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THE JOURNAL  
OF THE  
FRIENDS' HISTORICAL  
SOCIETY.

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## Rules of the Society.

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(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, Vice-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 London Yearly Meeting,  
Devonshire House, 12, Bishopsgate Street Without, London, E.C.

## Notices.

Various suggestions for future Supplements have reached the Editors, and are receiving careful consideration. Of these may be mentioned :—

(i.) The Editors hope to hand to the printers, shortly, the transcript of the Logan-Story Correspondence, referred to in the last volume of THE JOURNAL.

(ii.) The early minutes of the "Morning Meeting," of London, are being copied, seriatim, in the Library Department at Devonshire House, and may become available for publication.

(iii.) A manuscript account of the life and work of John Ap John will also, probably, be printed as a Supplement.

(iv.) It has also been suggested that the original MS. of George Fox's *Journal*, covering his travels in America, be printed, literatim.

## Notes and Queries.

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PRE-FOXITE QUAKERISM. — Dr. Winstone draws attention to several passages in Anna M. Stoddard's *Francis of Assisi*, which give 13th century instances of principles now associated with the teaching of Quakerism:— Page 101; Francis, on sending away six of the Brothers, said, "Go, preach repentance to all men . . . for God will speak in you and by you to the converting of many"; p. 105; Francis answered Cardinal Colonna that he "had received both call and Rule from Christ Himself, and that his obedience was to Him"; p. 144; "at Cardinal Ugolino's suggestion, he had for once carefully prepared his sermon, but forgot it wholly in presence of his congregation; so, with a cry to God for inspiration, he spoke as he was moved by the Holy Ghost, and both Pope and cardinals were melted to tears"; p. 164; among rules drawn up for the Third Order of Penitents was a prohibition to carry arms and use oaths.

As regards the penance which Francis inflicted upon himself (p. 151), Dr. Winstone remarks, "The punishment indicates how much the feelings (or whatever it may be called) differ from those of the people of the present century. Should not some explanatory notes be appended to the record of the eccentricities of the early Friends?"

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JAMES LOGAN'S ANCESTORS.— Can anyone give information,

other than that embodied in Armistead's *Life of James Logan*, about James Logan's father and his forebears?—HORACE J. SMITH, Moseley, Birmingham.

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PENN-MEADE TRIAL.—Is there any Poem written with the courage and heroic endurance of the Jury who tried William Penn and Wm. Meade as its theme?

If it showed animal courage to ride with the "Six Hundred," certainly it evinced great moral courage on the part of twelve humble men to "stent it out" under the intimidations and threatenings of the judges on the bench at that trial. Moral courage for such resistance is not wrought up by blare of trumpets, by possibility of pensions; or even medals; and the endurance of two nights, "without meat, drink, fire or tobacco," is proof of stamina as worthy of commemoration as the bravery which excitement produces; and the certainty that it is, Kill, or be killed.

Such practically say:—

"We want no flag; no flaunting rag, for liberty to fight;  
We want no blaze of murderous guns to struggle for the right;  
Our spears and swords are printed words, the mind our battle plain;  
We've won such victories before, and so we will again!

\* \* \*

We want no aid of barricade to  
show a front to wrong!

We have a citadel in truth more  
durable and strong.

Calm words, great thoughts, un-  
flinching faith, have never  
striven in vain;

They've won our battles many a  
time, and so they will again!

Peace! Progress! Knowledge!  
Brotherhood!—the ignorant  
may sneer,

The bad deny—but we rely to  
bring our triumph near!

No widows' groans shall load  
our cause, nor blood of brethren  
slain;

We've won without such aid be-  
fore, and so we will again."

From *Voices in the Crowd*. By  
Charles Mackay.

---

How can descendants of these  
jurors be found, so that if there are  
any portraits of them, or legends,  
or letters, referring to this trial, in  
their possession, they may be  
brought to light? Or are these  
families like the potatoes, the best  
part under ground?—HORACE J.  
SMITH, Moseley, Birmingham.

---

WILLIAM PEGG.—Connoisseurs  
of old china highly cherish pieces  
of "Derby" ware painted by  
William Pegg, a Quaker of the  
town of Derby, and an employee at  
the china factory there in 1796. It  
is said that Pegg, finding his work  
so highly praised, relinquished  
his artistic gift from conscientious  
motives. He appears later to  
have found work with a Friend  
named Dillwyn, a manufacturer  
of the well-known Swansea ware,  
and formerly associated with the  
well-known Friend, Cookworthy.

A scarce book, *The Old Derby  
China Factory and its Workers*,  
by Haslem, will probably give  
fuller details of William Pegg. In  
Solon's *Book on English Porcelain*,  
1903, may be seen a specimen  
of Pegg's artistic work.—DIL-  
WORTH ABBATT, Preston.

---

COALE V. CROOK.—The trouble  
and error caused by the use of  
initials only as a signature is  
exemplified in the following:—  
The collected works of Josiah  
Coale, 1671, contain (pp. 21-27)  
an address *To the King and Both  
Houses of Parliament*, dated from  
"Kingston-upon-Thames, the 5th  
of the 9th Moneth, 1664," and  
signed "J.C." The same address  
also appears in John Crook's  
works, 1701, pp. 227-234. Joseph  
Smith, in his *Catalogue*, puts  
the piece under both Friends  
(i. 433, 491, ii. 65). The copy  
of *Crook* in D. has a MS. note  
on p. 227, "Josiah Coales. See  
his Coll." The previous writing  
of Coale, in his works, is addressed  
from Kingston earlier in the  
same year, and is signed "Josiah  
Coale." No other paper by John  
Crook, given in his works, is  
addressed from Kingston. Doubt-  
less Josiah Coale was the author  
of the address.

---

The initials "E.B." stand  
equally for Edward Burrough,  
Edward Bourne, and Edward  
Billing, and possibly other con-  
temporary Quaker writers; and  
it is not always easy to assign  
tracts by "E.B." to the real  
author.

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LOVEDAY HAMBLBY (ii. 44).—  
George Vaux has kindly supplied,

from the copy of *A Relation*, in Friends' Library, of Philadelphia; the portions erased from the copy of this, in **D**. This portion refers to L. H.'s bestowal of her "outward estate for the propagation of the Holy Truth," and that the wants of travelling Friends might be supplied by those to whom she left her estate, "'else,' said she, 'I should never have left it to him.'" The *him* probably refers to her nephew, Thomas Lower, who had "expectations" from his aunt, as he states in his love-letter to Mary Fell, given in Webb's *Fells*, p. 266 (original in **D**., John Thompson MSS.). The copy of *A Relation* in **D**. came from a library in L. H.'s county; Cornwall, and the erasure is old, hence it appears likely that there was some difficulty in the disposal of the estate.

Some other trouble in the family is referred to in a letter from Alexander Parker to George Fox in 1658 (**D**. Swarthmore MSS. iii. 142), and here also, curiously, an erasure has been made. The words crossed through are as follows:— "Something hath fallen out att Tregangeevs, which hath been noe litle trouble to me. There was for a time a very great appearance of love betweene Love-dy Hambly and Eliz. Trelawny; but of late time a great breach hath happened, and L. Hambly hath taking great offence agt. Eliz: now wife to Thomas Lower. Some that haue litle love to Truth haue cast a foule scandall vpon Eliz: for something done in former time, which J beleue is altogether false. J haue gone about as much a possible to keepe peace amongst

them. . . . J was made free to give thee a litle hint of this thing. Thow knowes them both as they stand towards the Truth. J may give thee a more full relation when J see thee." Elizabeth Trelawny was the daughter of Sir John Trelawny, Bart., and married Thomas Lower. Her death occurred about the year 1662. In 1668, T. Lower married Mary Fell; of Swarthmore Hall. See G. Fox's *Journal*; Webb's *Fells*, p. 248. In **D**. there is a deed, dated 1666, which mentions the names of "Jonathan Trelawny of Trelawne, esquire," and "Walter Hambly." Further information respecting these two families would be welcomed.

---

CHARLES GOUGH.—Was Gough, the victim of the Helvellyn fatality immortalised by Scott and Wordsworth, a Quaker?

An original account of the discovery of the skeleton of the poor wanderer appears in *The London Packet* newspaper, dated August, 1805. The following particulars may be of interest.

Gough is described as a young gentleman from Manchester, who left Patterdale for Wythburn (where he was wont occasionally to stay) in April, 1805. His remains were discovered in August of the same year by shepherds; his fishing rod was on a ledge of rocks above. His faithful canine friend with a litter of puppies lay on his great coat.

The shepherds, after some difficulty, secured the animal, which was, the account says, taken to Mr. Gough's maternal uncle, Mr. W. Braithwaite, of Kendal. — DILWORTH ABBATT, Preston.

[Charles Gough was a Friend to within a short time of his death. The circumstances connected with the accident which terminated his life have been given in various books and papers, notably in Mary Carr's *Thomas Wilkinson*, recently published, which contains a poetical allusion to the event, and some correspondence on the place of Gough's fall. The subject has recently been revived in newspaper articles, which deal mainly with the conduct of the little dog! Gough was buried in the Friends' Burial Ground at Tirril.—EDS.]

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THE WILL OF JOHN ABRAHAM.<sup>1</sup>

This is the last Will and Testament of mee *John Abraham* of Manchester whereby I doe ratifie a Lease beareinge date the Seventeenth day of November last past And a release beareinge date the Eighteenth of the same month of November last past. Both of them made betweene mee the said John Abraham of th'one parte and Thomas Lower of Marshgrange in the County of Lancaster Gentleman and Leonard Bessell of Beakeley within Furnes in the said County of Lancaster Husband man upon th'other

<sup>1</sup> John Abraham was born at Warrington in 1624. He settled in Manchester, where he carried on business as "Salter," and Merchant, at Abraham's Court (now Queen's Chambers), Market Street, where he died in 1681. He was one of the earliest in Manchester to embrace the teaching of George Fox. His wife, who was an Owen by birth, and, probably, previously married to — Wood, never joined the Friends. For further particulars see THE JOURNAL; vol. I.

parte And all and every the uses and estates thereby granted and lymitted.

And I doe hereby give and bequeath unto my Son Daniel Abraham All that my mesuage or tenement with th' appurtenances thereunto belonginge situate lyeinge and beinge in Etchells in the County of Chester comonly called or knowne by the name of the Lowerhouse at the High Greave heretofore in the holdinge or occupaçon of Robert Goodyeare Gentleman or of his assignes And now in the tenure holdinge or occupaçon of mee the said John Abraham or of my assignes or undertenants which J hold by lease from Robert Tatton late of Withenshawe in the County of Chester Esq deceased William Tatton Gentleman son and heire apparent of the said Robert and John Bennett of Abington in the County of Cambridge Esqr for the terme of foure score and nyneteene yeares comenceinge from the first day of June which was in the yeare of our Lord God One thousand sixe hundred sixty and one If Elizabeth Abraham and Mary Abraham daughters of mee the said John Abraham and Thomas Wood<sup>2</sup> son of Thomas Wood late of Manchester afore-said decead or any of them shall and doo soe longe live and for one and twenty yeares over To hold unto him the said Daniel Abraham for and duringe the remainder that shalbee at the tyme of my decease to come of the said tenures if he shall soe longe live And from and after his decease the said termes and estates not beinge determined I give the

<sup>2</sup> Perhaps a stepson of testator.

same to such child or children of my Said son Daniel as shalbee liveinge at the tyme of his death his her and their executors and administrators to bee divided between them if more than one Nevertheless upon Condiçon and trust that hee the said Daniel his childe or children shall out of the said pmisses pay unto my daughter Mary Abraham a rent charge or yearely sune of Twenty pounds for and duringe soe longe tyme as shee shall continue sole and unmarried And upon this further trust and condiçon that they pay out of the said premises unto Mary Moore my servant maid the rent charge or Yearly sum of Twenty shillings for and duringe the remainder of what shalbee at the tyme of my decease to Come of my termes and estates therein if shee the said Mary Moores shall soe longe live And if it shall happen my said sonn Daniel to dye before the determinaçon of the said tenures and estates leaveinge noe childe or children of his body begotten Or if such childe or children shall happen to dye before any of them shall attain the age of eightene yeares or bee married Then I give and bequeath All the remainder that shall bee then to come of my estate and estates in the premises unto my said daughter Mary her executors and assigns Subject nevertheless and charged and chargeable with the said yearely rent or sune of Twoe shillings to the said Mary Moore for her life

Item I give and bequeath unto my said daughter Mary Abraham One thousand pounds to bee paid unto her within One yeare next after her marriage Provyded

always and my expresse minde and will is that if my Said daughter Mary shall marry cohabit or dwell with Thomas Haworth son of Lawrence Haworth late of Berewood neare Blakeburne in the County of Lancaster Yeoman as her husband Then all and every legacy and bequest hereinbefore given and bequeathed unto her shalbee utterly voyd frust rate and of none effect anything herein contained to the contrary notwithstanding And in that case my will is that if my said son Daniel shall happen to dye leaveinge noe childe or children of his body begotten Or if such childe or children shall dye before any of them shall attaine the age of eightene yeares or bee married then the said messuage and premises with the appurtenances in Etchells shall goe and bee to Ellen Abraham my mother and my sister Rachel Abraham Spinster both of Warrington in the aforesaid County of Lancr and to their executors and assignes to bee equally divided for the residue of my terme or termes estate or estates therein as shalbee then to come And as for the said thousand pounds hereinbefore given to my said daughter Mary In that case of herr marryinge or cohabiting with the said Thomas Haworth as aforesaid I give the same and every part thereof unto my said Son Daniel his executors and administrators.

Item I give and bequeath unto the said Thomas Lower and Leonard Fell<sup>3</sup> Richard Johnson

<sup>3</sup> Leonard Fell, of Baycliffe, Furness, a friend of Margaret Fell, and in some position of trust at Swarthmore, but, apparently, not related.



of Ormskirk in the County of Lancaster Husbandman William Barne of Great Soukea [Sankey] in the said County of Lancaster Yeoman Roger Haddock of Coppell in the same County Yeoman and my said son Daniel the sume of Five and twenty pounds In trust to dispose thereof to or for the use of such poore people in such manner and in such proportions as they shall think fitt And after my debts and legacies paid and the said porcion of One thousand pounds in manner aforesaid to my said daughter Mary Abraham I give and bequeath the rest and remainder of my said personal estate in Manchester to my wife Rachell and my said Son Daniel to be equally divided betwixt them.

And I doe hereby make constitute and ordeyne my lovinge friends Thomas Rudyard gent Roger Haddock aforesaid the said Rachel my Wife and Daniel my Son Executors of this my last Will and Testament And to Thomas Rudyard and Roger Haddock I give to them Fifty shillings if they take upon themselves the burthen of Executorship together with my said Wife and son.

This I declare to be my last Will and Testament makeinge voyd and null all other Wills by mee heretofore made In testimony whereof I the said John Abraham have to this my last Will and Testamt contained in twoe sheets of paper set my hand and seale the Tenth of May Anno Dni 1681 And in the three and thirtieth yeare of the reigne of our Sovereigne Lord Charles the Second by the Grace of God Kinge of England Scotland France

and Jreland Defender of the Faith etc.

John (L.S.) Abraham.

Sealed signed published and declared by the above named John Abraham the Testator for his last Will and Testamt in the presence of (the last line but three interlined ye tenth of May before sealeinge hereoff—Thomas Staynrod—Will Blackshaw—John Cooper.

Proved in the Consistory Court of Chester the 10th September 1681 by Rachael Abraham one of the Executors Power being reserved to the other Executors. And also on the 11th February 1685 was proved by Mary Chetham (Wife of Edward Chetham)<sup>4</sup> testator's daughter, Rachel his widow having died leaving goods unadministered.

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MARQUIS VALADI. — Thomas Carlyle in his *French Revolution* (bk. iv., chap. 4) says that this person "hastily quitted his Quaker broad brim, his Pythagorean Greek in Wapping, and the city of Glasgow." Was Valadi ever a Friend?—D.

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<sup>4</sup> Edward Chetham, of Nuthurst and Smedley, barrister-at-law, of Gray's Inn, great-nephew of Humphrey Chetham, founder of Chetham's Library and Hospital, Manchester. Edward Chetham, barrister-at-law, only son of Edward and Mary (Abraham) Chetham, dying unmarried, the Chetham estates, in and near Manchester, were inherited by the descendants of the two daughters of Edward and Mary, Alice Bland and Mary Clowes.

A copy of the above will, and the notes thereto, have been supplied by Emma Clarke Abraham, of Liverpool.

M. M. CLERKS; 1859.—Copies of a *List of Clerks of Monthly Meetings; Registrars of Marriages*, etc., in London Y. M.; issued by the Meeting for Sufferings in 1859, can be obtained, on payment for postage only, on application to the Librarian of D.

GEORGE HARRISON BIRKETT.—He resided in Fairview Avenue; Clontarf Road, Dublin; and was a vegetarian and total abstinence advocate. Born 1791, died Dec. 12th, 1848. Further information desired.—ARTHUR MOUNFIELD, 82, Manchester Road, Warrington.

AUTHOR WANTED.—Who was the author of the following quotation? "I expect to pass through this world but once. Any good work, therefore; any kindness; or any service I can render to any soul of man or animal; let me do it now! Let me not neglect or defer it, for I shall not pass this way again." It has been attributed to a Friend.—M. ETHEL CRAWSHAW, 99, Jerningham Road, New Cross, London, S.E.

BASIL MONTAGU.—Barrister-at-law; published, in 1814; *An Essay on Fermented Liquors*. The editions of 1814 and 1818 are signed "A water-drinker." In the third edition the author's name is given. Further information respecting him desired.—ARTHUR MOUNFIELD; 82, Manchester Road, Warrington.

[Basil Montagu wrote also *The Funerals of the Quakers*; published in London; in 1840. His preface commences, "It has been my

good fortune to live in habits of intimacy with some of the Society of Friends." He describes himself as having been "cradled and educated amidst the splendour of aristocracy."—EDS.]

JAMES AND ANN KING.—Can any one give me particulars of these two Friends—presumably husband and wife—who were resident at Newcastle-on-Tyne during the latter half of the 18th century?

Ann King was a ministering Friend living for some time in Edinburgh, as we learn from a letter addressed by John Wigham; in 1783, to some one there, then "under conviction." J. W. writes:—"I am not sorry to hear of Ann King's removing. Thou seems to pity the people for want of some to break the bread. My Dear, the Lord will take care of his own, and will feed that that is of him according to his own will, either Immediately or Instrumentally."

James King is frequently mentioned in Edinburgh Meeting minutes from 1760 to 1784. He would seem to have been a resident of Edinburgh for some time about 1764, at which date he wrote a somewhat imperious letter, thence, to Friends at Old Meldrum, directing them to change the hour of their meeting so as to accommodate two Friends from England who were on their way to visit them. A good deal of gossip has been handed down about him, from which I should fancy he was a Friend of note in his day.—WILLIAM F. MILLER, Winscombe, Somerset.

## Irish Quaker Records.

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At the Meeting House in Eustace Street, Dublin, there is a strong room, built with massive walls and closed by a heavy, iron, fire-proof door. Here are stored the records of the Yearly Meeting of the Society of Friends in Ireland—heavy volumes, filled with minutes of proceedings, particulars of sufferings and imprisonments, copies of epistles sent and received, testimonies, reports, and particulars of births, marriages, and deaths, etc., etc.<sup>1</sup> Here also are

<sup>1</sup> The following is the list of these as given in the *Proceedings of the Yearly Meeting*, 1903:—

National Meeting's Proceedings; Half-yearly Meeting.—No. 1; 1671-1688; No. 2; 1689-1707; No. 3, 1708-1757; No. 4, 1757-1778; No. 5; 1778-1797.

Yearly Meeting's Proceedings.—No. 6, 1798-1808; No. 7; 1809-1852; No. 8, 1853-1867. From 1863-1902; printed copies.

National Women's Meeting Records.—No. 1, 1674-1776; No. 2, 1776-1798.

Women's Yearly Meeting.—1791-1840; 1841-1882; 1883-1899 (1899-1901 printed); 1902 in Manuscript; also 1800-1825.

Advices of London Yearly Meeting, classified (some with Dublin Yearly Meeting Advices), 4 vols.

Testimonies against Tithes.—Nos. 1 and 2, National Sufferings.

Account of Progress of Truth.—No. 1, 1700-1748; No. 2, 1748-1848.

Epistles from National Meeting and Yearly Meeting.—No. 1, 1708-1739; No. 2, 1739-1766; No. 3, 1766-1791; No. 4, 1794-1821; No. 5, 1822-1853; No. 6, 1854-1870.

Epistles to Dublin Yearly Meeting.—1821-1847; 1848-1854.

Minutes of Half-year's Meeting.—1671-1688.

Minutes and Advices of Half-year's Meeting.

Minutes of National Meetings of Ministers and Elders.—1757-1834; 1835-1894; 1895-1902.

Answers to Queries.—1822-1862.

Women's Yearly Meeting.—Answers to Queries, and Epistles Received and Answered.—No. 1, 1826-1843; No. 2, 1844-1867.

Sufferings of Friends.—1656-1671.

Records of National Half-yearly Meeting.—1754-1768.

Proceedings of Tract Association.—1814-1844.

Proceedings of Parliamentary Committee.—No. 1, 1698-1730; No. 2; 1731-1778; No. 3, 1779-1797; when the duties were taken over by the Yearly Meeting's Committee.

Proceedings of Yearly Meeting's Committee.—No. 1; 1797-1817; No. 2, 1817-1825; No. 3, 1825-1834; No. 4; 1834-1853; No. 5; 1853-1892; No. 6; 1892-1903.

the books of Leinster Quarterly Meeting, and of all the Monthly Meetings of that Province, with the exception of Co. Wexford.<sup>2</sup>

Persons who wish to consult the original records, have, in many cases, to visit the particular localities where they are kept, a state of things convenient to the few but inconvenient to the many. A much better arrangement exists in England, under which, consequent on legislation which came into effect in 1837, and which did not apply to Ireland, all the records of births, marriages, and deaths, belonging to Friends in England, were sent up to London and stored in Somerset House, where access to them is easy, and research is facilitated.<sup>3</sup> Dublin Yearly Meeting, however, about fifty years ago, directed that copies should be made of the registers of all the Irish Monthly Meetings; which work was fairly well carried out, and these transcripts are now readily accessible at Eustace Street. In many cases, however, interesting details, which are in the original books,

Testimonies concerning Ministering Friends, 1661-1899.

Proceedings of Committee of National Meeting's Boarding School, 1764-1770.

Register of Births, Marriages, and Deaths of the following Monthly Meetings:—Ulster—Lisburn, Lurgan, Grange, Richhill; Leinster—Moate, Co. Wexford, Carlow, Edenderry, Wicklow, Mountmellick, Dublin; Munster—Cork, Co. Tipperary, Waterford; Limerick, Youghal.

And following in Chronological Order:—National Register of Births, Marriages, and Deaths, 8 volumes.

<sup>2</sup> The Monthly Meetings in Munster keep their own records, and those of Ulster are preserved at Lisburn.

<sup>3</sup> The registers of London Yearly Meeting may also and are more readily searched at Devonshire House. Records stored at Somerset House of births, marriages, and deaths prior to 1837, consist of 1622 books, or portions of books, left just as they were surrendered, no digest of their contents having been made whilst in the custody of the Registrar General. Before the surrender, however, a digest was made by Friends under very careful supervision, in form very convenient for search. Entries are arranged (i.) geographically in Quarterly Meeting areas; (ii.) alphabetically; (iii.) as near as possible chronologically. If the approximate date of any given event, and the Quarterly Meeting area in which it occurred, be known, a search of a few minutes will determine whether an entry respecting it is to be found. Opposite each entry is a number giving the book and page on which the original entry occurs.

In the registers of births, marriages, and deaths from 1837 to the present time, the sub-division into Quarterly Meeting areas has been discarded and all entries are arranged alphabetically and chronologically.

Certified copies of entries, under the hand of the Recording Clerk, can be at any time obtained on payment of the usual statutory charges.

Eds.

have not been reproduced, and no one who is accustomed to look up old records will be satisfied to rely on a copy if the original can be obtained.

The Society of Friends first became an organised body in Ireland in the time of the Commonwealth. The year 1655 was the starting point in many places, and the books indicate that, almost immediately, the complex details of Discipline, with which we are all so familiar, took shape, and became part of the Society's procedure. No one can look through the pages of these old volumes without being impressed by the minute and conscientious care devoted to the work in hand. There are endless pages of manuscript, in some cases beautifully written, in all showing a scrupulous regard for accuracy of statement, and in many, no doubt, revealing a narrowness and rigidity belonging to times now passed away.

Very many of the early Friends were Cromwellian soldiers, and came to Ireland with the Parliamentary forces in 1649. Amongst these may be mentioned the names of

Barcroft.	Garratt.	Roberts.
Clibborn.	Goffe.	Thompson.
Cooper.	Goodbody.	Williams.
Edmundson.	Haughton.	Wright.

There were many others now no longer known amongst us.

Following in the wake of the army came the Planters. The Cromwellian method was to offer the natives the alternative of going "to hell or to Connaught," and to reward the soldiers with grants of land thus cleared, and to repay those adventurers who had lent money to the Parliament for the equipment of its forces, with similar grants. The latter were called "Planters," and descended from them we have numerous well-known families. The following names are taken from the list in Mr. O'Hart's book on Irish Pedigrees.

Alexander.	Davis.	Pim.
Allen.	Fisher.	Richardson.
Baker.	Haughton.	Roberts.
Banks.	Hutton.	Russell.
Barrington.	Jackson.	Scott.
Beale.	Lamb.	Watson.
Bell.	Nicholson.	Webb.
Bewley.	Pearson.	Woods.
Cooper.	Pike.	

That these soldiers and settlers were able to remain in peace in the country, to cultivate the land they had taken from others, and to become industrious, thrifty, and respected, speaks well perhaps for both the forbearance of the natives and their own good qualities. They were not, in many cases, equipped with large resources. A Friend, who still resides on the land which his predecessors obtained 230 years ago, has told me that he has the box in which the first members of the family brought over their clothes. He and I do not always agree in what we think best for the future of the country, and, although his acres are not few, he repeats with gusto the advice of a colleague, of his own way of thinking, "Keep the box; you'll want it when you are going back again."

We find that the English, who came to Ireland and became Friends, were, with the exception of the districts south of the Thames, fairly representative of the whole of their country. It may be of interest to recite the names of twenty-two counties from which some sixty-nine families came :—

*From Cumberland* (the largest contingent of all) :—Bewley, Boake, Carleton, Dickinson, Haughton, Hutchinson, Jenkinson, Knott, Mark, Nicholson, Robinson, Rooke, Thompson, Todhunter, Walker, Wilson.

*From Westmorland* :—Edmundson.

*From Northumberland* :—Turner.

*From Yorkshire* :—Calvert, Goodbody, Hall, Hoop, Inman, Medcalf, Miller, Penrose, Robinson, Shackleton, Taylor, Wilkinson.

*From Durham* :—Chaytor and Clibborn.

*From Lancashire* :—Barcroft, Haydock, and Jackson.

*From Cheshire* :—Russell and Strettell.

*From Shropshire* :—Manliffe and Watson.

*From Leicestershire* :—Church, Eves, and Pim.

*From Northamptonshire* :—Bell, Cherry, Grubb, Poole, White, and Whitten.

*From Warwickshire* :—Heritage and Richardson.

*From Worcestershire* :—Handy and Thacker.

*From Gloucestershire* :—Deaves, Hanks, Harris, and Humphreys.

*From Wiltshire* :—Fennell.

*From Norfolk* :—Fitt.

*From Hertfordshire* :—Baker of Clonmel.

*From London* :—Baker of Dublin, Fisher, and Wakefield.

*From Suffolk* :—Beale, Peet, and Walpole.

*From Sussex* :—Gough.

*From Berkshire* :—Pike.

*From Essex* :—Garratt and Strangman.

*From Devonshire* :—Abbott.

*Also from Scotland* :—Barclay, Bell, Douglas, Forbes, Greer, Murray, and Pillar.

*From Wales* :—Roberts and Davis.

*From the Isle of Man* :—Simmons.

*From France* :—Bennis.

Among Irish names we have Byrne, Macan, Macquillan, Murphy, Neale, O'Brien.

To the Irish and French names others may be added which might at first sight be supposed to have been English. In the days of war and persecution, which existed for 100 years after the Society was formed in Ireland, many people changed their names. Political proscription, the cruel stress of the penal laws, and religious rancour led many to seek relief in a new identity by changing their names. Mr. O'Hart, in his interesting work, gives, amongst many others, the following examples of French names Anglicised :—

Le Blanc became White.	Le Roy became King.
Le Fevre became Smith.	Letellier became Taylor.
Le Monniere became Miller.	Tonnellier became Cooper.
Le Noir became Black.	Villebois became Williams.

He also gives the following familiar names as being of French origin :—

Abbott.	Chamberlaine.	Grubb.
Alexander.	Dawson.	Harris.
Banks.	Ellice.	Lamb.
Beale.	Garrett.	Martin.
Bennet.	Gibson.	Russell.
	Graham.	

In looking over the Christian names which the early Irish Friends gave their children, we find indications of the peculiar circumstances under which the Society came into being. It is characteristic of the autobiographies of the early Friends that they, in many instances, while relating their early history, make little allusion to their parents. Names are not given. A writer says, "My father was——" so and so; but omits his father's name. Doubtless, in many cases, especially when people were in good social position, the joining of the new sect was followed by repudiation by the parents and relatives. Hence the reticence in alluding to family history. Family names, therefore, which subsequently were conferred with great uniformity, were not adopted at the beginning, and new names, and, under Puritan influences, Scripture names, were freely given. Thus we find at the end of the seventeenth century such names as :—

Abigail.	Bathsheba.	Christian.
Abraham.	Blessing.	Daniel.
Adam.	Caleb.	Deborah.

Dorcas.	Joan.	Nathanael.
Enoch.	Johanna.	Nehemiah.
Ephraim.	Jonathan.	Patience.
Esther.	Joshua.	Paul.
Experience.	Josiah.	Peter.
Gabriel.	Judith.	Rebecca.
Gamaliel.	Martha.	Ruth.
Grace.	Matthew.	Timothy.
Ishmael.	Miriam.	Tobias.
Jeremiah.	Moses.	

William Edmundson named one of his daughters, Hindrance, and his youngest son, Tryal. Some of the old Cromwellian iron must have remained in his soul; this appears from reading his will, otherwise how could he give his innocent infant daughter such a name, that would remain with her through life? Tryal, his son, notwithstanding his name, appears to have turned out very well. *He* had two sons, who were twins, and he called them Caleb and Joshua. To the fact that it was Caleb that died and Joshua who survived, we owe the family name with which we are so familiar.

By the middle of the eighteenth century the quaint Scripture names had disappeared, with the exception of some that are still common, and the range of choice became restricted. The following fifteen names of men and twenty names of women include those of the vast majority of Friends from the middle of the eighteenth to the middle of the nineteenth centuries.

	MEN.	
Benjamin.	Henry.	Michael.
Charles.	Jacob.	Robert.
Edward.	John.	Samuel.
Frederick.	Jonathan.	Thomas.
George.	Joseph.	William.
	WOMEN.	
Abigail.	Hannah.	Maria.
Anna.	Isabella.	Mary.
Anne.	Jane.	Rachel.
Charlotte.	Louisa.	Ruth.
Deborah.	Lucy.	Sarah.
Elizabeth.	Lydia.	Susanna.
Emma.	Margaret.	

This want of variety naturally led to confusion; names, which are given for purposes of distinction, failed to distinguish when two or three of the same surname also bore the same Christian name. To obviate this, it was customary to add the father's name at the end: thus, Joseph Walpole,



of Ashbrook, Queen's County, was called Joseph Walpole (William), William having been his father's name, to distinguish him from his cousin, Joseph Walpole, of Ballyduff.

Occasionally, however, the father's name was introduced between the Christian and surnames ; thus, in Waterford, there were two Joshua Strangmans, cousins, one was called Joshua (John) and the other Joshua (William). It may probably be a matter of surprise to others, as it was to me, until I had examined the records, to learn that these second names were not their own but their fathers'.

Such a uniformity surely can only have arisen in a state of stagnation, and from the iron discipline which encouraged introversion and discouraged all liberty to the imagination. Its dullness is most markedly seen in contrast with the saturnalia in nomenclature which came in when the old trammels of plainness of speech, behaviour, and apparel became relaxed, some fifty years ago. Then the pages of fiction and romance would seem to have been ransacked to get fancy names. Perhaps it was not so much to get away from the old associations as to enjoy an innocent liberty hitherto forbidden, with the usual result of running to the other extreme.

The following are some of our modern names :—

	BOYS.	
Arthur.	Louis.	Oswald.
Augustus.	Malcolm.	Reginald.
Basil.	Maurice.	Victor.
Cecil.	Norman.	
Eric.	Oscar.	
	GIRLS.	
Audrey.	Hilda.	Muriel.
Beatrice.	Irene.	Olive.
Doreen.	Kathleen.	Phyllis.
Eileen.	Lilian.	Rosamund.
Elsie.	Mabel.	Rowena.
Ethel.	Madeline.	Sylvia.
Eva.	Maud.	

Who would ever think they were Quakers ?

In the early days, each child received one name and one only. Now it is common to give two names, but as the child grows up one is put away and not used, and seems to serve but little purpose. The double names began towards the end of the eighteenth century, with combinations such as William Henry, Joseph John, Mary Anne, and Sarah Maria, both names being used. While it is common amongst people in what is called good society to give their

children three or four Christian names, they do not *use* more than one. The use of the double name is said to be characteristic of Friends.

A custom was common in former times, when a child had died in infancy, of calling a younger child by the same name; and there were many instances where the second having also died, the same name was conferred on a third. Probably most will agree that this practice is one more honoured in the breach than in the observance.

Family names were common, the names of the grandparents appearing constantly amongst the children, as well as those of the parents. Distinctive names thus became associated with families, such as Tobias, Jonathan, and Ruth among the Pims; Mark (changing to Marcus) among the Goodbodys; Francis among the Davis's of County Wexford; Reuben among the Harveys and Fishers; Dinah among the Russells; Rachel among the Malcomsons; Abraham among the Shackletons; Ambrose among the Barcrofts; and many others.

The birth rate was apparently much higher among Friends in former times than is now the case. Jacob and Eliza Goff, of Horetown, had twenty-one children, and, at the time of her death, *she* had forty-five grandchildren and twenty-nine great-grandchildren living. George and Lydia Newsom had eighteen children, and Samuel Pearson Haughton (by his three wives) also had eighteen. These, of course, were exceptional, but a dozen seems to have been not uncommon. Marriages with but two or three children were rare.

The mortality seems to have been high and many gaps in these large households appear, representing little ones who did not survive their infancy. The change in position and habits of life, which followed increase of wealth, have brought, amongst Friends, as amongst others, the result of a diminished birth rate. A life of ease and luxury does not lead to increase in numbers. Nature takes her own methods for self-preservation, and a class which is to become more numerous must be recruited from the poor. If this does not occur that class dies out.

With the increase of luxury has come also a lowering of the marriage rate, and the average age of marriage is now much higher than it used to be. It was usual for men to marry at from twenty-two to twenty-four years of age, and their wives were frequently under twenty. The

degree of regularity in this respect is surprising, and to a genealogist is often of assistance in tracing up the scattered generations of families where the records are deficient, as they sometimes are, in identification.

One of the most prominent features in the records of the Society is the great number of "marriages out," or, as our discreet officialism styles them, "not according to rule." It says much for the vitality of the body that the desolation did not amount to complete destruction, which resulted from the rigid way in which the testimony, leading to disownment, was carried out against those who had recourse to "marriage by a priest," *i.e.*, by a clergyman "in holy orders."

What the numbers of the Society were in the eighteenth century is now unknown, but there is reason to believe that the high estimates sometimes made are much in excess of what was really the case. A detailed examination of the births and deaths by a competent statistician would, no doubt, reveal something near the truth. It is to be noted that in the lists of those who suffered persecution the same names appear over and over again. In 1844, when the population of Ireland had about reached its highest point, a return showed that the membership of the Society amounted to 3,186. Since then, the whole population has fallen off by about fifty per cent., but Friends—the return for 1903 having stood at 2,511—have diminished but twenty-one per cent.

This rate of diminution is approximately preserved only in the Province of Leinster, where the decrease has been twenty-five per cent.; Munster shows a falling off of about seventy per cent., while Ulster on the other hand shows an increase (confined to the Meetings of Lisburn and Lurgan) of 110 per cent. This remarkable feature is accounted for by the admission, during the latter third of the nineteenth century, of something like 500 "Attenders."

The greatest contrasts in numbers during the above sixty years are seen in some of the country Meetings. Thus while Richhill, Grange, Moate, and Co. Wexford, have very nearly held their own, Mountmellick has fallen from 238 to 19, Co. Tipperary from 324 to 45, and Limerick from 161 to 22. Cork and Waterford have both lost more than half their numbers, while Dublin (apart from the Meetings of Mountmellick and Edenderry which it has recently absorbed) has increased from 715 to 807.

These somewhat surprising results have occurred notwithstanding the terrible depletion from "marriages out."

The rule of invariable disownment was practically in force until the middle of the nineteenth century, and since then voluntary separation after "marriage out" has continued as a cause of diminution. But for two hundred years the rule was continually in force, and the marriage registers show many hundreds of names of those who ceased to be members on account of "marrying out."

The Dublin books, the transcript of which was made by our late friend, Samuel J. Scott, and which are models of conscientious work and beautiful penmanship, are melancholy records of what the Society lost through the rigidity of its marriage rules. The number disowned under this head, between the years 1800 and 1860, amounted to 174 in Dublin alone.

In some cases, but they were a small minority, members who had "married out" were, after making due confession that they had done wrong, received again into membership, but there can be little doubt that if the more tolerant spirit of the present day had existed formerly, the Society would now be much more numerous.

THOMAS HENRY WEBB.

*To be concluded.*

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## Friends on the Atlantic.<sup>1</sup>

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### COST OF VOYAGE.

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At a Meeting for Sufferings held on the 20th of 11th month, 1772 :—

"A Bill was brought in for the Passage and Accommodation of our Friends, Samuel Emlen and Thomas Thornbrough to New York, amounting to £63."

<sup>1</sup> Interesting details of the voyages of Irish Friends may be found in A. C. Myers's *Immigration of the Irish Quakers into Pennsylvania, 1682-1750*, 1902.

## Disused Burial Grounds in South Yorkshire.

### MONKBRETTON OR BURTON.

This is a now populous village about two miles from Barnsley. The ground is situated on a bleak hill top, and, from the number of graves still to be traced in it, must have been the resting place of many of the earlier Friends of the district. The Meeting there was for some years held at the houses of its members in rotation, and dates from the very earliest years of the Society's existence. About the year 1697, a Meeting House was erected upon part of the ground. Tradition says that the plot was originally given for the purposes of burial by one George Ellis,<sup>1</sup> who was not then a Friend, but afterwards became one, and that the reason of the gift was a feeling of compassion for the indignities suffered by Friends in regard to the burial of their dead. It is said that on one of these occasions, as a funeral party was conveying the remains to what was then the only burial place in the neighbourhood, probably the churchyard at Royston, two miles away, they were molested by a party of roughs, who threw the coffin from the shoulders of the bearers, and the corpse fell out on the road, and that Geo. Ellis, witnessing the disgraceful scene, gave the ground to Burton Friends, to obviate the need of their going so far to dispose of their dead. There is a quaint engraved brass plate, dated 1657, now in the porch of Barnsley Meeting House on which is set forth<sup>\*</sup> a Scriptural apology for burial in unconsecrated ground.<sup>2</sup> It was removed from over the gateway of the Burton ground at the time when the old Meeting House there was pulled down, and the Meeting transferred to Barnsley, about 1815.

As stated in THE JOURNAL,<sup>3</sup> the three Meetings constituting Pontefract Monthly Meeting in the 17th century, were Burton, Ossett, and Denby.

<sup>1</sup> George Ellis, of Burton Meeting, appears in the list of Yorkshire Friends, given in THE JOURNAL, ii. 33.

<sup>2</sup> The wording of this inscription is given in *The Friends' Monthly Magazine*, vol. i. (1830), p. 359. It was also printed as a small broadside, with this note, "The original of this Copy was engraved, Anno Domini 1657, and renewed by Order of John Wilson, Senior, of Barnsley, 1776." Richard Farnsworth is said to have been the author of the inscription.

<sup>3</sup>ii. 33.

There are a few flat gravestones in the Burton Burial Ground, now nearly illegible. One of these, forty years ago, bore the inscription: "Here lyeth interred the body of William Fletcher, of Barnsley, who departed this life the ninth day of the sixth month, 1689, aged 42 years, and also Hannah, his daughter, who dyed the 26th day of 1st month, 1690, aged 7½ years," and another: "Here lyeth the Body of Samuell Nickleson, late of Darton, buried the 28 day of December, 1688."

At the time the Burial Ground became the property of Friends, it adjoined what was common land, and the enclosure act which afterwards dealt with it awarded the right of road through what is now private property, with sufficient ground on which to turn a hearse and needful carriages.

#### LUMBROYD.

This Burial Ground adjoined a hamlet of that name near the town of Penistone and here also there was, within living memory, a small Meeting House, which has now been removed, and the ground planted.

#### HOYLAND SWAYNE.

No Meeting House is believed to have existed here. The ground is within two or three miles of Highflatts, and was sold more than fifty years ago, with a covenant that the surface was not to be disturbed.

#### AGBRIGG.

This ground, now practically within the city of Wakefield, is still held by Friends, but has long been disused.

#### WARMSWORTH.

Thomas Aldam, of Warmsworth, was closely associated with George Fox, and is often mentioned in his *Journal*. He, or one of his immediate descendants, gave the ground to Friends, and it was for generations the burial place of the Aldams, Paynes, and others. A few years ago, the Monthly Meeting of Balby handed it back to the late William Aldam, and it now forms, with the Meeting House, a portion of the family estate.

#### RAWCLIFFE, NEAR GOOLE.

This ground has now passed out of the possession of the Society. There was formerly a Meeting here.

BRAITHWAITE, NEAR DONCASTER.

This ground also has been sold by Friends.

HILLAM.

Situated about a mile and a half from Milford Junction, this ground, long disused, is under the care of Pontefract Monthly Meeting, which occasioned the late James Backhouse (the elder) to remark that Hillam Friends, belonged to York Monthly Meeting when they were living, but to Pontefract Monthly Meeting when they were dead. The ground is now used as a garden, being let at a small annual rental. There is no Meeting House connected with it.

CHARLES BRADY.

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"Honest Margret." <sup>1</sup>

MARYLAND, The 25<sup>th</sup> of the  
4<sup>th</sup> m<sup>o</sup>. 1683.

DEAR G. F.

We have this day had a perticular Meeting for Truths Concernes, and are goeing to Pensilvania to Advise with Freinds there, and at West Jersy, concerning the wellfare of Truth in those parts, Virginia, and Carolina.

Dear G: F: there is one thing more that we have upon our Minds, and that is Concerning Margret Holland. She is a very wrong Spirited Woman, and takes part with all the wrong Rable against Friends; and when Friends have dealt with her, Shee strengthens herself against us by a Letter which she hath Received from thee, wherein she is called Honest Margret. Soe we Desire thee to give a Word of Advice to her by us when thou writes to us.<sup>2</sup>

<sup>1</sup> From *Epistles Received*, vol. 1, p. 3. This series of six folio volumes, in manuscript (1683-1897), preserved in D., contains copies of Epistles addressed to London Y.M. from New England, New York, Virginia, North and South Carolina; Pennsylvania, Maryland, Long Island, Barbados, Nevis, Georgia, Rhode Island, Tortola, France, Germany; Cape of Good Hope; Ohio, Indiana, Canada, Holland, Syria, Ireland; Scotland, Wales, St. Croix, Jersey, and other parts.

<sup>2</sup> This interesting communication is not signed, but as it appears to form an addendum to a letter signed by Wm. Richardson, Wm. Berry, Richard Johns, and Thomas Taylor, we may presume these Friends were the writers.

## Words of Sympathy for New England Sufferers.

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As an Appendix to Samuel Gorton's *Antidote Against the Common Plague of the World*, 4to, 1657, there are printed, in about thirty pages, some letters which passed between the author of the book and Friends in prison in Boston Gaol, New England, in 1656.

The history of the persecutions in New England is so full of the hatred felt by the representatives of Church and State for the Quaker preachers who reached their shores, that it is comforting to realise that amid all this opposition and ill feeling there were some in the various colonies who were drawn out in sympathy with the victims of the New England laws.

Samuel Gorton was one of these, and his letters give some insight into the depth of his sympathy. For he had himself felt the sharp edge of persecution both in New England and in the neighbouring colony of Rhode Island, and had been several times imprisoned for the expression of his religious views, since his immigration in 1636. Gorton was living at this time at Warwick, on Rhode Island, in which place, named by himself after his patron, the Earl of Warwick, he had considerable influence. He died in 1677.

The correspondence is prefaced by the following sentence :—

*Certain Copies of Letters which passed betwixt the Penman of this Treatise, and certain men newly come out of Old England into New ;*

*Who when they were arrived at Boston in the Massachusetts-Bay, the Governour being informed they were such as are called Quakers, he sent officers to fetch them ashore, and being forthwith brought into examination what their business was into these parts, they answered, To spread the Gospel, and to do the workes of the Lord, whereupon they were all committed to prison both Men and Women, there to remaine till the return of the Ship, and then to be carried back into England, the Master being bound in 500l with others for security with*



*him to set them ashore in England againe, and that upon his own cost and charge, lest the purity of the Religion professed in the Churches of New England should be defiled with Errour.*

The first letter is as follows :—

*Warwick, Septemb. 16. 1656.*

The Superscription.

*To the Strangers and out-casts, with respect to carnall Israel, now in prison at Boston, for the name of Christ, these with trust present in Massachusets, New England.*

Christian Friends.

The report of your demeanour, with some others of the same mind with you formerly put in possession of the place of your present aboad, as is reported to us, as also the errand you professe you come with into these parts, hath much taken my heart, so that I cannot withhold my hand from expressing its desires after you ; which present habitation of yours our selves have had a proof of, from like grounds and reasons that have possessed you thereof, unto which in some measure we still remain in point of banishment under pain of death, out of these parts ; a prohibition from that liberty, which no Christian ought to be infringed of : And though we have a larger room in bodily respects, than for present your selves have, yet we desire to see the prison doors open, before we attempt to go out, either by force or stealth, or by intreaty, which we doubt not but the bolts will fly back in the best season, both in regard of your selves and us : but we apprise more of the appearance of an evident hand of God exalting him self in his own way, than we do of our bodily livelyhood : for we fear not the face of man, for God hath showed us what all flesh is, otherwise we would visit you in the place where you remain, though we came unto you on our bare feet, or any that professeth the Lord Iesus, opposing his authority against all the powers of darknesse. If God have brought you into these parts, as instruments to open the excellencies of the Tabernacle wherever the Cloud causeth you to abide, no doubt but this your imprisonment shall be an effectual preface to your work, to bring the Gain-sayers to nought, which my soul waits for, not with respect to any particular mans person, but with respect unto that universall spirit of wickednesse gone out into the world to deceive and

tyrannise, and in that respect my soul saith, O Lord, I have waited for thy salvation . . .

I may not presume to use a word of exhortation unto you, being I had rather (as having more need) to be admonished by you, not doubting but you are plentifully enabled to admonish one another, let me make bold to say thus much to my self, *Stand still, and behold the salvation of the Lord.* We are Persons lie here as buried unto the Sons of men, in a corner of the Earth, grudged at that we have this present burying place : But our God may please to send some of his Saints unto us, to speak words which the dead hearing them shall live.

I may not trouble you further at this time, onely if we knew that you had a mind to stay in these parts after your enlargement (for we hear you are to be sent back for *England*) and what time the Ship would set Saile, or could have hope the Master would deliver you, we would endeavour to have a Vessell in readinesse when the Ship goeth out of Harbour, to take you in, and set you where you may enjoy your liberty.

I marvell what manner of God your Adversaries trust in, who is so fearfull of being infected with errour, or how they think they shall escape the wiles and power of the Devill, when the arm of flesh fails them, whereby they seek to defend them selves for the present ; sure they think their God will be grown to more power and care over them, in, and after death, or else they will be loath to passe through it ; but I leave them, and in Spirit cleave unto him (as being in you) who is ever the same all Sufficient,

In whom I am yours,

SAMUEL GORTON.

Then follows :—

A Copy of a Letter from the Men called *Quakers.*

*The Superscription.*

For our Friend, *Samuel Gorton*, this deliver.

*Friend.*

In that measure which we have received, which is eternall, we see thee, and behold thee, and have onenesse with thee . . .

Then follow many wearisome words which seem to have little point or meaning. Later the writers say :—

Now to that which thou writes to us, to know our minds to stay in these parts, we are unwilling to go out of these parts, if here we could be suffered to stay, but we are willing to mind the Lord, what way he will take for our staying, and if he in wisdome shall raise thee up, and others for that end, we shall be willing to accept of it ; but what the Master of the Ship will do in the thing we know not, they indeavouring to force him to enter into bond of 500*l* to set us ashoar in *England*, which he did at first refuse, for which they sent him to prison without Bail and Mainprize, as we are informed ; but since, he doth proffer his own bond ; but they will not at present accept it without security besides to be bound with him, for they are affraid that we should be set ashoar in these parts again, therefore they make their Bond as strong as they can, but the Lord knows a way to break their bonds asunder. The Master hath been writ unto and warned that he should not enter into bond, which if he did not, it would be as a Crown of honor upon his head, but if he doth, the Lord knows how to defeat them and him too : Now what he doth is out of a slavish fear, because he would not lie in prison, and hinder his voyage, but if the bond hinder him not, he would have been willing to have delivered us, and we should have been willing to have satisfied him, which we did proffer him ; and if he be not hindred, the Ship will be ready to set sayl about fourteen dayes hence, but at present the Master doth not know what to doe, their demands being so unjust, to force him to carry us, and they not to pay him for it, nor we shall not, and yet will not take his own bond, but will have security besides, so that he and they are troubled with a burthensome stone, the Ark of God doth afflict them ; send it away they would, but yet they are not agreed what to do with it ; so we shall leave thee to be guided by that wisdome, which governs all men and things, according to the counsell of his own vvill, and bringeth his purposes to passe by vvhom and in vvhom he pleaseth.

From the Servants and Messengers of the Lord vvhom he hath sent and brought by the arm of his power into these parts of the Word [*sic*], for vvch vve suffer bonds and close imprisonment, none suffered to speake or confer vvith us, nor scarce to see us, being locked up in the inward prison, as the Gaoler pretends, because vve do not deliver our Ink-horns, although he hath taken away three from us alreddy, and vvill not suffer us to burn our owne Candles,

but takes them away from us, because vve shall not vwrite in the night—though vve are strangers to thee, and others in this place, yet seen and known in the light, yet known in the world by these Names,

From the Common Gaol  
in Boston, this 28 of the  
seventh, 1656.

WILLIAM BREND,  
THOMAS THURSTON,  
CHRISTOP HOLDER,  
JOHN COPELAND.

Post.—We and all the rest of friends wth us remember their love to thee, and if thou hast freedome let us heare from thee.

On the same page as that which contains the conclusion of this letter is written in a modern handwriting :—

Mary Price, Sarah Gibson, Mary Whitehead,<sup>1</sup> and Dorothy Waugh were imprisoned with the above-named.

Samuel Gorton's second letter is written from " Barwick [<sup>?</sup> Warwick] *in the* Nanhyganset-Bay *this present* Octob. 6, 1656."

*To the Strangers, suffering imprisonment in Boston for the name of Christ ; these with trust present in Massachusetts.*

Loving Friends.

We have thankfully received your late and loving Letters, but are informed that since the penning of them the Master of the Ship is ingaged with two of *Boston* bound with him, to set you ashoar in *England* ; so that we perceive God hath diverted our desired designe, we doubt not but for the best in a further discovery of that spirit so wickedly bent to hinder (if it were possible) the fruitfull progresse of the grace of the Gospell ; and it may be, the name<sup>2</sup> given unto you (we know not upon what ground) may come through an unalterable appointment, to be the naturall practice of such as so deal with you, when the terrours of the Almighty shall take hold of them.

Then follow some sixteen pages in which detailed references to the Friends' letter are made, and general approval is given to the religious views expressed. Gorton concludes :—

<sup>1</sup> Mary *Wetherhead*.      <sup>2</sup> *i.e.*, Quakers.

But I am affraid of being over tedious unto you, yet you may please to see my freedome again to salute you by the multiplication of my lines, and the rather because I perceive the ingagement for your return so speedily to *England*, and know not whether we shall ever come to speak mouth to mouth, or find a way and opportunity again to write: I hope it will not be burdensome to you to peruse this, no more than it would be to me to peruse a larger Epistle coming from your selves: And so with my hearty respects unto you all, I cease to trouble you further at this time,

Remaining yours, as you  
are Christs,

SAMUELL GORTON.

In 1672, John Burnyeat and John Stubbs visited Rhode Island. The former tells us in his journal, "We had a Meeting at *Warwick*, where none had been before; and several were Convinced, and did own the Truth. And there we had to do with one *Gorton*, and his Company, who were by other People there called *Gortonians*, but they called themselves *Generalists*: They were of Opinion, *All should be saved*. But they were in reality *Ranters*: for in our Discourse they would maintain, and say, *No Creaturely Actions could be sin*; and would have no *Whoredom*, nor *Drunkenness*, nor the like to be *Sin*, but what was Spiritual; the Outward action was but creaturely. And thus in their filthy, unclean Spirits, they, like the old *Ranters*, made merry over the reproof of God's Spirit."

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At a monthly meeting at ye house of W. Worfolkes, the 6th day of ye second Month, 1670, friends being mett there to consider of ye necessity of ye poore and of ye affairs of ye church . . . disbursed. . . . To Christopher Sheppherd for to buy hemp for E. Stevenson 2/4. And she is to shew to Christopher Shepherd how she bestows it, yt an account may be given to Christo Shepherd and Priscilla Camplin by hir how the hemp is wrought, whether she hath made deepings<sup>1</sup> yt are vendable, and account given of it to ye monthly meeting.

SCARBOROUGH M.M., *Yorkshire*.

<sup>1</sup> *Deepings* are the strips of twine-netting, that are laced together to form a drift-net.

Extracts from the Bishop of Chester's Visitation  
for the Year 1665, relating to Friends.

*Continued from vol. ii., page 138.*

FRODSHAM DEANERY.

Visitation 22 Dec: 1665, in the Consistory Court  
at Chester.

ASHTON CHAPEL.

Against Elizabeth Hall, Ellen Hall, John Higgenett,  
& Ellen Asbrooke, Quakers.

ASHTON UPON MERSEY.

Against Robert Parker & Bridgett his wife, for Quakers  
& keeping the Childe unbaptized.

GREAT BUDWORTH.

Against Samuel Naylor, Ralph Fisher, Robert Taylor,  
William Gandy, gent., John Eaton, senior, John Eaton,  
junior, Thomas Eaton, John Shawe, Peter Pickering,  
Hugh Crosby, John Williamson, Thomas Burroughes,  
Thomas Betton, John Anderton, & John Darling, for Quakers.

On which day, the said Gandy appeared by Alexander  
Boniman, & he is to attend Church, & to certify at Chester  
on the 27th March next. 2s. 6d.

Against John Eaton & his pretended wife, Robert  
Taylor & his pretended wife, John Minshall & his pretended  
wife, Samuel Naylor & his pretended wife, Thomas Bretton &  
his pretended wife, Quakers, for being unlawfully married.

Against Thomas Eaton, a Quaker, whoe hath been  
presented for teaching schoole.

BOWDON.

Against John Harding, & [blank] Shawe, widow, for  
Quakers.

DARESBUURY.

Against Henry Burtonwood, of Aston Grange, &  
Margaret Williams, et [sic for "of"] Newton, Quakers,  
for keeping Conventicles in their houses.

Against Thomas Hatton, of Hatton, junior, Mary  
Williams, widow, Mary Williams, spinster, of Newton,  
Henry Moncks, of Preston [on the Hill] & Margaret his

wife, Elizabeth Crosby, of Moore, widow, Elizabeth Taylor, of Preston, widow, Henry Burtonwood, aforesaid, & his wife, Elizabeth Swann, widow, Thomas Clare, of Walton, & Mary his wife, John Stocken, & Thomas Taylor, for Quakers.

Against the aforesaid Henry Birkenhed [*sic* for Burtonwood], Elizabeth Taylor, of New Manner, Henry Moncks, of Preston, & Mary Williams, of Newton, for not paying their Chappel lays.<sup>4</sup>

GRAPPENHALL.

Against Anne Hatton for being a Quaker.

FRODSHAM.

Against Richard Ashbrooke & his wife, [*blank*] Ashton, widow, & Edward Skelson, for reputed Quakers.

Against William Sarratt & his wife, Richard Trafford & his wife, Alice Sarratt, Richard Milner & his wife, Richard Challener & his wife, Matthew Barker & Anne his wife, Richard Tutchet & Mary his wife, Thomas Choleley, Arthur Wilkockson, John Waite & Mary his wife, for Quakers.

Against Hugh Brownett & his wife, Thomas Crosse, Thomas Hatton, senior, George Mountfield & Mary his wife, John Milner & Priscilla his wife, & Thomas Fryer, for the same, & some of them for keeping their children unchristened.

PEOVER INFERIOR.

Against Thomas Humfreys, of Allostocke, Margaret Dean, Hugh Mee & Mary his wife, for Quakers.

Against Hugh Mee, of Hulme Lane, Thomas Buckley, of Plumley, & Alice his wife, & George & Thomas, their sons, for the same.

On which day, the said Mee appeared & denied the charge, nevertheless he was warned to attend Church, & to certify of the same at Chester on the 27th March next. 2s. 6d.

Against Thomas Buckley [see above] for not paying his Church lay, 4s. 5d. & xs.

Against the aforesaid Thomas Buckley for [not paying his Easter dues] 3d.

RUNCORNE.

Against Thomas Davenport, senior, & Alice his wife, Thomas Davenport, junior, & his wife, Peter Davenport

<sup>4</sup> *Lays*=rates. The *lays* here required were the compulsory church-rates against which Friends have always protested.

& his wife, Margaret Royles, widow, Thomas Boulton, Thomas Leivsley & his wife, & Margaret Coppocke, for Quakers.

Against the aforesaid Thomas Davenport, Thomas Leivsley, & Peter Davenport, & their wives, for not being married according to the Canons & Laws ecclesiastical.

Against the said Thomas Davenport 8s, the said Thomas Lievsey 2s, & Thomas Boulton 4s, for not paying their Church lays aforesaid.

Against Margaret Royles 8s, & John Higginson 8s, for the same.

Against the aforesaid Thomas Davenport for burying his daughter in Whitley townfield.

#### WITTON CHAPEL.

Against Thomas Northcote, John Jackson, William Haughton, George Deakin, Mary Bradford, Richard Cawley, Mary Jackson, George Pownall, junior, Quakers.

On which day, the said Mary Jackson appeared by her husband, & she is to attend Church, & to certify the fact at Chester on the 27th March next. 2s. 6d.

Also Norcot appeared by Alexander Boniman, & is to do likewise, & to certify on the same day. 2s. 6d.

Against Thomas Bramall, Christopher Bramall, Peter Worrall, Peter Venables, gent., George Ellams, Hugh Crosby, & John Amery, for the same.

On which day, the said Venables appeared by Alexander Boniman, at whose petition he is to attend Church, & to certify thereof at Chester on the 27th March next. 2s. 6d.

Against John Jackson & Alice his wife, Quakers, for an unlawfull marriage.

#### WEAVERHAM.

Against Anne Newhall, John Done, Richard Done, Jonathan Hay & Margaret his wife, Peter Dutton, the wife of Richard Grice, Thomas Rawland, Elizabeth the wife of John Worrell, John Shawcrosse, Margaret Royle, Ellen Royle, & Rich : Shepherd, for reputed Quakers.

#### RAWSTHORNE.

Against William Burges & Margaret his wife, George Rowlinson, William Crewdson, John Crowdson, Hugh Cocker, Mary Cocker, Mary Rylance, Peter Crosse, John Stretch, Margaret Harrison, Ellen Shelmerdine, Randle Partington, Joseph Hobson, Quakers.

WM. FERGUSON IRVINE.



## John Woolman to Jane Crosfield.<sup>1</sup>

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Since I understood thy draft toward New England at this season of the year, I have felt a near sympathy in my mind toward thee, and also thy new companion, H. White.

Looking seriously over the stages and wide waters, and thinking on the hard frosts and high winds usual in the winter, the journey has appeared difficult; but my mind was turned to him, who made and commands the winds and the waters, and whose providence is over the ravens and the sparrows.

I believed thou understood his language, and I trust thy ear will be attentive to him, and in that there is safety in the greatest difficulties. "He that believeth maketh not haste," and there seemed a hint on my mind to give thee, that thou take a sufficient portion of that doctrine along with thee this journey. Should frozen rivers, or high winds, or storms sometimes prevent thy going forward so fast as thou could desire, it may be thou may find a service in tarrying even amongst a people whose company may not be every way agreeable. I remembered that the manner in which Paul made a visit to the island of Melita was contrary to his own mind as a man; we find, however, that by means thereof the father of Publius was healed of his fever, and many cured of their infirmities.

Farewell, my dear Friend,  
JOHN WOOLMAN.

12<sup>th</sup> day, 12<sup>th</sup> mo., at night, 1760.

The want of a suitable opportunity this evening occasioned me to take this way.

<sup>1</sup> From a small MS. volume in the possession of John Dymond Crosfield, of Liverpool. In addition to the above, the volume contains copies of letters to Jane Crosfield from Samuel Fothergill, Grace Fisher, Isaac Wilson, Hannah Foster, Jun.; and David Cooper, all dated about the same time.

Jane Crosfield's *Itinerary* states that on the date of John Woolman's letter she "had a meeting at Ancocas, and rode from thence to Mount Holly and lodg'd at Josiah White's." John Woolman records in his *Journal*, "On 11th of twelfth month, I went over the river, and on the next day was at Buckingham Meeting. . . . We visited Joseph White's family, he being in England." Joseph White's wife was, probably, Jane Crosfield's travelling companion referred to in the letter. There is a *Testimony Concerning Joseph White* at the end of *An Account . . . of John Churchman*.

## Stephen Grellet at Chelmsford, Essex.<sup>1</sup>

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A Frenchman, named Stephen Guellett, who is a person of much celebrity amongst the Quakers, being on a visit in the neighbourhood of Chelmsford, an extraordinary meeting was held in the spacious meeting-house, belonging to the Society in that town, on Wednesday evening, for the purpose of introducing him to address the inhabitants of the place.

The Friends themselves waited upon nearly all the respectable inhabitants of the town, to make personal invitations, and the meeting-house was, in consequence, crowded with persons not belonging to the fraternity; amongst whom were several Dissenting ministers. The speaker, who is a tall man, but rather aged, went through his address with that steady calmness peculiar to his sect, but his imperfect pronounciation of the English language, doubtless, prevented some of the persons from perfectly understanding his discourse, which was very impressive, and occasionally eloquent.

He commenced with an allusion to the signs of the times, the prophecies of the Scripture, and the coming of judgment, which he said were in part accomplished, and were about to be fulfilled in our days. The giant arm of knowledge had spread its strength over the earth, and its blessed fruits were already beginning to spring forth, not only in England, but in the furthestmost nations of the earth; and this, he was happy to say, was not merely a nominal knowledge, but a thorough knowledge of the genuine duties of mankind.

He dwelt, emphatically, upon the importance of time: God, who had showered his blessings upon us with a bountiful hand, gave us one thing sparingly—time. He never gave us two moments at once—in this respect he placed the rich and the poor upon an equality—when he gave one moment he took the other away—and no man knew, till one was taken away, whether the other would be granted to him. What a consideration! What a lesson for heedless man! The speaker then adverted strongly to the vice of drunkenness.

<sup>1</sup> Stephen Grellet was in the Eastern Counties in 1812; and again in 1814 and 1831. This account of a visit to Chelmsford is from a cutting from a contemporary newspaper; in **D**.

He concluded by an animated allusion to that awful moment when death should leave us, and judgment find us.

His address occupied two hours and a half, and elicited much admiration from the principals of the Society.

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Petition from the Vestry of Newcastle, Pa., to  
the Commissioners.<sup>1</sup>

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To the Honourable<sup>le</sup> Commiss<sup>rs</sup> of Property, &c.

The Petition of The Vestry of Emanuell Church, in Newcastle, humbly Sheweth—

That the Members of the said Church, having been at great Charge in Erecting the same, which hath been honoured by her Majesty's Bounty, and Dignified by the Liberality of the honourable Society for the Propagation of the Gospel, find themselves at a great Loss for Want of a Convenient Place for a Burying Ground or Church Yard, Therefore Doe humbly Request of the Gentlemen Commissioners a Grant for One Hundred and Seventy foot Square of Ground, Circumjacent to the said Church; of which Necessity Collon<sup>l</sup> John French hath been pleased to Vndertake to give you further Informaçon, Who we pray may be heard.

And your Petitioners, as in Duty bound, shall ever Pray.

Jacob Henderson, min<sup>r</sup> of y<sup>e</sup> s<sup>d</sup> ch.  
 Rich<sup>d</sup> Halliwell, }  
 James Robinson, } Churchwardens.  
 Jos: Wood,  
 Rich<sup>d</sup> Clarke,  
 John Ogle,  
 Gunning Bedford,  
 J<sup>no</sup> Jennings,  
 Edward Jenings,  
 Jasper Yeates,  
 Hipo [?] Lefever.

<sup>1</sup> From the original in D (Penn MSS. 48).

## Aylesbury Gaol, Bucks.

*A History of Aylesbury*, by Robert Gibbs, published in 1885, has been recently loaned to D. by Thomas Field, of Old Bank House, Aylesbury. The chapter devoted to the Gaol, House of Correction, County Hall, etc. gives the history of places well-known to Isaac Penington, Thomas Ellwood, and other early Friends.

The author says, "The gaol was not originally erected for the purposes for which it was used. It was ever ill-adapted, insecure, unhealthy and altogether unfit for congregating a mass of human beings together, the new Gaol, erected in 1845, ought to have had an existence even centuries before. Its site was a narrow slip of ground, approached by a low gateway. At the rear of this entrance were two sets of gates, fitted in open ironwork; they were some yards apart, the turnkey's lodge intervening. The plague, the spotted fever, the gaol fever, the putrid fever, the pestilence, and other fatal diseases, with which the town used to be visited, were commonly shown to have originated in the prison.

"Outbreaks were of frequent occurrence; notices like the following are frequently to be met with in old newspapers:

"September, 1680. Broke out of Aylesbury Gaol, on Friday morning last, being the 1 of this instant, two prisoners, one . . . with a full dark coloured Cloth Coat . . . the other . . . in a close bodied Cloth Coat with striped facings to it. . . Whoever can give notice of any one or both of them to Captain Richardson, keeper of Newgate, or to Mr. Nathaniel Birch, keeper of Aylesbury Gaol, shall be rewarded for their pains.'"

Birch was the gaoler who had frequent charge of Ellwood and Penington. The former tells us in his *History* that Birch "had not long before behaved himself very wickedly, with great rudeness and cruelty to some friends of the lower side of the county," and of the gaoler's wife he writes, "She was a cunning woman, and treated us with great appearance of courtesy, offering us the choice of her rooms . . . but we were too wary to be drawn in by the fair words of a woman, and told her we would have a free prison." Probably, at the time of the above outbreak some Friends were in prison; John Wyatt, of Long Crendon, was committed in 1678, and died there after three years' confinement.

## Friends in Current Literature.

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James Pinkney Bell, of J. P. Bell Company, Lynchburg, Va., has published a valuable book of reference in *Our Quaker Friends of ye Olden Time, being in part a Transcript of the Minute Books of Cedar Creek Meeting, Hanover County, and the South River Meeting, Campbell County, Va.* The 287 pages of this book contain records of Births and Deaths, Marriages, Removals, Disownments, Confession and Condemnation, and also an Appendix, in which are articles on the history and doctrines of Friends, on the Davis, Jordan, Lynch, Clark, Moorman, and Terrell families, concluding with the Diary of John B. Crenshaw, excerpted from Cartland's "Southern Heroes." The Births and Deaths given cover the period from about 1715 to about 1890; the Marriage certificates (with the names of witnesses) begin in 1761 and end in 1881. Those in search of facts relating to the ebb and flow of Quakerism in the Southern States will find in this volume much helpful material. There are illustrations of Meeting Houses at Cedar Creek, Lynchburg, and New Garden, and portraits of John Carter, Allen U. Tomlinson, John B. Crenshaw, and Isham Cox.

An abridgement of George Fox's *Journal*, made by Percy L. Parker, with an introduction by W. Robertson Nicoll, LL.D., has been issued in cheap form (London: Sir Isaac Pitman and Sons, Limited, 8vo, pp. 512). The portions of the *Journal* given are made very readable by paragraph headings, and there is a good Index.

An address given by Rufus M. Jones, D. Litt., at the Summer School at Scalby, Yorkshire, entitled *Quakerism and the Simple Life*, has been published (London: Headley, 8vo, pp. 38). On the difficulty of "the endeavour to win goodness by withdrawal from society," the author quotes the following from an epistle from Philadelphia Yearly Meeting to London in 1759, as a "mistaken idea of simplicity":—

Upon the whole you may observe somewhat of our present circumstance, and that our connections with the powers of the earth are reduced to small bounds, which we fervently desire may have the proper effect to establish the Church in righteousness, and fix our trust on the Lord alone for protection and deliverance.<sup>1</sup>

<sup>1</sup> The whole letter appears in *Letters to and from Philadelphia*, a series of manuscript volumes in D., 1757 to 1857.

George Baker, of York, is preparing for publication some records of early Friends in north-east Yorkshire, to be entitled, *Unhistoric Acts*. The volume will be fully illustrated.

In William Tallack's volume of reminiscences, *Howard Letters and Memories* (London: Methuen, 8vo, pp. 305), the author mentions a number of Friends with whom he came into contact in connection with the "Howard Association for the Promotion of the best Methods for the Treatment and Prevention of Crime, Pauperism, etc."<sup>2</sup> A chapter is devoted to John Bright, and he is also referred to frequently throughout the book. Estimates of Quakerism occur in letters from Matthew Arnold, Francis Wm. Newman, Canon Liddon, Bishop Wordsworth, and Cardinal Manning.

The memorial volume, *John Wilhelm Rowntree: Essays and Addresses*, edited by Joshua Rowntree (London: Headley, 8vo, pp. 448), forms a notable addition to Friends' literature. It is a collection of addresses and lectures given by the late J. Wilhelm Rowntree, prefaced by a sketch of his life and a *Testimony* of Pickering and Hull Monthly Meeting respecting him. The portions of the book which will be especially valued by students of Quaker history are the three lectures on "The Rise of Quakerism in Yorkshire," which occupy over seventy pages, and Appendixes i. to iv., which contain short biographies of eighteen "Founders of Quakerism in Yorkshire," some "Chronological Memoranda," a "Map of the Monthly and Particular Meetings, and the Towns attached to each Meeting, belonging to the Quarterly Meeting of York, 1669," and an extract from the writings of James Nayler. The twenty addresses which are included in this volume deal with such important subjects as The Basis of the Quaker Faith, The Problem of a Free Ministry, Summer Schools, Adult Schools and Mission Work, Family Exclusiveness, and Man's Relation to God (five addresses). The book is furnished with a good Index, the work of Emily J. and E. Mary Hart, the late J. W. Rowntree's secretaries. In another edition a few inaccuracies, such as the following, will probably be corrected:—Bambridge should be Bainbridge, p. 420; Luton should be Beckerings Park,<sup>3</sup> p. 423;

<sup>2</sup> William Tallack was secretary to this Association from its institution in 1866 to 1901. He was followed by Edward Grubb, M.A., who acted as secretary, until last year, when he felt it right to resign the position in order to devote himself more entirely to work in connection with Friends.

<sup>3</sup> See THE JOURNAL, i. 411.

Aldham should be Aldam, p. 423 ; the first Yearly Meeting in London was held some years before 1672,<sup>4</sup> p. 424 ; Barclay's "Apology" first appeared in Latin in 1676, and in English in 1678, p. 424 ; some of the accounts of "First Publishers of Truth" reached London prior to 1705, e.g., Cheshire in 1683, p. 426.

I have been much interested in reading *For a Free Conscience*, by L. C. Wood, author of "Haydock's Testimony" (London: Headley, 8vo, pp. 399). The principal persons in the book, Walter and Rachel Pixley, their daughter Martha, and adopted daughter Mary, are taken from the "Story of Martha and Mary;"<sup>5</sup> and their doings in times of peace and storm are admirably drawn and well worth following. I hope to refer to this book again.

*The Story of Magdalen Duckett, a Narrative of the Quaker Persecution*, written by Ernest E. Taylor, and illustrated by Adelaide Hoyland (London: Headley, 4to, pp. 16), is a very readable little book, dealing with events in the history of Francis Howgill. Squire Duckett, of Grayrigg Hall, Westmorland, his daughter, Magdalen, Peter Mozer, and others, are historical, but the author tells me he has "wedded Peter Mozer to an imaginary daughter of Francis Howgill." There is a legend still current in the district that the daughter of Justice Duckett begged her bread from door to door, according to Howgill's prediction. The illustration of Sunny Bank is from a photograph, as is that of the porch on page 12. The picture of Grayrigg Hall is imaginary, and very prettily drawn. A view of Swarthmore Hall appears on the cover.

*The Annual Monitor*, the little volume recording the deaths of Friends in Great Britain and Ireland during 1905, which has appeared year by year since 1813, is again to hand (London: Headley, small 8vo, pp. 160). It contains twenty-three short memoirs, and also a table showing the deaths at different ages during the years, 1902-3, 1903-4 and 1904-5. In the first of these periods the average age at death was rather over sixty-one and a half years, in the second sixty-two and a quarter years, and in the last sixty-three and a quarter years.

<sup>4</sup> See THE JOURNAL, ii. 62.

<sup>5</sup> This attractive incident is given in Armistead's *Select Miscellanies*, iv. 209, 1851, and in J. J. Green's *Souvenir*, 1900. I have not been able to trace it further back.

A contemporary reference to the trial of Penn and Meade is to be found in a letter from Andrew Marvell to William Ramsden, dated November 28th, 1670, given in *Andrew Marvell*, "English Men of Letters" series (London: Macmillan, 8vo, pp. 242). Marvell writes, "The Lieutenancy of London," chiefly Sterlin the Mayor, and Sir J. Robinson, alarmed the King continually with the Conventicles there. So the King sent them strict and large powers. . . . The train bands in the city, and soldiery in Southwark and suburbs, harassed and abused them continually; they wounded many, and killed some Quakers especially, while they took all patiently. Hence rose two things of great remark. . . . The other was the tryal of Pen and Mead, quakers. . . . There is a book out which relates all the passages, which were very pertinent, of the prisoners, but prodigiously barbarous by the Mayor and Recorder."

Several Friends belonging to Philadelphia Yearly Meeting have recently issued *A Little Book of Information on the Particular Meetings composing Philadelphia Yearly Meeting of Friends* (to be obtained from William C. Cowperthwaite, 304 Arch Street, Philadelphia, small 4to, pp. 112). There are short accounts of over seventy Meetings of "Orthodox Friends," giving location, day and hour of meeting, usual attendance, condition as to vocal ministry, and other items of information likely to be of service to visiting Friends and of interest to others. The Meeting Houses of "Race Street Friends" are also occasionally described. There is a numerical table of membership, and, at the end, a map, drawn by Philip Bellows.

James Hastings, M.A., D.D., writes in his paper, *The Expository Times*, for January, some notes on J. Wilhelm Rowntree's "Essays and Addresses," dealing particularly with the Atonement. He says, "The significance of the articles does not lie in their originality. It lies in their representativeness. They seem to indicate an approaching revolt on the part of the younger men against the penal theories of the Atonement, one and all. Mr. Rowntree does not stand alone; he seems to stand for the younger scholarly men of his Communion."

*Harmsworth Encyclopædia*; part 17; contains a four-column article on "Friends."—*The Cornish Echo*, of November 24th; reports an address by Lord Rosebery, in which are interesting allusions to Friends.—In his *Few Footprints*, J. Passmore Edwards refers to his association with Charles Gilpin, M.P., William Howitt, and John Bright.—George Pitt, of Mitcham, Surrey, has reprinted several of his recent articles, in a dainty



little volume, entitled, *Mystic Religion described by a Quaker*.—T. Edmund Harvey's address at a meeting of the Old York Scholars' Association, has been reprinted from "Bootham" under the title, *An Ideal of Denominational Education*.—The latest *Swarthmore College Bulletin* (vol. iii., no. 1., dated Ninth Month, 1905) contains the first instalment of an Historical Catalogue of the Alumni, covering the period 1873-1892, with Preface by Edward H. Magill.—Henry W. Clemesha, M.A., an attender of Preston (Lancashire) Meeting, descendant of Friends, has contributed an introduction to *Preston Court Leet Records*, and has assisted in other ways in the preparation of this work. The book contains occasional references to Friends.—Josiah W. Leeds, of West Chester, Pa., is diligently pursuing his useful work of writing to various papers drawing attention to the bearing of current topics on peace, purity, and other moral questions. One of his latest articles is on "The case of Midshipman Arrowood," in the *Episcopal Recorder*, of Philadelphia, for November 16th.—An address *To the Members and Attenders of our Meetings*, etc. has been issued by the General Meeting held at Fritchley, Derbyshire, in Tenth Month (Edward Watkins, Fritchley, near Derby; 8vo, pp. 4).—A second edition of *The Greatest Need in the Society of Friends: the Baptism with the Holy Spirit*, by Helen B. Harris, wife of Dr. J. Rendel Harris, of Woodbrooke, Birmingham, has just appeared (London: Headley, 8vo, pp. 77).—The *Philadelphia Public Ledger*, of September 3rd, devotes a large portion of a page to "Quakers in England, Vigorous in School and Mission Work. Society has taken New Life and is eager in Uplifting Efforts for the Masses, without Peculiarities in Speech and Garb." The article is from the pen of Arthur W. Dewees; and it is illustrated by portraits of J. Rendel Harris, J. Wilhelm Rowntree, and William Littleboy, and views of Woodbrooke, Bootham, etc.

A bright little book on the needs of babyhood has been written by H. Douglas C. Pepler, entitled, *His Majesty* (London: Headley, pp. 36). Dr. E. Vipont Brown, of Manchester, contributes an Introduction, and there are numerous quotations on subjects referred to in the book.—John Cleveland is contributing Quaker stories to several magazines. "The Quaker's Cudgel," in *The Quiver*, for December, relates an incident which took place in the family of John Hilton, then of Brighton, now of London. *The Sunday Strand*, for December, has the first of a series of "Quaker Stories." In *The Novel Magazine* for Christmas appears "A Coward's Courage," a stirring incident in the American Civil War.—*The Young Man*, December, has a contribution on Adult Schools from the pen of Charles T. Bateman; with portraits of William White; William Charles Braithwaite (president of Friends' Historical Society), and others.—With the first issue in the New Year, *The Friend* (London) commences a series of illustrated articles on George Fox and the early days of the Society, written by Ernest E. Taylor, which are sure to prove of much interest.—In *The Friend* (London) for 12mo. 22, there is an article by Isaac Sharp on "John Bellers," the certificate of whose marriage with Frances Fettiplace, in 1686, has recently been deposited in D. "Some Old Election Appeals," dated 1675, 1726, 1806, occupy another portion of the paper.

The substance of an address, delivered at the Free Christian Church, Croydon, last Eleventh Month, by Edward Grubb, M.A., entitled, "The Mission of the Quakers," appears in *The Inquirer: A Journal of Liberal Religious Thought and Life*, London, December 16th.

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Books for review, and any information suitable for these pages, will be welcomed.

NORMAN PENNEY.

## Friends' Reference Library. (D.)

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This Library, which contains a large collection of books and manuscripts relating to the Society of Friends, is available for use each week-day.

Books may be borrowed under the following rule, passed by the Meeting for Sufferings of London Yearly Meeting in 1898, and revised in 1905 :—

The Meeting for Sufferings authorises the Recording Clerk to permit a Friend to borrow a book for a period not exceeding one month on production of a guarantee for its safe return signed by one member of the Meeting for Sufferings. Such permission shall not extend to manuscripts, or to printed books of exceptional value, or to books out of print of which a duplicate is not in the Library. These shall only be lent, as heretofore, by authority of a minute of the Meeting for Sufferings.

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### WANTS LIST; No. 9.

The following list gives short titles of some books and pamphlets not in the Library, which the Committee would be glad to obtain. Previous Wants Lists will be sent on application to the Librarian, Norman Penney, Devonshire House, 12, Bishopsgate Without, London, E.C.

*Boys' Leisure Hours*, vols. 1 and 2, 1845-6; Joseph BECK'S *Verses*, 1785;

Margaret E. DARTON'S *Earth and Inhabitants*, 1853, *Giles's Parsing*, 1859; Richard DAVIES'S *Travels*, Phila., c. 1753; William DAVIS'S *Friendly Advice*, various editions, *Hints to Philanthropists*, 1821; Eliza DAY'S *Poems*, 1814; works by Stephen M. DAY, 1804, etc.; John DANKS'S *Declaration*, 1674; Abiah DARBY'S *Exhortation*, any editions after 1769;

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