out, they threw them down upon the ground & draged them out, & when they had turned al the men friends out, they fel adrawing at the women, & on of them most barbarously threw down the Lady Swintoun⁹ upon the ground, & wreisted her ancl, which she was not abl to go a long time after. . . . So when they had so inhumanly used us and put us al to the door, they caled for the key to locke the door . . . [and] caried it away with them; and when they were coming down stairs, the neighbour below, having her husband lying a dying, and being troubled with the noise, did reprove on of them, & said it was a shame to behave so towards a harmlese inocent peopl and to prophane that day which they caled their Sabath. Cn of them, having a pistol upon his belt, puled it of, and vowed if she would not hold her tounge he would knocke her on the head with it, & said they were oblided by their Covinant to root out al deluded heriticks.

⁹ This was no doubt the widow of John Swinton, of Swinton, his second wife, Frances White, widow, of Newington Butts, Surrey, to whom he was married at Westminster, 3; vi., 1671;

. . . The ladie Swintoun told them that ther Covinant with hell and agreement with death should not stand, and their fruits did discover what spirit they were of. . . Friends kepted their meeting upon the stair til meeting time was over.

The rest of the early entries in the book, except copies of self-condemnatory papers given in to Edinburgh Monthly Meeting, 1697, 1698, by two Friends of Edinburgh, consist of notices of assaults on Friends by the rabble of Edinburgh and Glasgow, connived at by the magistrates, from i. 1691 to v. 1693. Similar assaults on Edinburgh Friends are recorded in the Monthly Meeting minutes for many years after this, but they were not entered in this "Register of Sufferings." The volume was used in 1788, and for between thirty and forty years afterwards, to record copies of the various certificates of removal of Friends to and from Edinburgh Monthly Meeting.

WILLIAM F. MILLER.

Editors' Proposals.

The Editors hope to publish four numbers of THE JOURNAL during 1905, which will contain articles on the following subjects, among others:—"Early Friends' Writings in Cipher," to illustrate which a specimen found on a letter from Francis Howgill has been photographed; "Joseph Williams's Recollections of the Irish Rebellion of 1798;" "Deborah Logan and her Literary Labours," by Amelia Mott Gummere; short accounts of the principal Friends' libraries in the world; "Joseph Rule, the Quaker in White;" "Swords, Pistols, and Ruffians at a Monthly Meeting;" "Fire Insurance and King's Briefs," etc.

Francis B. Bickley, of the British Museum, brother of the late Augustus Charles Bickley, author of the well-known life of George Fox, urges the importance of calendaring the Swarthmore and other MSS. in D. It is proposed to undertake this and publish results in THE JOURNAL, should the suggestion meet with the approval of our readers. The letters would be taken in strict chronological order, and the date, place, author, and addressee given, with a *précis* of the contents.

Samuel Bownas to James Wilson.¹

Bridport, 12th of 2nd mo., 1751.

My beloved, worthy Friend.

Thine of the 12th of 12th month, 1750, came in due course, and I was glad to see it, not having heard anything of or from thee a long time; but was glad to find both thee and thy dear Sarah yet in the land of the living. I often think of you with much comfort and satisfaction, and of former times at Bendrigg and Greyrigg, how in the innocency of children, we enjoyed one another, and took great pleasure in our religious duties, according to our attainments and experience in Divine matters; but now alas! we have outlived the greatest part of our former Friends and acquaintance, and are left pretty much alone: for when I am in London, most of my old Friends are gone; so at other places, it is the same; and the young generation of this age don't seem to come up so well as could be desired. The Church seems very barren of young ministers to what it was in our youth, nor is there but very little convincement to what was then. It seems to me (and I have been a minister 54 years) that I had more service, and better success in my ministry, the first 20 years, than I have since had for a long time. I do not find any fruit or good effect of what I do that way; and yet what I am concerned in seems to be very acceptable and well received by others; but they don't, to my observation, have that good effect, as I could desire they should. I have closely examined where the fault is, but don't find it out.

¹ Samuel Bownas was born in Westmorland about the year 1676, of Quaker parents. In his early youth, while working as a blacksmith, he does not appear to have had many religious impressions, but later, at about the age of twenty, religion took hold upon him and he commenced to preach in the meetings he attended. For many years he travelled over Great Britain and Ireland as a preacher, and twice visited America in the same capacity. He died at his home at Bridport in 1753. An autobiographical record of his life, entitled, *An Account of the Life and Travels of Samuel Bownas*, has run through various editions and may now be obtained in the reprint, brought out by J. B. Braithwaite, Jr., in 1895. This letter to James Wilson is reproduced from a copy made by the late John Mounsey, of Sunderland, for John Chipchase, of Cotherston, and presented to Friends' Reference Library, by Charles Brady, of Barnsley. (D. Portfolio 14.94.)

On my last journey into your parts, it seemed to very little purpose ; likewise in Norfolk, Suffolk, etc. It appeared to me that I had very good and edifying service in many places, but that is all I find come of it ; “ The man spoke well,” say they, and that is all I get for my labours. Now formerly, I rarely went a journey but I found some convincement, and taking this into consideration makes my heart oft sad, but we must submit, for unless our Master bless our ministry, we cannot make it profitable to them.

I have been little on horseback this winter, although, through mercy, I have had my health beyond what I could expect. I am sometimes fearful that by age I am grown indolent, and the peace and tranquillity of mind that I enjoy proceed more from that, than a solid foundation of the work of truth upon me ; and if it should so turn out, it will be a great loss and disappointment indeed, as I see nothing I have done worthy of so great favours that I now enjoy, [which] makes me inspect my own unworthiness more narrowly, and to acknowledge that at least I am but an unprofitable servant. I have sometimes, according to my thoughts, pretty agreeable service in public meetings, but then at times am jealous of myself, that I have more of form than power, and that may be the cause why so little of good manifests itself amongst them that hear. Dear Brother, we had never more need of one another’s prayers and assistance than now. All my travelling abroad, I count very small ; and if any good was done by my ministry my Master did it and let Him have the praise thereof, who is God, blessed for ever, Amen. I am now unfit for travelling, and go very little abroad. I now see that it is an excellent thing to do our day’s work, while strength of body and mind holds good. I am afraid to venture to Bristol, which is not much more than fifty miles, and I shall hardly see London any more. It would be very agreeable to me, as a man, to be at the Yearly Meeting once more, but I dare not venture, except a considerable constraint was upon me to undertake it. I am very unfit for service of any kind, for my paralytic disorder unfits me for writing ; I cannot write till afternoon, and then only for a time, but can do it pretty intelligibly, so as I can read it myself ; but am four or five days writing so much as this letter contains.

I visit about eight Meetings, between ten and fifteen miles distant. I can ride about twenty miles a day, pretty well, on my old horse : am loth to part with him, but he

seems as though he would outlast me : he was twenty years old last Spring ; and I am going on seventy-five ; so the horse and his rider come near 100 ; not many such instances to be met with. My hearing is much declined ; but my sight is tolerable, with the help of glasses. I can walk as nimbly as I could for years back, and my legs as clear and free from swelling as ever I knew them. My memory is much impaired, but I sleep very sweetly and have no pain or aches in bed : these favours of Providence are great, for which I desire to be humbly thankful. Sometimes I have according to my ability comfortable opportunities in the ministry ; but I am afraid of large Assemblies, my strength inwardly being impaired.

I have about Forty pounds a year to keep me, and I keep up my collection, and entertain all the ministers that visit us. Jonah Thompson² I miss much, not one minister within thirty or forty miles from me, and but two so near, and they lie very wide from each other. I very much admire thy steady, fair writing; some decline in one part and some in another : my legs are better than thine, and thy hands are better than mine : sometimes one part of the house decays faster than another. I have been part of five days writing this. With my dear love to thee and thy dear Sarah, thy son and daughter Coldwell, Jonathan Hedley, and such as may enquire of and for

SAMUEL BOWNAS.

P.S.—My dear love to David Hall, Lydia Lancaster, Robert Wardell, Robert and Grace Chambers, and John and Deborah Wilson.³

² Jonah Thompson, a Dorsetshire schoolmaster, was at this time engaged in a religious visit to America.

³ James and Sarah Wilson lived at Brigflatts, near Sedbergh, and their daughter and son-in-law, Thomas Coldwell and his wife, lived at Darlington. Lydia Lancaster, formerly Rawlinson, was a noted minister, of Lancaster, who travelled extensively. David Hall was the Skipton schoolmaster. Jonathan Hedley was a minister, of Darlington.

A long letter from S. Bownas to James Wilson, dated the 8th month of 1751, is in D. (Gibson Bequest MSS., i. 55), and another to the same correspondent, in 1736, is copied on to the fly-leaf of a volume of the *Memoirs of the Life of David Hall*, belonging to David Mort, of Birmingham.

Friends' Library, Philadelphia, Pennsylvania.

This Library is under the management of a joint committee of the Monthly Meetings in Philadelphia, the first appointment being made in 1817, although the Library existed many years before that date. The cost of conducting it is supplied by appropriations of the Monthly Meetings.

The enterprise owes its origin to a bequest made by Thomas Chalkley, by his will, dated 2nd mo. 19th, 1741. He died in Tortola when on religious service to that Island and was buried there. The words of his bequest are as follows :—

Having spent most of my days and strength in the work and service of the Gospel of our Lord Jesus Christ, and having been joined as a member of the Monthly Meeting of Philadelphia for above these forty years, to them, as a token of my love, I give my small Library of books.

In 1742, a transcript of the clause of his will was presented to the Monthly Meeting of Philadelphia. The number of volumes included in this bequest was one hundred and eleven. Soon after, Anthony Benezet was appointed Librarian, and the books were deposited in his house, where they remained until about 1765, when they were removed to a room provided for the purpose in a new Meeting House which had just then been erected at Fourth and Chestnut Streets.

In the same year, the attention of the Monthly Meeting seems to have been drawn to the importance of preserving a collection of the writings of our early Friends, and other suitable books, and a committee was appointed to devise means for rendering the Library more useful.

The collection was gradually increased by donations of interested Friends, among whom were David Barclay and Dr. John Fothergill, of London. Some purchases were also made, but there was no material enlargement of the collection until after the decease of John Pemberton, a leading minister in Philadelphia. This Friend died in 1795, in Pymont, Germany, when on religious service in that country, and

was buried in Friends' Burial Ground there, where it is said his grave stone can still be seen.

By the will of John Pemberton, a large number of valuable volumes were added to the Library, and the following extract from his will shows the broad interest which he took in the object:—

I give and bequeath unto my aforesaid friends, John Field and William Wilson, and the survivor of them, after the decease of my wife, one half of my Library of books, in trust for the use and benefit and perusal of Friends of the three Monthly Meetings in this City; and to be placed in the Library for that purpose; wishing the beloved youth were more willing to read and become acquainted with the trials, sufferings, and religious experiences of our worthy ancestors.

When the new Meeting House was built on the Burial Ground in Arch Street, in 1804, a room was specially provided for the use and accommodation of the Library. My first recollection of it is in 1843, when it was contained in that room, and the whole filled only a small number of cases, though it was then considered to comprise the most complete collection in America of the early writings of Friends.

In 1844, new quarters were provided for the Library on the second floor of a building just then erected on the same premises for Friends' Book Store and Tract Repository, where improved accommodations were afforded it, and it remained in that location until removed in 1887 to its present site, on 16th Street above Arch.

In 1817, the whole number of books had been estimated at about twenty-three hundred, but in 1843 it must have been considerably increased, and in 1853 the number was estimated at about five thousand. At the present time, the Library contains over sixteen thousand volumes, of which number about eighteen hundred are Friends' books, a large proportion of which are the writings of early Friends. There is also a copy of Cromwell's Great Bible of 1539,¹ and a splendid manuscript copy on vellum of a part of the Commentary of St. Ambrose on the Scriptures, executed as early as the tenth century. In addition to the above there is a Latin Bible printed in Venice in 1478, which is deposited in the Library as a part of a collection of rare editions of the Bible

¹ Also known as "Cranmer Version." See Darlow and Moule's *Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society*, vol. 1., 1903 (presented to D. by Caleb Rickman Kemp, of Lewes, the Society's chairman of committees), which quotes Francis Fry's *A Description of the Great Bibles of 1539-41*, etc., 1865.—EDS.

belonging to the Bible Association of Friends in America. The Library further possesses a small collection of manuscripts, including a number of original diaries of prominent Friends.

The collection of Friends' books which belonged to our late Friend, Charles Roberts, has recently been deposited in the Library by his wife, Lucy B. Roberts, and forms a very important addition to the collection previously on its shelves, and undoubtedly makes the whole by far the most extensive and valuable of such collections in America. It embraces upwards of two thousand volumes and tracts, nearly all of which are bound, and the remainder will be shortly. About two-thirds of the whole number are publications made before 1710, and include many of the rarest and most interesting documents of the kind which have been issued. The gathering of this large and valuable collection was a part of the life work of our late Friend, covering the period of many years. The design is that it shall be a special section of the Library, to afford the opportunity for research in relation to the Society of Friends, and facilities are to be provided for freely consulting it.

The value of the Library as a depository for the ancient writings of Friends, as heretofore mentioned, was early recognised, and has given to the Institution a semi-historical character, which has throughout its whole existence been kept steadily in view, and has had an important bearing in shaping its policy and management. About fifteen years ago, this policy developed a new feature in the establishment of the department of records, by which a place was provided for the deposit and safe keeping of such records as Meetings might feel disposed to place in the care of the Committee. The records so deposited are classified and systematically arranged, and easy access is thus afforded for officers and committees of the depositing Meetings to make any required examination of them. Special arrangements are also made for access to them, under reasonable restrictions, for persons engaged in historical research, and information bearing on pedigrees is furnished by the Librarian upon written applications. The results of these searches are all carefully copied, and form in themselves a valuable addition in facilitating further investigations. Over seven hundred volumes are now deposited in the record department.

The present Library building is located on 16th Street, above Arch, on a part of Friends' disused Burial Ground

and in the same enclosure with Friends' Select School. The structure, which is fire-proof, and mainly built of brick and iron, is forty feet square. The main Library room is thirty-seven by twenty-six feet in its interior, with a ceiling twenty feet in height. An iron gallery runs around its four sides, and the room is amply lighted on three sides, there being no buildings near enough to obstruct the light. There is also a small room, nine by nineteen feet, which is devoted to the storage of the most valuable books, and such others as are not esteemed suitable for general circulation but which may be important in the line of historical research. The vault allotted to the record department is thirty-seven feet long and ten feet broad, with a ceiling nine and one half feet high, and is fitted up with steel and iron shelving arranged for the books to be laid on their broadest sides.

GEORGE VAUX.

Friends' Historical Society of America.

A circular, signed by Isaac Sharpless, Joshua L. Baily, Jonathan Evans, George Vaux, and James Emlen, has recently been issued, as follows:—

Believing that there is much of historical interest in connection with the history of the Society of Friends in America that should be collected and preserved, some Friends have thought it would be desirable to form a Historical Society for the purpose of collecting material for the elucidation of the history of Friends in America. With this end in view there has been formed "Friends' Historical Society in America."

We desire thy co-operation and assistance in furthering the object for which said Society has been organized, and also to present to, or deposit with it, any manuscripts, books, pictures, personal effects, etc., which may aid the work by illustration or otherwise.

If thou desires to become a member, or wishes further information, please communicate with Isaac Sharpless, president, Haverford College, Pa., or Helen Hopkins Jones, secretary, Lansdowne, Pa.

Friends' Reference Library, D.

The following is a list of papers and magazines connected with Friends, which are placed, as issued, in the Reference Library. This and later lists will form a guide to Friends' current periodical literature. The Librarian would be glad of information respecting other similar publications and to add them to a future list. Annuals are not included, but a large number reach the Library year by year, comprising minutes of Yearly Meetings, reports of societies, schools, and colleges, almanacs, etc.

WEEKLY.

American Friend, Philadelphia; *Bombay Guardian*; *Friend*, London; *Friend*, Philadelphia; *Friends' Intelligencer and Journal*, Philadelphia; *Soul Winner*, Cleveland, O.

MONTHLY.

Bournville Works Magazine, Birmingham; *British Friend*, London; *C.W.M.* (Cocoa Works Magazine), York; *Friends' Messenger*, High Point, N.C.; *Friends' Missionary Advocate*, Plainfield, Ind.; *Heatherbell*, Fritchley; *Interchange*, Baltimore; *One and All, with Supplements*, London; *Our Missions*, London; *Ramallah Messenger*, Providence, R.I.; *War and Brotherhood*, London; *Western Work*, Oskaloosa, Ia.

BI-MONTHLY.

Australian Friend, Hobart, Tas.

QUARTERLY.

Friends' Christian Fellowship Union Circular, London; *Friends' Quarterly Examiner*, London; *Journal of the Friends' Historical Society*, London and Philadelphia; *London Friends' Calendar*; *Missionary Helpers' Union Letters*, Haslemere; *Peace and Goodwill*, Wisbech.

SCHOOL AND COLLEGE MAGAZINES.

Bootham, Bootham School, York; *By Kent and Skerne*, Polam Hall, Darlington; *Daltonian*, Dalton Hall, Manchester; *Guilford Collegian*, Guilford College, N.C.; *Hobart School Echoes*, Hobart, Tas.; *Leightonian*, Leighton Park, Reading; *Past and Present*, general; *Phœnix*, Swarthmore College, Pa.; *Stramongate School Magazine*, Kendal; *Westonian*, Westtown School, Pa.

Awbrey, of Brecknockshire, in connection with Friends.

A granite memorial stone has recently been placed in the disused Friends' Burial Ground at Greinton, near Street, Somerset, under the sanction of Mid-Somerset Monthly Meeting, bearing the following inscription :—

This Burial Ground was given to the Society of Friends in 1696, by Philip Watts, owner of Grienton Manor, a member of Polden Hill Monthly Meeting.

Amongst the earliest buried here were members of the Watts and Clark families.

The last burials were those of Sarah Coe, II. 13. 1829, and Thomas Beaven, II. 18. 1829, son and daughter of Thomas Beaven and Elizabeth, his wife, both also interred here.

Elizabeth Beaven was Granddaughter of Richard Awbrey, of Llanellyw, Brecknockshire, and of his wife, Mary, sister of the above Philip Watts. She was Grand-niece of William Awbrey, who married Letitia, daughter of William Penn.

The identification of William Penn's son-in-law with William, younger brother of Richard, the last of the ancient line of the Brecknockshire Awbreys, has been arrived at with certainty from a comparison of the results of family papers and researches of my own, with information and documents kindly furnished me, in response to enquiry in *The Friend*, by our Friend, George Vaux, of Philadelphia, whose late wife was descended from Martha, a sister of the two brothers, wife of Rees Thomas, original owner of the "Thomas Estate," near Philadelphia. The parents of these three (and other children)—William and Elizabeth Awbrey—were the first Friends in the family. William, their second son, seems pretty early to have left Wales for a mercantile career in London, where he married twice, his first wife being of Welsh extraction, his second Letitia Penn. Richard's Somersetshire marriage eventually brought his descendants into Southern England, where several families

—Friends and others—including my own, trace descent from him, but *all*, as far as at present known, through his Granddaughter, Elizabeth, wife of Thomas Beaven, born 1727, died 1803.

The original Norman spelling of the family name, *Aubrey*, was changed by the Breconshire branch of from 12th century downwards, to *Awbrey*, to suit the phonetics of the Welsh alphabet.

ISABELLA METFORD.

Paragraph of the Will of John Rutty, 1770.¹

Whereas I have left behind me in my Escrutoir a manuscript written in my own hand, intituled, *A Spiritual Diary and Soliloquies*, consisting of six volumes bound in quarto, now it is my will that this manuscript may *without inspection* at the first convenient opportunity be transmitted to Thomas Fowler, of Melksham, Wiltshire, or to whomsoever he may have appointed in his stead, and my will is that the same may be printed without delay and without any *pretended alteration or amendment*, and, in order to encourage the printer, I do hereby order that Thirty Pounds Sterling be given him over and above paying him a reasonable price for the following fifty copies, to be distributed in the manner following, as presents, *viz.*, thirty to the Clerk of the Yearly Meeting in London next ensuing, ten to the next Half-Year's Meeting of the People called Quakers in Dublin, and ten to the Quarterly Meeting in Wiltshire.²

¹ John Rutty was born at Melksham in Wiltshire, in 1698. After study abroad and becoming an M.D., he removed to Dublin. A copy of his certificate of removal is printed in *Wiltshire Notes and Queries*, December, 1901. He wrote various valuable medical works, and also brought down the *History of the Quakers in Ireland*, to the year 1751. His *Spiritual Diary and Soliloquies* was published in two volumes in 1776, in one volume in 1796, and in an abridged form in 1781, and 1840. The contents are of a somewhat morbid character. Dr. Rutty died in 1775.

² No. 48 of a series of MSS. collected by William Thistlethwaite, of Wilmslow (d. 1870), and now belonging to John S. Rowntree,

Third List of Members.

Names received in London from the 30th of 4th month to the 20th of 10th month.

Backhouse, Edward	Lamb, Eliza A.
Belfast Preparative Meeting	Lloyd, John Henry, J.P., M.A.
Bentham Prep. Meeting	Lloyd, Samuel
Birmingham Reference Library	Lloyd, William Joseph
Bournville Prep. Meeting	Lynn, Alfred
Bradford Public Libraries	Malcomson, William, J.P.
Burlingham, Samuel S.	Metford, Isabella
Cardiff Free Libraries	Montgomery, Thomas H. (U.S.A.)
Close House Prep. Meeting	Morland, Charles C., J.P.
Crawshaw, M. Ethel	Morton, Helen K. (U.S.A.)
Cresson, Anne (U.S.A.)	Naughton, Elizabeth A.
Crosfield, Albert J., J.P.	Newcastle-on-Tyne Public Library
Croydon Friends' Book Society	Pancoast, Mary S. (U.S.A.)
Derby Preparative Meeting	Paxson, Fredc. L., Ph.D. (U.S.A.)
Edinburgh Public Library	Rawle, Wm. Brooke (U.S.A.)
Ely, Warren S. (U.S.A.)	Rowntree, Marion
Gillett, Hannah E.	Sargent, Lydia B.
Gregory, Walter Dymond (Canada)	Sheffield Prep. Meeting
Hart, Emily J.	Sibson, Arthur B., M.D.
Heacock, Joseph (U.S.A.)	Smith, Elizabeth Pearsall (U.S.A.)
Hillsborough Prep. Meeting	Stears, W. E.
Hobson, C. J. (U.S.A.)	Taylor, Joseph (Barnsley)
Hough, Oliver (U.S.A.)	Thompson, Francis
Howson, John R.	Tottenham Prep. Meeting
Huddersfield Prep. Meeting	Tuckett, Francis Fox, J.P.
Hull Public Libraries	Wandsworth Prep. Meeting
Ireland, National Library of	Watson, T. Carrick
Jones, Katherine Wilson	Westminster and Longford Monthly Meeting
Kennett Square Y.F.A. (U.S.A.)	
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