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THE JOURNAL
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FRIENDS' HISTORICAL SOCIETY.

VOLUME 1, 1903-1904.

CONTAINS :

Foreword.
The Handwriting of George Fox. *Illustrated.*
Our Recording Clerks :
 (1.) Ellis Hookes. (2.) Richard Richardson.
The Case of William Gibson, 1723. *Illustrated.*
The Quaker Family of Owen.
Letters of William Dewsbury and John Whitehead.
Cotemporary Account of Illness and Death of George Fox.
The Wilkinson and Story Controversy in Reading.
Early Records of Friends in the South of Scotland.
Edmund Peckover's Travels in North America.
County Tipperary Friends' Records.
 Etc., etc.

VOLUME 2, 1905.

CONTAINS :

Deborah Logan and her Contributions to History.
Church Affairs in Gaol.
Joseph Williams's Recollections of the Irish Rebellion of
 1798.
Letter of Margaret Fox, 1677.
Old Style and New Style.
Thomas Hancock, author of "The Peculium."
William Penn's Introduction of Thomas Ellwood.
Meetings in Yorkshire, 1668.
Letters in Cypher from Francis Howgill to George Fox.
The Settlement of London Yearly Meeting.
Joseph Rule, the Quaker in White.
Edmund Peckover, Ex-Soldier and Quaker. *Illustrated.*
The Will of Margaret Fox.
"William Miller at the King's Gardens."
Springett Penn to James Logan.
 Etc., etc.

THE JOURNAL

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FRIENDS' HISTORICAL SOCIETY

Contents.	PAGE
Notice - - - - -	117
Notes and Queries:—	
Was William Penn a "Half-Dutchman"? — Ministers' Galleries—Sarah Fox, <i>née</i> Champion—William Allen Miller, M.D.—Wiltshire—James Hunter—Robert Robinson's Migration—Richard Champion—Bernard Barton's Dream—Manx Quakerism - - - - -	118
Documents from the Paris National Archives relating to Stephen Grellet—II. By <i>Gustav Lanson</i> - - - - -	121
Presentations of Quakers in Episcopal Visitations, 1662-1679. By <i>G. Lyon Turner, M.A.</i> - - - - -	134
Extracts from the Minute Book of the Women's Quarterly Meeting of Nottingham and Mansfield—II. By <i>Emily Manners</i> -	137
"Pennsylvanian Motions" - - - - -	144
The Quaker Allusions in "The Diary of Samuel Pepys," III. -	145
Obituary - - - - -	148
An Eighteenth Century Friend—Thomas Pole, M.D. By <i>R. Hingston Fox, M.D.</i> - - - - -	149
A Glimpse of Ancient Friends in Dorset—III. By <i>Elizabeth B. Rutter</i> - - - - -	151
Friends in Current Literature. By <i>Norman Penney</i> - - -	158
Some Addenda to <i>First Publishers of Truth</i> in Staffordshire -	165
Officers for the Year 1908-9 - - - - -	167
Balance Sheet for 1907 - - - - -	168

D.—The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.—"The First Publishers of Truth," published by
the Friends' Historical Society.

Notice.

The fifth annual meeting was held at Birmingham on the 21st of Fifth Month last. Francis C. Clayton, J.P., presided. After the election of officers was completed, and the balance sheet read, several topics of interest were introduced, including Quakerism in the Isle of Man, and the Right of Private Sepulture, but the time was too short for adequate consideration. [For list of Officers and Balance Sheet see pp. 167, 168.]

Notes and Queries.

WAS WILLIAM PENN A "HALF DUTCHMAN?"—Some new records have come to light contributing to our somewhat meagre knowledge of Sir William Penn's marriage, and his son's maternal ancestry. William Penn's mother, his biographers state, was Margaret Jasper, daughter of John Jasper, merchant, of Rotterdam. "A well-looking, fat, short old Dutchwoman," Pepys characterises her, writing in 1664. The name John Jasper, at least I was so informed by an antiquary, when on a visit to the city in 1900, is not to be found in the records of Rotterdam for the first half of the seventeenth century. If someone, however, would make a thorough and less hasty search of the Rotterdam archives, the results might be more fruitful. At any rate, John Jasper did reside with his wife Marie and family at Ballycase, in County Clare, Ireland, prior to the Great Rebellion of 1641. His daughter, Margaret, was first married, prior to 1641, to Nicasius Vandescure, of Kilconry and parish of Kilrush, County Clare, Ireland, by the form of the Church of England, with the assistance of Andrew Chaplin, pastor of the Congregation of Sixmilebridge, County Clare (Register of Attestations of the Dutch Reformed Church of Austin Friars, London, 1643). As Margaret Van der Schuren, widow, she was married a second time to Captain William Penn, on June 6th, 1643, in St. Martin's Church, Ludgate, London. Their son, William Penn, Founder of

Pennsylvania, was born October 14th, 1644, and baptized the 23rd instant in All Hallows' Church, Barking, London.

JOHN JASPER,=MARIE
of Ballycase,
Co. Clare, Ire-
land, before
1641.

ANN=CAPTAIN
mar- WILLIAM
ried CRISPIN.
about
1650

(2) CAPTAIN WILLIAM=MARGARET (1) NICASIUS
PENN, married VANDER-
June 6, 1643, St. SCURE, or
Martin's Church, VAN DER
Ludgate, London, SCHUREN,
to Margaret Van of Kilconry
der Schuren, and Parish
widow. of Kilrush,
Co. Clare,
Ireland,
prior to
1641.

WILLIAM PENN,
Founder of Pennsylvania,
born October 14, 1644,
baptized All Hallows
Church, Barking, London.

ALBERT COOK MYERS, "Kent-
mere Lodge," Moylan, Pa.

=====

MINISTERS' GALLERIES.—I have been curious to know how it is that what is known as the Gallery in the construction of our meeting houses came to supplant the pulpit in the ordinary "steeple house." In the northern part of New Jersey is a meeting house, built 150 years ago and now vacant, as it has been for the last 50 years, which has the gallery in the men's end in the usual fashion, while the seats in the women's end are level with the main body of the building. This is somewhat singular, as the equality of the sexes in every respect has been the rule

of the Society.—THADDEUS S. KENDERDINE, Newtown, Bucks Co., Penna.

[As in the earliest years of Quakerism meetings were usually held in private houses, there would be a considerable lapse of time between attendance at steeple-houses and at Friends' meeting houses. The gallery was probably not so much an adaptation of the pulpit, as a necessity arising from the requirements of the Quaker ministry. In Beck & Ball's *London Friends' Meetings* there are interesting references to the construction of meeting houses, e.g., "In 1678 complaint is made of young men crowding upon women Friends under the gallery,"—"1706, Women Friends are much straitened for a conveniency in standing when they have something to declare,"—"There being an inconvenience from the public women's seats being placed under the men's gallery, their backs being towards the men, so that a man and a woman sometimes stand up together to speak." See pp. 125, 193, 218, 227, 257, 264, 268, 269, 313, 344.—EDITORS.]

SARAH FOX, *née* CHAMPION.—Frank L. Rawlins, of Rhyl, North Wales, has in his possession a MS. journal written by Sarah Fox, (1741-1811), widow of Charles Fox (died 1801), banker, of Plymouth and later of Bristol, and daughter of Joseph Champion, of Bristol. This journal is one of a series of volumes still extant; it covers the period, 1804-1810, and contains fifty-eight pages,

7¼ by 4¾.¹ It would be interesting to know where the other volumes of this journal are preserved. For Sarah Fox, see *Thomas Pole, M.D.*

WILLIAM ALLEN MILLER, M.D., F.R.S., a native of Ipswich, born December 17th, 1817, was educated at Merchant Taylors' School, and afterwards at a Quakers' seminary in Yorkshire,² where he first imbibed a taste for scientific pursuits, while attending lectures on Chemistry. From the age of fifteen to that of twenty, he studied for the medical profession at the General Hospital, Birmingham, and then entering King's College, London, assisted the late Dr. Daniell, Professor of Chemistry, who admitted him to his laboratory, and became his warm friend. In 1839 he carried off the Warneford (theological) Medal, while successfully pursuing his scientific and chemical education. In 1840 he visited Germany, passing some time in Liebig's laboratory at Giessen, and in the same year became demonstrator in King's College. About this time he took his M.D. degree in the University of London, and continued to assist Dr. Daniell till the death of that eminent man in 1845, when he was appointed to the vacant chair of Chemistry. He has aided in chemical researches

¹Many Friends are mentioned, including Deborah Darby, Dr. Pole, Priscilla H. Gurney, Gawin Ball, John Thorp, Sampson Lloyd, and Joseph Lancaster. Visits to Hannah More at Barley Wood are also described.

²He entered Ackworth in 1828 and left in 1830. See Thompson's *History of Ackworth School*, pp. 185, 243, 314.

upon the stones used in building the Houses of Parliament; in 1851 he was one of the Government Commissioners to report on the Water Supply of the Metropolis, and held the office of President of the Chemical Society, Vice-President of the Royal Society, Honorary Fellow of King's College, London, and of the Pharmaceutical Society, and Assayer to the Mint and Bank of England. He published various papers in the *Philosophical Transactions*, and the *British Association Reports*, but his chief work is *Elements of Chemistry, theoretical and practical*.

Extracted by Thompson Wigham from *Men of the Time*, by Walford, 1862, page 553. W. A. Miller died in Liverpool, 30th September, 1870. See *D.N.B.*

WILTSHIRE.—In an article which appeared in the *Journal* of the Wiltshire Archæological Society, volume iii., number 7, entitled "The Old Market House and Great Fire at Marlborough," by F. A. Carrington, Esq., there are various extracts from the Chamberlain's Books, and here are two of them:—

"1656. Paid for 3 men to go with Naylor."

to which is added the note:

This was the Quaker of whom there is a portrait at Tottenham Park.

"1661. Paid for horses to carry Starr, a Quaker, to Geayle."

Tottenham House is the seat of Lord Ailesbury, in Savernake Forest; I have not been able to find the portrait.—JOHN DYMOND CROSFIELD.

JAMES HUNTER (v. 63).—In 1681, John and James Hunter, Quakers, of Ballinderry, Co. Antrim, Ireland, had their goods taken for tithes (Stockdale, *Great Cry of Oppression*, p. 169). A James Hunter brought a certificate of removal, dated 10 iii. 1736, from Ballinacree Meeting, Co. Antrim, to Sadsbury Monthly Meeting, Lancaster Co., Penna., 6 i. 1738. See other Hunter references in my *Immigration of the Irish Quakers into Pennsylvania*, p. 378.—ALBERT COOK MYERS, "Kentmere Lodge," Moylan, Penna.

ROBERT ROBINSON'S MIGRATION (v. 109).—The *Providence*, of Scarborough, Robert Hopper, master, arrived at Philadelphia, 29 vii. 1683.—A. C. MYERS.

RICHARD CHAMPION.—In the *Life of Samuel Bownas*, printed in 1795, p. 180.

"My dear friend, Richard Champion, came there (Nailsworth). I went with him to his home. . . . He was an excellent sympathising friend in affliction."

Was this Richard Champion, of Bisley, and known as "Gospel Champion"?—FRANK L. RAWLINS, Rhyl, N. Wales.

BERNARD BARTON'S DREAM (v. 82).—A brief summary of this with the two stanzas appeared in Armistead's *Select Miscellanies*, v. 130.

MANX QUAKERISM.—Dr. Thomas Hodgkin, Barmoor Castle, Beal, Northumberland, would be glad of any information regarding Friends in the Isle of Man.

Documents from the Paris National Archives relating to Stephen Grellet.

Concluded from page 76.

The 19th of June, 1813, Stephen Grellet, "American merchant," disembarked at Morlaix; he came from England on the cartel-ship, *Le Brillant*.¹¹ The special Commissioner of Police made him and some other passengers undergo an examination, and asked for orders from Paris. Thanks to the recommendation of the United States Embassy, and to the security given by one of his brothers, who had become collector general of Aveyron, Etienne obtained a passport for Paris.¹²

His journeying, or, as the Minister of Public Worship calls it, his *vagabondage* through France during the year 1813, troubled the French Government.¹³

A police memorandum says¹⁴ :—

The journeys that he purposes to take in the Empire in order to visit Quakers appear of a suspicious character, the more so as the numerical strength of this sect cannot be large in France; it is even a matter of doubt whether Mr. Grellet knows where any are to be found. These journeys imply, moreover, considerable means, respecting which it is important to make the Grellets give an explanation. 7th of August, 1813.

The Prefect of Haute Vienne, to whom the Police wrote, gave a good account of Stephen and of the whole family, in the following letter :—

¹¹ See *Memoirs*, vol. i. p. 204.

¹² F7 8338 (2110 R³).

¹³ F7 6543 (1930 Series 2).

¹⁴ F7 (6543).

No. 1930 Sér. C.

Limoges, le 19 Août 1813.

Police Générale. LE BARON DE L'EMPIRE, *Préfet du*
Département de la Haute Vienne, Membre
de la Légion d'honneur,

1^{re} Division.

A Son Excellence Le Duc de Rovigo,
Ministre de la Police Générale de
l'Empire.

Renseignemens
sur M. Etienne
Grellet.

(23 Août).

Monseigneur.

M. Etienne Grellet, qui est l'objet de votre lettre du 7 courant, est né à Limoges, le 28 Octobre 1772, et appartient à une des premières familles commerçantes de cette ville.

Son père, négociant aussi distingué par ses talens dans le commerce que par l'étendue de ses affaires, envoya en Hollande Etienne Grellet, avec ses deux frères aînés, pour suivre la même carrière et s'y perfectionner.

Les circonstances ayant empêché ces jeunes gens de rentrer en France après le terme de leur instruction, ils formèrent des établissemens de commerce en Hollande et aux Etats Unis d'Amérique.

Les deux aînés sont de retour en France depuis long-tems et s'y sont fixés : ils y jouissent d'une considération personnellement due à leur fortune et à leur conduite.

Le 3^e (Etienne Grellet) pendant son séjour aux Etats Unis a embrassé la secte des Kakers, qu'il a eu occasion de connaître dans cet âge où il est si facile de se livrer à de nouvelles impressions en matière de Religion ; il s'est moins occupé de sa fortune que ne l'ont fait ses frères, et a manifesté à sa famille, qu'il est venu voir ici, il y a quelques années, l'intention de suivre les principes religieux qu'il a adoptés ; il retourna ensuite aux Etats Unis : on ignore s'il est rentré depuis en France.

Il est d'un caractère fort doux, sa conduite a toujours été régulière ; son éducation, ses principes sévères et la haute estime dont jouit sa famille ne laissent pas même soupçonner qu'il puisse, en aucune manière, exciter la sollicitude de la haute Police.

Daignez agréer, Monseigneur, la nouvelle assurance
de mon Respect,

L. TEXIER-OLIVIER.

The Bishop of Limoges was especially reassured by the indifference of his flock to philosophical and religious questions.

His letter is as follows :—

Ministère des Cultes.	Copie de la lettre de Mr. l'Éveque de Limoges du 10 8bre 1813. Au Ministre des Cultes.
--------------------------	--

La multitude de mes affaires ne me permettant pas de mettre une grande suite aux choses qui ne sont pas de mon ministère, vous ne serez pas bien surpris que je ne vous donne pas des renseignemens bien étendus sur les Quakers, car il paraît que l'on en envoie un grand nombre en mission. Celui dont il s'agit est un homme de Limoges nommé Grellet ; il tient à une famille riche du commerce dans la ville. Cet homme étant émigré en Angleterre trouva une fille Quakeresse¹⁵ qui lui donna sa main, à condition qu'il se ferait Quaker ; il y consentit et a tenu parole. Depuis ce tems là il fait de tems en tems des voyages à Limoges (il y en a fait deux depuis que j'y suis) ; mais il paraît que sa mission s'étend jusqu'au Midi de la France, et, interrogé pour savoir quelles affaires il y a, il a répondu qu'il n'en avait pas d'autre que de prêcher le St. Évangile. Il ne fait pas fortune ici, nos habitans ne sont que des commerçans, occupés de leur commerce. ils ne s'occupent point de questions philosophiques ou religieuses, ceux qui se dérangent un moment de leur comptoir ne s'occupent que de leurs plaisirs. Il va dans les hopitaux quand on ne veut pas l'écouter dans d'autres sociétés ; il y donne des sermons bien philosophiques et de l'argent. Ici on a pris son argent, on n'a pas écouté ses sermons. Les personnes pieuses qui l'ont entendu trouvent qu'il parle mieux que nos prêtres, mais les Catholiques veulent qu'on soit soumis à l'Église. Ses singularités pourront réussir ailleurs. Il ne mange que d'un plat, a toujours son chapeau sur la tête, tutoye ceux à qui il parle. Il a laissé quelques écrits ; j'ai pensé qu'il suffisait que je vous en donnasse la note ; il y en a un d'imprimé chez d'Hautel, rue de la Harpe n° 80, en 1813, intitulé *Précis de l'histoire, de la doctrine et de la discipline*

¹⁵ The Bishop is not correct in this statement ; S. Grellet married Rebecca Collins, of New York.—EDS.

*de la Société des Amis dite des Quakers.*¹⁶ Il paraît que lors qu'il est parti d'Angleterre on lui a donné des sommes considérables. Peu avant son arrivée on faisait circuler un livre qui paraît avoir des rapports avec sa doctrine; il se vendait à Paris lors du concile. Il est intitulé *Dieu est l'Amour.*¹⁷

J'ai l'honneur d'être, &c.,

Signé, M. J. PH. EV. DE LIMOGES.¹⁸

Baron Rolland, Prefect of Gard, wrote¹⁹ :—

1930 S2, no. 1863.

Nismes, le 13 Octobre 1813.

Monsieur.

Grellet, de Limoges²⁰

Il est arrivé dans ce département un certain Grellet natif de Limoges demeurant depuis longtemps à Neuwiore, et naturalisé Américain. Cet homme est porteur d'un passeport délivré à la police de Paris le 2 Aout 1813, pour aller à Naples passant par Turin, valable pour un mois pour sortir de l'Empire.

Cet homme qui se prétend frère du receveur général actuel du dept de l'Aveiron arrive suivant un passeport d'Angleterre par Morlaix et est négociant, mais sa véritable fonction est de visiter les quakers ses frères, et il me paraît certain qu'il n'en a pas d'autres; il y a bientôt 3 semaines qu'il est entré le département de l'Hérault et celui-cy, visitant ses frères.

Je l'ai fait venir et lui ai dit que les missions étoient défendues en France qu'ainsi il eut à cesser ses prédications et à suivre la route indiquée sur son passeport. Cependant comme il m'a prétendu qu'il avait affaire à Montpellier, et qu'il me paraît certain qu'il ne s'occupe que de religion, je lui ai dit que rien ne l'en empêchait; mais par ce même courrier j'écris à mon collègue le préfet de l'Hérault afin

¹⁶ This is the fourth French edition of the pamphlet prepared by Joseph Gurney Bevan for the Meeting for Sufferings, London, and first issued in English in 1790, under the title, *A Summary of the History, Doctrine, and Discipline of Friends*, etc. The copy in **D.** of the fourth French edition, above referred to, once belonged to Benjamin Seebohm, the editor of the *Memoirs of Stephen Grellet*.—Eds.

¹⁷ Is a book with this title known to any of our readers?—Eds.

¹⁸ Marie Jean Philippe Du Bourg.

¹⁹ See *Memoirs*, vol. i., pp. 226, 227.

²⁰ Ces mots ont été ajoutés au Ministère de la Police pour servir à classer la lettre.

qu'il le surveille, et je le prie de me donner les renseignements qu'il pourroit avoir.

Ce missionnaire Quaker est accompagné d'un né Mollet²¹ natif de Genève et domicilié à Marseille où il prétend être le seul homme de sa secte ; il a un passeport de Marseille pour Paris. J'ai écrit à M^r le préfet des Bouches du Rhone.

Il y a dans ce département une centaine de familles de Quakers, de tout temps ils ont reçu ainsi des visites de leurs frères d'Amérique, et la police aurait pu permettre à cet homme de visiter ses frères ; mais comme il ne m'a montré aucune permission à cet égard, j'ai du m'en tenir aux règlements qui défendent les missions religieuses.

Je ne crois pas au reste qu'il soit utile d'autoriser ces visites des prédicateurs venant des pays étrangers, le zèle des frères d'Amérique les porte non seulement à envoyer à leurs frères du continent des visiteurs, mais même à leur faire passer des aumônes, cela entretient nécessairement une secte, ce qui n'est bon à rien, et en outre la fait paraître plus nombreuse qu'elle n'est, car les protestants soit par

²¹ Jean Etienne (John Stephen) Mollet (1768-1851). In the *Friends' Intelligencer*, 1908, pp. 99, 210, William I. Hull, Ph.D., of Swarthmore College, Pa., gives some valuable information respecting this Friend and his ancestry. In his twentieth year he removed to Düsseldorf, in Germany, and in 1801 he married Henrietta Cotta, of Tübingen. Soon after, he settled at Marseilles, where, in 1807, he first met Stephen Grellet. He accompanied S. Grellet on several of his journeys, and also acted as guide in 1815 to Elizabeth Coggeshall, Sarah Hustler, Benjamin Seebohm, and Joseph Marriage. In 1816, J. S. Mollet and family commenced their residence at Amsterdam, at which place he was very helpful to visiting Friends and also in connection with the Infant School at Amsterdam associated with the name of John Warder.

William Tallack tells us that, about the year 1845, being on a visit to Peter Bedford, at Croydon, he found the venerable John Stephen Mollet, of Amsterdam, staying with Peter Bedford. He was then a very old man and was the last survivor of the Society of Friends in Holland. Peter Bedford introduced him to W. Tallack with the words : " William, thou seest before thee the whole Monthly, Quarterly and Yearly Meeting of Friends in Holland."

At that time J. S. Mollet was so bent with age that a person standing behind him would hardly see his head. He was still able, however, to walk about, and had a good memory of past events. He told W. Tallack that he was in Paris at the time of the first French Revolution, and remembered seeing Robespierre and other leaders of the Revolution. As a silk merchant, he was sometimes requested to supply Queen Marie Antoinette and Madame Elizabeth, her relative, with silk. One day, when walking in Paris, King Louis XVI. passed him on horseback, and courteously asked him to be careful lest the horse should splash any mud over him. It was very interesting to listen to John Stephen Mollet's reminiscences of the eighteenth century, and to see in him the last link with the past of Dutch Quakerism.—EDS.

curiosité soit pour participer aux aumônes, se réunissent aux prières de ces gens là, lorsqu'il passe ainsi un visiteur.

Soit que je reçoive des ordres de vous, soit que je reçoive des renseignements de mes collègues, je suis en mesure d'arrêter ou de faire arrêter ces individus s'il est nécessaire.

J'ai l'honneur d'être avec respect,

Monsieur,

Votre tres humble et tres respectueux serviteur,

L. B^{ON} ROLLAND.

A M^r le Conseiller d'Etat chargé
de la police du 2^d arrondissement.²²

Above all, the peaceful Quaker will cause anxiety to the police of the Restoration. Strange destiny! During the Revolution, Stephen Grellet is treated as a royalist refugee, the Restoration will see in him nothing but a revolutionist; and, in the interval between these *régimes*, the Empire regards him as a suspect.

The director of police to the Minister of the Interior, M. Franchet, was of opinion,²³ in April, 1824, that wherever the two Quakers, Stephen Grellet and William Allen, journeyed, visiting prisons and advocating general education, there were insurrections soon after their visits. He therefore sent a memorandum to the Prefect of Police, Delavau; upon which the latter drew up his own, which set inspectors Leb. and Mac. to work.²⁴ These were not able to get on the track of the two Quakers again, nor to discover their "confederates."

Already in 1822, just when M. de Chateaubriand was setting out for the Embassy in London, M. Franchet had sent him a memorandum respecting the two Quakers. But M. de Chateaubriand had in contemplation matters far removed from tracking two Quakers: he sent no reply.

But in 1824, the anxiety of M. Franchet was, no doubt, extreme. At the same time as he wrote to the Prefect of Police, he applied again to the French Embassy in London, and also to the ambassadors of the Two

²² France was divided, under the First Empire, for Police administration, into large "arrondissements," each containing several departments; at the head of each was a "Conseiller d'Etat."

²³ F7 6957. All the extracts that I am about to quote are taken from this dossier.

²⁴ Cf. the extracts from *Le Livre Noir*, above.

Sicilies, Piedmont, Russia, Austria, and to the Papal Nuncio in Paris ; begging them to ask for information of their Governments and of the police of the respective countries. The following document served as the basis of all the enquiries :—

L'original a été
renvoyé au Cabinet
le 1^r Mai 1824.

Note.

Un né Grellet, né en Limousin, d'une famille de négociants, a émigré au commencement de la révolution. Il s'est rendu aux Etats Unis, a épousé une femme Quaker et embrassé cette religion dont il est un ardent sectaire.

En 1819, Stephen Grellet a quitté New Yorck, pour venir prêcher en Europe ; il a commencé par la Russie, et il a trouvé de l'argent dans tous les endroits où il s'est arrêté. L'Abbé Nicolle était encore à Odessa lorsque Stephen Grellet s'y rendit pour prêcher l'égalité, il fut ensuite à Patras et dans les îles de l'Archipel, et il s'est arrêté à Naples et est arrivé à Rome dans le printemps de 1820. Un Journal français de Mars ou Avril 1820 rapporte que Stephen Grellet voulant voir le Saint Père et refusant d'ôter son chapeau par ce que sa religion le lui défendait, il avait consenti à se le laisser enlever de force par les caméristes de S.S.

Stephen Grellet a visité les prisons de Rome et en particulier celles de Civita Vecchia.

Il a eu plusieurs conférences avec le Cardinal Gonsalvi²⁵ auquel il prétendait avoir trouvé une grande conformité de principes avec les siens.

De Rome, Stephen Grellet s'est rendu directement à Paris, après s'être arrêté seulement à Turin. Au mois d'avril 1820, il est arrivé à Paris avec son collègue né William Allen avec qui il avait fait une partie de ses voyages ; ces deux individus ont eu de fréquentes relations avec M. Pozzo di Borgo. Ils sont restés peu de tems à Paris. Stephen Grellet est retourné à New Yorck.

William Allen demeure à Londres (Plough Court, Lombard Street). C'est un chef de secte d'autant plus puissant qu'il est fort riche et dépense beaucoup d'argent

²⁵ The *Memoirs*, vol. ii., pp. 54 ff., give Consalvi, which is the right spelling.—EDS.

pour faire des prosélites. Il jouit à Londres d'une grande réputation de bienfaisance.

Il est à remarquer que tous les pays que ces deux individus ont parcourus se sont insurgés successivement. La première révolte a été celle des prisons de Civita-Vecchia dans l'été de 1820. L'insurrection de Naples et celle de Turin se sont succédées.

Le point principal sur lequel insistait Stephen Grellet dans ses discours était l'enseignement mutuel qu'il annonçait comme le grand moyen de régénérer le genre humain.

Ces renseignemens ont été donnés à M. de Chateaubriand lorsqu'il est parti pour l'Ambassade de Londres. On craint qu'il n'y ait attaché aucune importance, et d'ailleurs il est bien présumable que William Allen a des adeptes dans le gouvernement anglais.

The Two Sicilies and Piedmont replied briefly, giving dates of arrival and departure. Nesselrode and the Court of Rome sent distinctly favourable testimony. The Nuncio repudiated any connection between the visit of Allen or Grellet and the insurrection at Civita Vecchia. Austria also sent a reply rather to the advantage of the two suspects. All this correspondence ranges from May to August, 1824.

The following are the replies from Rome, Russia, and Austria :—

1^o.

No.34,564,
Direction Générale
de Police.
Rome, 22 Mai
1824.

Lettre communiquée par Mgr. le Nonce
apostolique,
9 Juin, 1824.

Traduction.

A S.E. le Car-
dinal della So-
maglia Doyen
et Secrétaire
d'Etat du Sacré
Collège.

M. Stephen *Grellet*, se disant Gentilhomme Américain, est arrivé effectivement à Rome le 25 novembre 1819 ; il en est reparti le 7 décembre suivant, en faisant viser son passeport pour Florence. Il était accompagné d'un

M. Taylor,²⁶ Anglais, qui logea dans le même hôtel ; mais ce dernier ne retira son passeport que le 27 décembre. Ce Taylor était déjà venu à Rome en 1818 ; il s'était rendu de là à Venise, par la route directe.

Au même mois de décembre, l'autre Anglais, William *Allen*, était à Rome, mais il n'en partit que le 5 janvier 1820, et ce fut, comme Grellet, pour se rendre à Florence. Son passeport avait été délivré à Malte ; il était collectif et désignait aussi un nommé Léon *Baird*.

L'Américain Grellet, pendant son séjour à Rome, affectait les manières extérieures de la secte des Quakers et tenait les discours analogues à son extérieur.

La Secrétairerie d'Etat, par une note du 26 novembre 1819, sans numéro d'ordre, fit connaître au gouvernement et à la direction générale de police d'alors " que M. Grellet, qualifié de voyageur Américain de distinction, avait pour but de ses voyages de visiter tous les établissemens de bienfaisance, et qu'il avait été particulièrement recommandé par des personnes dignes de toute estime, qui priaient la Secrétairerie d'Etat de procurer à M. Grellet les moyens de bien examiner tout ce qui a rapport aux Etablissemens de bienfaisance de Rome. En conséquence il devait être mis à portée de voir tout ce qu'il y a de digne d'observation dans les Prisons et jouir de toutes les facilités qui pouvaient l'aider dans son louable dessein.

D'après cette invitation, un employé de la Direction générale de police lui fut attaché, pour l'accompagner et le guider, tant dans les anciennes prisons, que dans les nouvelles du fort Saint-Ange.

Il ne parait pas avéré que le mouvement insurrectionnel des détenus aux galères de Civita Vecchia se rattache au voyage de M. Stephen Grellet.

Ces mouvemens n'eurent lieu que le 4 septembre 1820, c. à d. près d'un an après l'apparition de ce voyageur dans les Etats Pontificaux. D'ailleurs cette révolte ne peut être attribuée à des suggestions étrangères, mais tout au plus à la révolution qui venait d'éclater à Naples au mois d'août, & plutôt encore au désir naturel de recouvrer la liberté.

Je suis avec respect, &c.,

Signé, DOMENICO BERNETTI.

²⁶ Who was this ?—EDS.

2°.

Copie d'une dépêche adressée par S.E. M^r le Comte de Nesselrode à M^r l'Ambassadeur de Russie en date de St. Pétersbourg du 19 Juin 1824.

J'ai l'honneur de répondre aujourd'hui au N° 68 des dépêches de V.E. du 27 avril (9 mai).

Les S^{rs} Stephen Grellet et Allen, au sujet des quels M^r le Directeur Général de la police à Paris a désiré recueillir quelques renseignements, se sont effectivement trouvés en Russie, à l'époque indiquée dans la lettre de ce fonctionnaire. Toutefois leur voyage ici et les courses qu'ils ont faites dans l'intérieur de l'Empire, n'avoient pour objet que des vues de bienfaisance ; ni leur langage ni leurs allures en général n'ont donné lieu de soupçonner la pureté de leurs intentions, et les autorités locales qui ont été dans le cas d'observer leur conduite, n'ont eu aucun motif d'en être mécontentes.

C'est d'ordre exprès de S.M. l'Empereur que j'ai l'honneur de transmettre ces notions à V.E. en la priant de vouloir bien les communiquer à M^r Franchet.

Recevez, &c.

3°.

MINISTÈRE DE L'INTÉRIEUR,
28 Juillet 1824.

Vienne, le 10 Juin,
1824.

(Traduction.)

Le Président du comité de Police Générale, comte de Sednitzky, au Conseil privé de la Chancellerie d'Etat.

En réponse à la note du 26 mai dernier, j'ai l'honneur de vous faire connaitre que le Quaker Américain *Grellet*, dont elle m'entretient, et que la Police du Royaume de France signale comme s'occupant à répandre des principes révolutionnaires, est le même que celui que la Légation Impériale à Rome me désignait dès le 27 décembre 1819, comme très suspect par son exaltation et ses prédications sur des matières de controverse. Ce *Grellet* voyageait avec un passeport délivré à Saint Pétersbourg, le 16 mai 1819, par l'envoyé des Etats Unis ;—passeport visé à Corfou, à Barletta (Capitanate, Royaume de Naples), à Rome et à Florence. Il est arrivé à Venise dans les derniers jours de décembre de la même année ; a continué sa route,

presque sans délai, pour le Royaume de Bavière, par le Tyrol, et dès les premiers jours de 1820, il avait quitté le territoire de l'Empire, où, depuis cette époque, il n'a plus reparu. Cet étranger, surveillé attentivement en raison des documens fâcheux qui existaient sur son compte, n'a donné lieu à aucune observation défavorable pendant son passage dans les provinces Italiennes et Germaniques de l'Empire ; il ne fut d'ailleurs arrêté nulle part. Le quaker anglais, *William Allen*, ne l'accompagnait pas, du moins dans ce trajet à travers les Etats Impériaux. Mais, en octobre 1822, cet Allen a paru dans la capitale où il se prévalut de la recommandation puissante du Général Duc de Wellington, qui s'y trouvait alors, se rendant au Congrès de Vérone. Ce quaker fit à Vienne un séjour de courte durée ; sur la réclamation de l'Ambassade Britannique, que vous me transmites par une note du 6 octobre 1822, on lui rendit les papiers imprimés qui avaient été saisis sur lui à son entrée dans l'Empire par Schœrding²⁷ ; puis il suivit le duc de Wellington à Vérone,²⁸ d'où il retourna dans son pays, après quelques jours de délai. Depuis ce temps il n'a plus reparu dans les Etats Impériaux ; pendant le séjour qu'il y a fait il a manifesté l'attachement le plus passionné aux principes philanthropiques de sa secte religieuse et paru surtout prendre un intérêt excessivement vif à la cause des Grecs fugitifs. Mais il s'est bientôt convaincu de l'inutilité de ses efforts pour faire des prosélytes ; et n'a, d'ailleurs, laissé paraître aucune tendance révolutionnaire dans quelque sens que ce fût.

All this did not reassure M. Franchet. On the 23rd of September, he set the police on the track of a William Allen, who was found to be a harmless English servant.²⁹ On the 23rd of January, 1825, he has news that Grellet is in Paris. The police at once make enquiries and find nothing.

²⁷ C'est la route de Bavière par Passau. Note du Tr.

²⁸ It is not at all likely that the conversation between the Duke and William Allen, as given in Cassell's *Illustrated History of England*, ever took place. William Allen would not have obtained entrance to Verona by such means.—Eds.

²⁹ In *Le Livre Noir* of Messrs. Delavau and Franchet a report of the 3rd of February, 1825, shows that the police did not cease to trouble about Allen. A Mr. Allen is mentioned as having taken a pleasure trip with the son of ex-General Berton (vol. ii., p. 291).

But in the year 1827, a Grellet is mentioned ; on the 8th of February, Delavau informs Franchet of the work of his agents : there is indeed a Grellet in Paris, but his name is William, not Stephen.

Finally, on the 11th of December, 1827, the Director of Police decided to ask once more, through the intervention of the Minister for Foreign Affairs, for documents respecting the visit of Grellet and Allen to Russia. He wrote as follows :—

MINISTÈRE DE L'INTÉRIEUR.

Paris, le 11 X^{bre} 1827.

Au Ministre des Affaires Etrangères.

M. le Baron,³⁰ deux Quakers de l'Etat de New York, appelés Stephen *Grellet* et William *Allen*, ont visité en 1819 une grande partie de l'Europe, et notamment l'Empire de Russie, où ils ont examiné en détail les établissemens de bienfaisance et les fondations charitables à Saint Petersburg, Novgorod-Veliki, Tver et Moscou. Ils ont consigné leurs observations dans un Rapport dont il est fait mention dans une description de Moscou, (imprimée dans cette ville en 1824) à l'occasion d'une maison de refuge dirigée par M. Bakhmétieff, sous la protection de l'Impératrice Mère ; mais je ne connais ni le titre exact ni la date de l'ouvrage des deux Quakers ; je serais seulement porté à croire qu'il a été composé en Français. Comme les sr. *Allen* et *Grellet* ont été signalés dans le temps, et non sans quelque fondement, comme ayant part aux intrigues révolutionnaires, j'attacherais du prix à posséder un exemplaire de leur ouvrage. Je prie V.E. d'avoir la bonté de faire des recherches à cet égard et de m'en communiquer les résultats.

Agreéz.

The attention of Franchet had been drawn to the report respecting Allen and Grellet by an official of his Ministry, whose memorandum has been preserved. It is as follows :—

MINISTÈRE DE L'INTÉRIEUR.

Paris, le 11 Décembre 1827.

J'ai recherché l'indication que j'avais trouvée d'un ouvrage écrit par les Quakers William *Allen* et Stephen

³⁰ Le baron de Damas.

Grellet et dont j'ai eu l'honneur de parler à Monsieur le Directeur. Je n'ai trouvé que ceci :

“ Extrait d'un Rapport fait par les Quakers Allen et Grellet qui, en 1819, ont visité les Etablissements de charité de St. Pétersbourg, Novgorod-Veliki, Tver et Moskou.” Le reste ne contient que des détails d'un médiocre intérêt sur un établissement philanthropique de Moskou dirigé par M. Bakhmetieff, et qui est sous la protection de l'Imperatrice Marie Feodorovna.

Je présume que M. de Schrøder serait à portée d'indiquer le titre exact de cet ouvrage et le lieu où il a été imprimé. Je pourrais aussi le faire demander à Moskou, à l'auteur de l'ouvrage dont j'ai tiré cet extrait, et avec qui j'ai des relations indirectes.

I do not know whether Franchet had the joy of holding in his hands the work he asked for. Above is what the dossiers of the National Archives contain respecting the travels of Stephen Grellet and William Allen in France.

An extract relative to the seizure of pamphlets³¹ at Coutances, in 1818, from an Englishman calling himself a schoolmaster, gives us the key to the distrust that all the police, imperialist and royalist, had with regard to missionaries of the Society of Friends.

On the 18th of March, 1818, le Conseiller de Préfecture Des Rotours “ on behalf of the Prefect of La Manche, who was away,” wrote these words:—

As Quakerism forbids military service on which the preservation of the State depends ; as it forbids an oath, also the payment of certain taxes which are constituted a duty by our laws, it is sufficient justification for the legal seizure of the books which teach its dogmas and for taking vigorous measures against the men who would spread them.

No Government regards principles more revolutionary than the refusal of military service and of the payment of taxes.

GUSTAVE LANSON.

³¹ F7 6869 (5160).

Presentations of Quakers in Episcopal
Visitations, 1662-1679.

Continued from page 81.

CUMBERLAND.

W. AND N.W. OF LAKES BASSENTHWAITE AND DERWENT-
WATER.

DEERHAM. 1674°. March 23. Johnēm Gibson, Robtū Bain, Henricū Wilkinson, Johnēm Wheelwright, Thomā Cowen, W^m Smith, Johnē Bull jun., Jacobū Bull, et Janā Wheelwright ; Quakers.

WESTWARD. 1674°. March 23. Annā uxorem Richī Fletcher, Mariā Nicholson, Johnēm Peal, Richū Stockdale, Thomā Harrison, Mariā ejus uxorem, Johnē Williamson, Gratiā Barwis, et Elizabethā Barwis ; Quakers.

1675°. July 6. Mabellā Relfe, Annā Fletcher, Mariam uxorem Michaelis Harrinson, Graciā Barwis, Elizab. Barwis, Richūm Stogdaile, Johnēm Williamson, Thomam Harrinson, & Mariā ejus uxorem, and Johnēm Peele ; Quakers.

1677°. July 11. Thomā Harrison, Mariā eius uxorem, Guilielmū Nicholson, Elizab. Barwis, & Robtū Rickarbie, John^m Williamson, & Graciā eius uxor^m, Will^m Wood ; Quakers.

CROSS CANONBY. 1670. Nov. 13. Robtū Davis, Joyciā eius uxorem, Richūm Threlkeld, Gawinū Bigland, Mariā Smith, Wūm Drape, Wm Swinbourne, et Elinorā Rood ; Quakers.

Gawinū Bigland & Mariā, for having 3 children unbaptised.

1670. Dec. 13. Repeat *ut suprā* p. 80. All excom.

1674°. March 23. Gawinū Burland & Mariā ejus uxorem pretensam, W^m Swinburn, Richū Threlkeld, Robert Davy sen., Helēn Reed, W^m Drape ; Quakers.

1675. July 6. ("Cannonby.") Gawinū Bigham & W^m Swinburne ; for not paying Church cesse.

1677°. July 10. Rich^m Threlkeld, . . . eius uxōr, Guilielmū Swinburne, . . . eius uxorem, Edr^m Den, Elinorā Read, John^m Harrison de Canonby, Gawinū Biglands & . . . eius uxōr ; Quakers.

GILCRUX. 1677°. July 10. Thomā Hunter, John^m Thompson, Elizabetham eius uxor^m pretensā, & Margaretā Morthen ; Quakers.

(N.B.—These were presented in 1675 (July 6th) as Nonconformists.)

PLUMBLAND. 1674°. March 23. W^m Wilson et eius uxōr, Richū Wilson et ejus uxorem, Richū Stamper et ejus uxorem, Chrōferū Grave et ejus uxorem ; Quakers.

1675°. July 6. W^m Wilson & ejus uxōr, Chroferūm Grave et ejus uxorem, Wilson viduam, & Stamp viduā.

1675. Nov. 9. The same as in March 23, 1674°, Quakers. Also Tho: Hunt et Johnēm Thompson ; Quakers.

ALL HALLOWES. 1675°. July 6. Eliz: Stamp & Janā Stamp ejus filiam ; Quakers. Presented as "Nonconformists," 1670, Nov. 15 ; 1670, Dec. 13 ; 1671, July 18 ; "for not coming to Church etc," 1672, July ; and 1673, July 1.

1677°. July 10. Edrūm Warwicke, Janā eius uxor^m, & Elizabethā Stamper ; Quakers.

1674°. March 23. Elizabethā Stamper et Janā Stamper ejus filiā, who stand excoicate, Elizabethā Stamper, Janā ejus filia, Georgiū White, Janēf ejus uxorem et Elinorā Mirns ; Quakers.

Georgiū White et Janetā ejus uxorem ; for not baptising their Child, being 8 moneths old, and the sd. Janet for not making Public thanksgiving to God after delivery from Childbirth, according to the appointment of the Church.

TORPENHOW. 1675°. July 6. Johnēm Grave, Thomā Mann, & ejus uxorem, — Moore, viduam, Johnēm Bunting, Mungonem Stamp als Wilson, Mungonem ejus filiam, Petrum Grave et ejus uxorem, & Francescam Stamp ; Quakers.

IREBY ("Jeeby"). 1670. Nov. 15. Hugoñ Wilson de Dikemire, Thomā Scott, Petrum Burny, Margaretā

Walker, Margaretã Simpson, & Johnēm Fisher de Whitefeild ; Quakers.

1670. Dec. 13 (" Ireby "). Hugonem Wilson, Thomam Scott, Petrū Burnyeat, Margaref Walker, Margaref Simpson, Johnēm Fisher, & Annã Birkett ; Nonconformists. Excom.

1673°. July 1. Hugonem Wilson, Thomã Scot, Johnēm Fisher, --- Simpson viduã, Petrū Burnegates ; for not frequenting the Church, 2s.

1674°. March 23. Hugonē Wilson, Thomã Scot, Johnēm Fisher et ejus uxore, Thomã Fell et ejus uxorem, Margaretã Walker et Margaretã Simpson ; Quakers.

1675°. July 6. Thomã Scott de Low Ireby, Hannah Robinson, Hugoñ Wilson de Dykemyre, Johnēm Fisher & ejus uxorem, Thomã Fell & ejus uxore [repeat], Margaretam Simpson, Margaretam Walker, & Antonium Turner de Alta Ireby ; Quakers.

1675°. Nov. 9. As on March 23, 1674°.

1677°. July 10. Hugon^m Wilson de Sykemire, Rich^m Slee de Ireby, . . . ejus uxorem, John^m Fisher de Whitefield, Elizabetham ejus uxorem, Thomam Fell de Chappellbuse, Annã ejus uxorem, Margaretã Simpson de High Ireby, & Margaretã Walker de ead ; Quakers.

1678. Aug. 20. John^m Fisher de Whitefield, ejus uxore^m, Thomã Fell de Chappellhouse, . . . ejus uxore^m, Richū Slee, . . . : ejus uxore^m, Robertum Freer, . . . ejus uxore^m, Guiliel^m Wright & Elizabetham Banke de Ireby ; Tremebundos.

Anthoñ Turner, Margaref Simpson & Margaretã Walker de High Ireby ; Tremebundos & non-frequentantes eceliam parolem.

G. LYON TURNER.

To be continued.

And take heed y^t under a p^tence of Liberty you doe not spoill your selves & others, & Lett up y^t both in your selves & others y^t will be hard to gett downe Againe.

GEORGE FOX to WILLIAM ROGERS, 14, xi. 1678.

An Account of the Ancient Documents belonging to the Society of Friends in Mansfield.

Concluded from page 16.

WOMEN'S QUARTERLY MEETING.

In the year 1666, George Fox recommended the setting up of Monthly Meetings. Some time prior to this, Quarterly Meetings appear to have been established in several districts, but these were found insufficient to deal with the growing business of the new society. The Minute Book of the Women's Quarterly Meeting for Nottinghamshire starts on the 20th day of 7th month, 1671; I have thought it would be of interest to note the names of these mothers in Israel here set down, and also the instructions issued to them for their guidance in the conduct of business.

A Quarterly Meeting settled of woemen friends belonging to Nottingham Meeting & the meeting about Mannsfeild being appoynted & named for publicke Service as followeth. The names of such as belongs to Nottingham Meeting :—

Elizabeth Smith.	Anne Reckless.	Ellin Hart.
Sarah Watson.	Sarah Hyfeild.	Martha Marshall.
Joane Hyfeild.	Mary Richarson.	Hannah Reckless.
Anne Colling.	Hannah Reckless.	Elizabeth Goodman.
Sarah Watson, the younger.	Prudence Harding.	Elizabeth Newam.

The names of such as belongs to the meeting about Mannsfeild :—

Judeth Garland.	Elizabeth Kitching.	Elizabeth Clay.
Elizabeth Brandreth.	Sarah Clay.	Alce Sinyard.
Frances Bingham.	Mary Leadbeater.	Anne Barke.
Martha Grace.	Elizabeth Cockram,	Ellin Cockram.
Mary Bing.	Skegby.	Ann Malson.
	Elizabeth More.	

Some heads drawn forth of the Generall order of George Fox, to be called over & examined everie meeting, & such to be taken notice of & exhorted that practise any such things :—

Jf any walke not in the truth, as in paying tythes, or speaking you to a single pson, or putting of the hat to respect psons, or drinking one to another in a common way, with any other things which are not in the truth.

Jf any have been convinced & gone from the truth.

Jf any follow pleasures, drunkenness, gammings, or is not faithfull in there callings & dealings, nor honest & just.

Jf any goe disorderly together in marriage.

Jf any goes to the preists to be married.

Jf any men or woemen hunt after one another & then leaves one another and goes to others.

Jf there be any evill Speakers, backebiters, slanderers, foolish Jesters & talkers.

Jf there be any tale carriers & Raylers that sowes dissention.

Jf any difference be between friends to be speedily ended.

All these things to be p^ticularly examined.

The intention of marriage to be first declared at the mens meeting, the man & the woman being both present, or else a Certificate from the woman & a Certificate from parents & relations, & then to be declared twice at the woemens meeting, & then at the men's meeting againe, that soe all things may be cleare, & the Woemens Meeting to certifie to everie Quarterly Meeting of men friends concerning what is done before them.

Such as are poore or weake or wants Jmployment to be looked after and releived.

All Exhortations and other Proceedings to be recorded in order.

We find in George Fox's *Journal* that in some Meetings great objection was made to the establishment of Women's Meetings, which step he so strongly recommended; in our old document there is a long epistle advocating the formation of such Meetings, and setting forth his reasons for the same; unfortunately, it is much too long to quote here; it is entitled, "To all the Woemen's Meetings in the Restoration," and dated from "Worcester Goale, this 2d of the 11th mo., 1673." The formation of Women's Meetings to a certain extent made a schism in the Society, and in this Meeting there are symptoms that to some individuals the exhortations of women Friends were not quite acceptable, for we find a minute to this effect:—

Mary Leadbeater & Eliz. Cockram exhorted Joshua Ely and his wife for absenting from meetings; he said he had satisfied men friends, and he thought that was sufficient, but after some words with him he spake something as signifying that he had not unity with all that spake amongst friends, and he was exhorted to faithfulness, his wife said she intended to come amongst us again.

MARRIAGES.

The legality of Friends' marriages was early established. An action was brought in one of the English Courts to dispossess the child of a deceased Friend of his

inheritance on the ground of illegitimacy, the father having been married according to the order of Friends, counsel for the plaintiff moreover using many unhandsome expressions respecting the Society. Judge Archer, in summing up the case, observed, "There was a marriage in Paradise when Adam took Eve, and Eve took Adam"; and that it was the consent of the parties that made a marriage. And "for the Quakers," he added, "he did not know their opinions, but he did not believe they went together, as brute beasts, as had been said of them, but as Christians, and therefore, he did believe the marriage was lawful and the child lawful heir."¹² To satisfy the jury more fully, he adduced a case in point, where a marriage performed by the simple declaration of the parties before witnesses that they took each other to be husband and wife had been questioned, but its validity and lawfulness were affirmed by the bishops as well as judges. This ruling settled the question once and for ever, for never since has the legality of a Friend's marriage been contested. This case was tried at the Assizes at Nottingham in 1661.

Young folks in those days who intended marriage had to please many people, for in the case of Joshua Ely we find certificates from Mahlon and Rebeka Stacy, his guardians, and Lionel and Ruth Revel, his brother-in-law and sister, besides one from his Grandmother, Elizabeth Heath. This was in the year 1673.

Here is a certificate from Robert Greaves, on behalf of his brother, George Greaves, who intended taking one Anne Stanley to wife (1679), which marks the said Robert wise in his generation:—

This is to certifie whom it may concerne yt J, Robert Greaves, brother to George Greaves of Blyth, doe freely give my consent yt my brother, George Greaves, should take a wife. J knowing him to be capable of his owne concerne, J leave his choyse to his owne discession.

Witnes my hand,

ROBERT GREAVES.

Amongst numbers of these declarations of intentions of marriage and certificates are some of interest, because we note names well known among early Friends. One from Aberdeen Meeting, relative to the marriage

¹² *Journal of George Fox*, 1694, pp. 249, 250.

of Patrick Livingstone with Sarah Hyfeild, of Nottingham, runs as follows:—

From the Mo. Meeting of Aberdene, this 5th day of the 8th month, 1675.

ffor friends of the Monthly or Quarterly Meeting at Nottingham.

Deare ffriends.

Whereas our deare friend, Patrick Liuingstone, hath signified vnto vs that he hath a purpose to marry Sarah Hyfeild, daughter of Thomas Hyfeild, in Nottingham, These are to testifie that we haue nothing Against it, he being to our knowledg cleare of any Engadgment to any other woman. Being such as haue behaued himselfe very faithfully amongst vs, we cannot but giue him our testimony that he has been very seruicable for the truth in this Nation, and is a friend that we haue good vnion with, and whom we finde our selues obleidged to Loue & beare a great Respect vnto, & therefore we haue subscribed this with our hands, the day aboue mentioned:—¹³

ALEX: SKEEN

ROBERT BARKLEY

THOMAS MERCER

THOMAS MILNE

ANDREW GALLAWAY

GEORGE GRAY

JOHN COWIE

ALEX: HARPER

ANDREW JAFFRAY

ALEX: SOMERUELL

ROBERT BURNET

JOHN GLENY

WILLIAM GALLIE [GAILLIE, GELLIE]

ROBERT GARDEN [? GORDON]

WILLIAM STEUENS

OCHLTRE FARINDAILE

ALEX: GALLIE

DAUID BARKLEY

—————

JEAN WILLIAMSONE

LILLIAS SKEEN

JSOBELL HARPER

ELLEN [HELEN] SKEEN

JEAN MOLESONE

ELIZABETH JOHNSON [JOHNSTON]

otherwise KEITH.

When Ellin Milner, of Blyth, and John Haydock, of Coppull in Lancashire, signify their intention of marriage, we find that Ellin's mother dates her letter, signifying her willingness to the proposed marriage, "ffrome Yorke, whear J am prisoner for bearing witnesse to ye truth, ye 29th 3rd mo., 1679"; and on behalf of John Haydock there is a very lengthy and weighty testimony "ffrom our Mo. Meeting at Hartshaw," signed by forty-one men, "& seuerall others," and by thirty-six women.

Here for those who can read between the lines of the old Minute Book is quite a romance in drab and grey. Under date 18th day of 10th mo., 1676, we read:—

Easter Kerke was Enquired of by friends how things was betwixt her & Francis Tomlinson, it being vnderstood that she had kept company with him for long, & then cast him of. Her answer was that he had

¹³The following names are *not* autographs.

often come to her & mentioned something that was in his mind towards her, but she had several times told him she felt little in it, yet he continued coming. Francis was also spoken to concerning the same matter, and he said that he had had such a thing in his mind towards her, and so continued going to her, not having a denial from her till of late, and since her denying him, he had had great trouble upon his mind concerning it, and said he felt he was helped, & hoped he should be preserved. And friends persevered that she had given too much way to him at the first, & did blame her & exhorted her to be more careful hereafter.

There being a report that Easter Kerke was to have John Hillton, who is not a friend, she was spoken to by friends, and she said he had said something to her of such a matter, but Friends persevered that she had gone very far with him, & would have been very much covered to friends concerning it. So friends did deal very plainly & faithfully with her in reproving her for going so far with one that was not a friend, & for the instability of her mind in so weighty a matter.

For some time we have no further notice of the doings of Easter Kerke, but under date 23rd of 6 mo., 1678, we find that :—

Francis Tomlinson & Easter Kirke Coming to declare their Intentions of marriage, they was put by at that time, & it was the desire of the Meeting that she should first, if she could, get a few lines under John Hillton's hand for the clearing of her selfe & the truth & for friends satisfaction, that hee did give her up & hereafter would not trouble her nor Francis concerning the matter or else to declare by word of mouth before one or two of the world.

A month later :—

Francis Tomlinson & Easter Kirke Came againe & a friend with them ; the friend signified to the meeting that John Hillton did say before one or two of the world & two or three friends that hee did give the said Easter up, & would never trouble her concerning the matter : so then the said Francis & Easter was suffered to declare their Intentions to Joyne in Marriage, this being the first time.

Later there is notice, that they declared their intentions the second time, so at last we may suppose true love was rewarded, and this sober love story ended like the old fairy tales, “and so they were married and lived happy ever after.”

FUNERAL CUSTOMS.

Many and strange, and perhaps trivial too, to modern ideas, are the reasons for exhortation, but here is one to which I should like to call attention, because it shows what an ancient custom it is to give gloves, wine, and

biscuits at funerals. Whether Friends had a testimony against it simply because it was the practice of so-called "people of the world," or whether because they saw evil arising from it, I do not know, but this is what we read:—

Elizabeth Smith & Sarah Watson the elder exhorted Dorothy Kerke for going to a buriall and receauing a pare of gloues, as allso wine & biscate. Her Answer was that the perty that died ordered a pare for her ; & she said she receaued them as allso wine and biscates, the same day, but not at the same time the reste of the company did ; neither did she weare the gloues at the buriall, although pressed therevnto. It was said to her, it was not vsiall with friends to receaue anything bought or giuen vpon that Account, but rather deny them, soe that all Accasions might be taken away from such as watches for Accasions against the truth, and she should haue kept her testimony cleare, & not haue receaued them at any time ; & then she spake as if she felte some Jnformation, & said if it was to doe againe she should not do it, & said this was a good day to her, & was very tender, and at the last confessed that she did feele a little check in herself when she receaued them, so she was minded to be faithfull vnto that for time to come.

TESTIMONIES OF DENIAL.

A large part of the book is taken up with testimonies against those who have departed from the truth, and there is a long one from a friend called Isabell Mallum, in which she acknowledges her backsliding in having followed after the doctrine of Ludovick Muggleton. Poor Isabell, she soon fell into disrepute again for being married by a priest. There is also a very long testimony given forth by one who had grievously sinned, but so touching is the ending that when I read it, the words in which Whittier comments on Andrew Rhykman's prayer came into my mind:—

Are we wiser, better grown,
That we may not in our day
Make his prayer our own ?

Here is the conclusion of the testimony in our old record:—

Hopeing through Gods helpe for ye time to come, yt through a holy & blamelesse life, to beare a liuing testimony for ye liuing god (which is more then words or writings) to ye glory of his power who hath pluckt mee out of ye fire as a brand almost consumed. Euen to him be prayse & dominion for euer.

CARE OF THE POOR.

Women Friends seem to have had the special care of the poor in their hands, and here are their accounts duly entered; such entries as this are very frequent, "By Sarah Watson & Mary Richardson to Obadiah Colyer in his weakness, 2s." Here is another showing the difference in the relative value of money—for making the grave of a certain Jane Farnsworth only 8d. was paid; and "to John Lockton, by order of men friends, he being poore & having lately lost his cow, 10s." I also noticed accounts paid to people for looking after those who were in prison. Such entries as this are very frequent, "To Samuel Barke for thirteen weeks table for his mother, £3 1s. 6d." At one of the Meetings, a sum of £17 is received, together with a very long epistle from the Women's Meeting, Devonshire House, London; to the Women's Meeting at Nottingham. I will quote from the Minute Book how this £17 was disbursed, because this shows some of the Meetings belonging to the Quarterly Meeting at that date:—

To John Cam ffor Kneesall Meeting	..	£3	8	0
To William Garton for ye Vaile Meeting		1	14	0
To John Truswell for Besthorpe Meeting		5	2	0
To Georg Hoppkinson for Mansfeild and Skegby Meeting			
To				for Blyth Meeting

no amounts are given. This bears date 24th 7th mo., 1677.

The 30th of 10th mo., 1689, is the last mention we have of Mansfield and Skegby Meetings, after that it is called Mansfield and Farnsfield Meeting.

The monthly meetings within Nottingham Quarterly Meeting after that date, as far as I can decipher them, appear to have been Nottingham; Mansfield and Farnsfield; Sand and Clay, which included the meetings of Blyth and Mooregate; and Trent Side, which comprised Sutton-on-Trent and Maplebecke.

The last Meeting recorded in the book was held 26th of 7th mo., 1698, so the record extends over twenty-seven years. As we draw near the close, the entries are much

shorter, and there are very few exhortations and testimonies. To all who love ancient history it is a most valuable document, giving as it does such a true insight into the manners and speech of the times; but to us latter day Quakers it possesses a deeper meaning, for, although some of the entries seem uncouth perhaps, and some trivial, it tells of early strivings after the light, and sufferings, imprisonments and poverty bravely borne for conscience' sake.

EMILY MANNERS.

“*Pennsylvanian Motions.*”

At our Quarterly Meetinge at Stafford, y^e 5th of y^e 11th mo: 1690 :—

It is desired that all such Friends that are disposed to make any purchase of W^m Penn in his province, pursuant to a lett^r received from severall of our ffriends at London, doe give in an Account of their intentions respecting the same to the next Quarterly Meeting.

This Minute from the Staffordshire Q.M. Minute Book is indexed under “*Pennsylvanian Motions.*”

At a Mens Monthly Meeting held att Horsham, the 10th of the 3^d Mon., 1699 :—

William Penn Laid before this Meeting his goeing ouer the Seas into his Prouince in America, desireing, as in vseuall of Loue and Vnity a Certificate, or that the former upon his goeing into Ireland may be Indosed, which is Left to the friends that shall be at the next meeting att Worminghurst to doe the same.

From the Minute Book of Horsham M.M., in D.

The Quaker Allusions in "The Diary of Samuel Pepys."

Continued from vol. iv., page 144.

JUDITH PENINGTON.

The references in *The Diary* to "Madam Penington" shed a lurid light over the private relations of the Diarist with some of those with whom he was acquainted. Judith Penington was the daughter of Sir Isaac Penington, Lord Mayor of London in 1642, and one of the Commissioners for the trial of Charles I. At the Restoration, her father was committed to the Tower, where he died in 1661. Two of her brothers were Isaac, the well-known Quaker, and Arthur, a Roman Catholic priest. Pepys describes "Mrs. Penington" as "a very fine, witty lady, and indifferent handsome, also a very discreet, understanding lady." He writes with great freedom¹ of his frequent visits to her at the house of the Rev. Joseph Glanville.

The insight into her free and easy manner of life, as revealed in the pages of Pepys, may explain the earnestness of the appeals of her brother, Isaac, in letters written to her about this time, or somewhat later. In one, undated, he writes² :—

. . . Js thy soul in unity wth God, or art thou seperated from him? Whither art thou travelling; O, whither art thou travelling? Is it towards y^e eternall rest & peace of thy soul, or from thy soul's life

¹ With too much freedom to be reproduced here.

² A curious instance of the necessity of a revision of estimates of persons and things in view of fresh light cast upon them occurs in connection with the Peningtons. C. Fell Smith, in her article on Isaac Penington, the elder, in *D.N.B.* states that the letters to Judith from her brother, "imply that she also became a Quaker." The same writer evidently understood Pepys's description, "a very fine, witty lady," to refer to Mary Penington, wife of Isaac, the Quaker, as did the writer in *Quakeriana* (vol. ii. p. 11).

Visits to "Madam Penington" are noted under dates November 13th, 24th, and 26th, December 4th, 17th and 20th, 1665, and there are references to her on October 22nd, November 5th, 7th, 12th, 15th, and 24th, and December 15th, of the same year.

towards death? Every day thou art sowing somew^t w^{ch} thou must hereafter reap. What art thou daily sowing? Will y^e crop at last be comfortable to thee?

And in another letter, dated "26 of 1st mon., 1678," he writes of "y^e utter undoing" of her soul, and adds "Without a new birth, without a new Creation, inwardly felt and abode in, thou canst not possibly be saved."

We have not discovered any later references to Judith Penington than those given in *The Diary*.

SIR JOHN ROBINSON.

Son of Archdeacon Robinson, of Nottingham, created a baronet, 1660, was Alderman of the City of London, and Lord Mayor in 1662, lieutenant of the Tower till 1678. There is a portrait of him at Clothworkers' Hall. Samuel Pepys had frequent intercourse with him, but did not, apparently, entertain a high opinion of him. He writes, in 1662/3 "I am resolved to shun too great fellowship with him." Again, in 1663, "I to dinner to my Lord Mayor's, . . . a very great noble dinner, as this Mayor is good for nothing else." Two years later Pepys records that after a drinking bout, lasting till midnight, at which Sir John was present, "Mrs. Penington and I very civilly sat an houre by the fireside observing the folly of this Robinson, that makes it his work to praise himself, and all he say and do, like a heavy-headed coxcombe." Pepys also calls him a "bufflehead" and a "loggerhead." Of Lady Robinson (who was daughter of Alderman Whitmore, Lord Mayor in 1631), he writes, "His lady was a very high-carriaged but comely big woman."

In view of the relations between William Penn and other Friends and the Governor of the Tower, this contemporary estimate of the character of the latter is interesting.

SIR JONATHAN TRELAWNY.

The second baronet of his family, and father of the Bishop of Winchester, of the same names.

Elizabeth Trelawny, of Plymouth, is described by George Fox as "daughter to a baronet" Her father was Sir John Trelawny. She became the first wife of Thomas

Lower, and died c. 1662, s.p. Was Sir John the first baronet? Was Sir Jonathan her brother, and was the Bishop of Winchester her nephew?

D. possesses a deed, dated 1666, on which appear the names of Jonathan Trelawny and Walter Hambly.

DR. RICHARD LOWER.

Pepys met him, July 3rd, 1668. He was a Cornishman, educated at Westminster School, whence he was elected a student of Christ Church, Oxford; B.A., 1653; M.A., 1655; M.D., 1665; F.R.S., 1667. For a time he practised in Oxford, and afterwards became the most noted physician in London. He died at his house in King Street, Covent Garden, 17th January, 1690/1.

He was a brother of Thomas Lower, and was the means of his liberation from imprisonment in Worcester. He was of great assistance to other Friends also, having “improved his interest with some lords of the Royal Society to plead with the King” for those in suffering. See G. Fox, *Journal*; *Fells of Swarthmoor Hall*, 1865, pp. 245, 247, 261, 287, 289, 412.

MAJOR-GENERAL DESBOROUGH.

Born 1608, married Jane, sister of Oliver Cromwell, 1636. He was imprisoned after the Restoration, but, on enquiry, was set at liberty. He died at Hackney in 1680. There are only slight references in *The Diary*.

George Fox came into contact with Desborough in Cornwall, and had some conversation with him at his coach-side. He ordered Fox's imprisonment at Launceston.

SIR JOHN BERKENHEAD.

Was M.P. for Wilton, 1661. Knighted, 1662. Master of the Faculty Office and of the Court of Requests. Died, 1679.

Berkenhead obtained from the King an order for G. Fox's release from Scarborough Castle, 1666. He is called “the master of requests,” in G. F.'s *Journal*.

To be continued.

Obituary.

Emily Jane Hart died at Scalby, Yorkshire, 9th of Third Month, 1908, aged fifty years. She was a keen student of Quaker History, although never a member of the Society of Friends.

One of her first pieces of historical work was the transcription of the Hackness Parish Registers, which involved a knowledge of mediæval Latin. These Registers contained several Quaker references, which were brought to the notice of the late J. Wilhelm Rowntree. This led to a further acquaintance with E. J. Hart's literary work, with the result that in 1903 she was engaged by J. W. Rowntree as his librarian.

She at once set to work to arrange and catalogue, on J. W. Rowntree's plan, the large collection of books and pamphlets comprising the Scalby Library.

The proof sheets of *Essays and Addresses* and *Palestine Notes* all passed through E. J. Hart's hands, and the index to the former book, which so greatly enhances its value, was largely prepared by her.

She entered with great enthusiasm into J. Wilhelm Rowntree's proposals for his History. Her insight into the intended arrangement and scope of the work, together with the knowledge which she had been patiently and earnestly acquiring, made her help invaluable, and her death a great loss.

Not much of her writing has appeared in print, but her article on "Samuel Fisher" in *The Young Friends' Review* for February and May, 1906, and her articles in *The American Friend* for 1907, pp. 552, 585, 649, 680, entitled "Historical Sketch of Congregational Singing," are examples of her thoroughness and accuracy in detail. She possessed great skill in searching out and accumulating information from which others could draw.

Be nothing terrified at their threats of banishment, for they cannot banish you from the coasts and sanctuary of the living God.—MARGARET FOX to Friends.

An Eighteenth Century Friend.

The eighteenth century brought many changes to the Society of Friends. In its latter half, when the strong hand of the discipline had cleansed the Meetings from ethical lapses, a sort of quietism settled upon the little community. It was now well hedged in by peculiar customs, the Quaker dress and speech; it lived apart from the world—*mundus mundulus in mundo immundo*—in education, training and literature; it was shut off from outside activities, whether parochial, municipal, or national; and it had no outlet for its energies, no propaganda, save that of testifying in occasional meetings for the public to an inward religion. The revivals of Wesley and Whitefield scarcely touched the Friends; they were as suspicious of enthusiasm as a high Anglican of to-day. On the other hand, towards the end of the century, the movement of thought in cultured circles, the writings of Hume, and the onslaughts of Tom Paine on Christian faith—these had an influence on a good many Friends, now grown rich and comfortable. In some Meetings spiritual life depended more upon the women than the men. The era of philanthropic activity was hardly yet come. The meetings of Friends were often held in entire silence. Yet they still received a few members from without, persons of a contemplative turn of mind, who found peace in the hush of tongues.

In this epoch lived Dr. Thomas Pole, whose memoir by his descendant, Edmund Tolson Wedmore, has just appeared as the seventh Journal Supplement of the Friends' Historical Society.¹ The memoir is based upon copious diaries and other documents, and is illustrated by good portraits of Dr. Pole, and silhouettes of many of his friends, as well as by a series of Dr. Pole's drawings. It is curious to note how little his skilful pencil knew of the picturesque. The compiler has done his work in a faithful and loving spirit, and there is, as always under the auspices of this Society, an *index locupletissimus*.

Thomas Pole was of English extraction, but was born in Philadelphia in 1753. He came to this country

¹ This Supplement, with portrait and forty-eight drawings by Dr. Pole, can be obtained from the publishers of *The Journal*, at 4s. 6d. net.

at the age of twenty-one years, and soon began to engage in ministry amongst English Friends. He was trained as a surgeon under the first Joseph Fox, of Falmouth, received his diplomas in London in 1781, and settled in the metropolis as a practitioner and teacher of midwifery. Dr. Fothergill had lately died, whom he resembled in the rare combination of active professional labours with the devotion of unstinted time and thought to the affairs of the Society. Dr. Pole's medical course seems to have been moulded on that of the great Dr. William Hunter, then near the end of his career;—obstetric practice, with lectures on anatomy, and on a wide range of scientific subjects bearing on his art, delivered in a museum of specimens and objects collected by him for the purpose. Medical schools were then hardly known.

Dr. Pole lived first at Falcon Court, Lothbury, and after his marriage with Elizabeth Barrett, of Cheltenham, in 1784, at 102, Leadenhall Street, opposite Billiter Street. Twenty years' work in London broke his health, and he moved in 1802 to Bristol, having received the degree of M.D. at St. Andrews in the previous year. At Bristol the remaining twenty-seven years of his life were passed, in medical activities somewhat less arduous, in diligent service among the Meetings of the Society, and in the promotion of schools for adults and infants.

We see Dr. Pole in later years moving in a circle of cultured friends, some of them not of his own faith, and others who were by no means strict in their Friendly ways. Their style of speech and writing looks to us formal and artificial, but it was more correct than ours; it was often delicate and even subtle in conveying shades of feeling and the courtesies of life. Their religion was a solemn thing, without much of the joy of a Paul or Francis: they looked on earth as a vale of tears, an abode of sorrow and trial, and the felicity of heaven was their goal. Yet they lived a holy life, and if it was aloof from the world, it was centred in the knowledge of God.

Much will be found in the pages of this memoir to clothe the actors of eighteenth century Quakerism with living interest.

R. HINGSTON FOX.

A Glimpse of Ancient Friends in Dorset.

Concluded from page 92.

THOMAS BAGG.

Thomas Bagg, whose name I have previously mentioned, was also one of those at the first Quarterly Meeting. His father, Richard Bagg, was a mercer in a good business in Bridport, and was one of the first to embrace Quakerism in that town.⁷ His mother, Love Bagg, who was then sixty years of age, and his three sisters, Mary, Sarah, and Abigail, all shared with him in the newly discovered Truth. At this time Thomas Bagg must have been a comparatively young man. From the very beginning, their house was open to Friends, and they were in the forefront in time of persecution. The year following their reception of Quakerism we find that Love Bagg, with her son, Thomas, and her three daughters, were fined 2s. 6d. for attending a Friends' meeting in Bridport. As they refused to pay, they were all sent to prison, where the mother and her four children were detained several months, the husband and father being meanwhile left alone. Subsequently the father also joined Friends, his name being mentioned as having goods seized. Eight years later, in 1665, Thomas Bagg, and his mother, who would then be sixty-nine years of age, were "taken up at a meeting at Bridport at the house of Francis Williams where they were peaceably assembled for the worship of God, & sent to prison for eleven weeks." Goods were continually seized from them, but they all were most valiant in simply going on in the course they felt right.

At the Quarterly Meeting held 28 x. 1668, Thomas Bagg "published his Intention of takeing Thomasen Newberry, widow, of Membury, in the County of Devon, to wife." The marriage was allowed by Friends, and took place 4 v. 1669. After this there seems to have come to him a breathing space, and for seven years there is an absence of serious trouble.

⁷ The family of Bagg, of Bridport, is mentioned in *F.P.T.*, also in *A Declaration of Present Sufferings*, 1659, and in Besse's volumes. D. possesses a letter written by Benjamin Holme from America in 1716/17, and addressed to Thomas and Benjamin Bagg.

On the 10th of Second Month, 1670, his sister, Mary, married William Ferris, of Hawkchurch, and the following year, Abigail married Humphrey Sprague, "of Gettsom." Both of these men were earnest Friends, and Abigail often saw the interior of a prison with her husband, whilst Mary's husband was continually having his goods seized. In 1676, Richard Bagg, the father, died, and the business went to his son, Thomas. The following year, 1677, his wife, Thomasen, was taken from him. In First Month, 1679, permission was given by the Quarterly Meeting for "Thomas Bagg & Abigail Swaisye to take each other In marriage according to ye good order of truth, when in Gods wisdome they see meete." They did not wait long after this permission, and the marriage was solemnised 27 ii. 1679. This seems to have been the commencement of a very united married life, husband and wife being of the same mind in their religious beliefs, as appears from the way in which together they shared the perils and hardships of the times. And yet, as we unravel the incidents that went to the making up of their lives, we find that it was very chequered, and full of trial and sorrow. Doubtless some of the sorrow through which they had to pass was owing directly to the cruelty with which they were treated by their persecutors. In the Second Month, 1680, a little daughter was sent to gladden their hearts, and we can imagine the joy of the young couple over their firstborn. In that joy the loss of the goods which were taken from them in the Eighth Month, for attendance at a meeting in Bridport, must have seemed light, although the fine levied was a heavy one. T. Bagg was fined £9 10s., and entering the shop the constable took from him "8 peices of white linnen, some of it ossinbrigs,⁸ some broad Dutch Dowles⁸ & Broad Hamborough Cloth,

⁸ *Doulas*. "The one article of underclothing was a shirt of doulas, a material so stiff that a garment made of it would stand upright unsupported. Doulas was originally a coarse linen, but at a later period the name was applied to a strong cotton imitation."—*History of Sidcot School*, p. 64.

Ossingbrigs, term not known.

Barratine (p. 153), a very tightly woven and coarse cloth.

Romall Neckcloth (p. 154), probably one of the many names for the cotton handkerchiefs usually worn round the neck at that period.

Information supplied per Allan Rowntree, of Scarborough.

& two peices & halfe of Woollen cloth, worth sixteene pounds ten shillings."

This must have troubled them much less (although it was a large sum to pay for attending one single meeting), than the trouble that befell them only one month earlier, when their little daughter, Susannah, was taken from them. Shortly after, the father attended a meeting at Bridport, and was again fined £7 10s. His shop was again invaded, and the constable took "one peice of Good Browne Ossinbrigs, 15 yds of Broad White Callicow, one halfe peice of black wosted Barratine,⁸ & part of 4 peices more of sad Coull^r wosted Barratine, being in all about 66 yds of Barratine, worth in all eight Pounds ten shillings." That must have been a very sad time, as, on the 30th of Ninth Month, Love Bagg, between whom and her children there must have been a very close bond of sympathy, was called home, at the ripe age of eighty-three. Six months later the eldest boy was born, and called after his father, Thomas. It must have been terrible times for the poor little babies,⁹ and when little Thomas was just beginning to recognise his mother, and laugh and crow, a thick cloud came over the home. The constables this time invaded the home itself, and carried away from it the father and mother, on the charge of having been away from church for three months. They refused to give bail and appear at the next sessions, so they were thrown into prison, where they remained for twenty-two weeks. Humphrey Sprague, and Abigail his wife, and Daniel and Hannah Taylor—besides six others—were their fellow prisoners. At last, on the 8th day of the Fourth Month, 1682, they were had forth to the Sessions and then released. Their gaoler was William Bond, and on being set at liberty, they sent to him for the bedding and

⁹ The high rate of infant mortality in the days of persecution is here strikingly exemplified. See also THE JOURNAL, iv. 149. We give below the births and deaths of the infant children of Thomas and Abigail Bagg:—

Susannah	Thomas	Elizabeth	Mary	Richard
b. 23 ii. 1680	b. 29 iii. 1681	b. 14 iv. 1682	b. 26 vi. 1683	b. 11 viii. 1684
d. 9 vii. 1680		d. 7 vii. 1682	d. 14 ix. 1683	d. 10 ix. 1684
Richard	Richard	Richard	Richard	Sarah
b. 31 xi. 1686	b. 7 xii. 1688	b. 23 ii. 1690	b. 12 viii. 1691	b. 21 vi 1693
d. 3 iv. 1687	d. 4 ii. 1689	d. 12 iii. 1691		

other necessaries which they had in the prison, to the value of six pounds or more, but he would not let them have them.

In less than a week later, another little daughter was sent to them, whom they named Elizabeth. There was not much peace for them, and the day after her birth one of the wardens entered the shop, demanding twopence for non-attendance at church. "Goods was taken worth 8s. 8d. Robert Derby, one of ye wardens, was hee that laid hands on itt & tooke itt Jn his shopp & being told it was worth about 8s. 8d. & being asked if lesse would not serue for twopence, hee answered, 'Its never ye farther from thee, Thomas.' But it was too apparent hee coveted to haue ye Goods himself, for he paid ye twopence himselfe, & kept the Goods."

Little Elizabeth only lived for three months, dying 7 vii. 1682; and in the Eighth Month, for being absent from church for one week, Thomas Bagg was fined again, and this time a "Cotten Romall Neckcloth,⁸ worth 14d.," was seized. Five months later, 7 i. 1683, for the same reason, goods worth 18d. were taken. On the 31st of the same month, he was fined £7 10s. for attending a meeting at Bridport, and William Colfox and two other constables came and seized goods to the value of £9 10s.

On the 13th of Sixth Month, Thomas Bagg was arrested and imprisoned for meeting to worship God, the account of which was given in the story of Daniel Taylor. In less than a fortnight afterwards, whilst her husband was in prison, their third daughter, Mary, was born. As so many Friends were in prison, it is evident that those who were left felt it the more incumbent upon them to keep up the meeting for attending which the others were suffering, and it was evidently just about this time, although we are not given the exact date, that the following incident took place:—"Abigail, ye wife of Thomas Bagg, one tyme by William Derbey, one of ye then Constables, was Jnhumanly Dragged out of ye Meeting house on her back, & throwne Jnto ye dirt & myre by him, without ye Meeting house dore, In a very wicked manner."

Mary only lived three months, and died on the 14th of Ninth Month. Two months later, on the 3rd of Eleventh Month, 1683, twelve Friends from Bridport, amongst

whom were Thomas Bagg, Humphrey and Abigail Sprague, and Daniel and Hannah Taylor, were "taken from their Meeting where they were silently sitting together to wait upon God & sent to the Towne prison," and next day committed to gaol. Five weeks later eight more Friends, including Abigail Bagg, were

Taken up at their meeting In Bridport, where they were peaceably met to wait upon God, & committed to the same prison. At the Towne Sessions the 2d of the 2d Mo. 1684, In Bridport, the aforesaid 20 friends were had forth & there Indicted for being Ryatously & Routously assembled, & for refusing to depart when by the baileiffs required. . . . And whereas there was a Jurye of moderate men that had gone upon severall other tryalls that Day, they were put by, & another Jury Empaneled to try the friends, Some of them knowne to be very bad men; But some amongst them were better, who, after neare two hours Debate, brought in the friends not guilty, wch was such a disappointment to the Bench, that the Recorder, Hugh Hodges, of Sherborne, appeared very angry with the Jury, blameing them very much, & telling them that hereby they had established all the Quakers silent meetings In this kingdome. Soe they made proclamation to discharge all the friends, payeing Clarkes fees, the Recorder telling them Jf hee could not hold them one way hee would another. Soe because friends could not pay the Clarke fees, who is a very wicked envious man against them, & a great persecutor of them, they were Committed to prison againe, & a straight charge the keeper had from the Recorder to keepe them close prisoners, threatning him Jf hee did not. But friends were not longe prisoners, for when the Recorder was gone, the Baileiffs that Committed them were favourable to them, for what they did In committing them to prison, was not out of envye, But for fear of Bond, the old Informer, hee continually following them to prosecute Frds; & to keepe them out of his way, that hee might not trouble the Baileiffs about them; they had soe much respect for friends, that they removed the Goale from Bonds, the Informer's house, that hee might not be cruell to them, & chose another Keeper, who was a moderate man, for the year they were baileiffs, on purpose that they might have libertye, Giveing order to the Keeper to be kind to them.

In the Fifth Month, 1684, three Constables came to arrest both husband and wife for non-attendance at church. As Thomas Bagg was in the garden, one constable went to arrest him, while the other two went into the house to take Abigail, "violently broke open a Dore & thrust her betwixt that & a Boarden Brasse that was behind itt, shee being bigge with childe, bruised & hurt her very much." They saw that they could not take her away then, so decided to return the next day to carry out their orders, when it was found that she was too ill to be moved. The neighbours were very kind to the poor suffering woman, the bailiff's wife especially, doing all she could for her.

As her husband, the bailiff, was an apothecary, she was able to give her various things which were of assistance to her. In the Eighth Month, whilst her husband was still in prison, a little boy was born, who was named Richard, after his grandfather; but the baby eyes only peeped out a very short time upon the troublous world, and in less than two months they were closed in death. Meanwhile, in the Seventh Month, Thomas Bagg was brought up for trial at the Sessions, but as he would not give a bond beyond his word to appear when called for, he was sent back again to prison, and remained there till the First Month of the next year, 1685, when he was taken to Dorchester Assizes, and discharged.

This is the last time that we read of any imprisonment of these Friends, but this did not end the long tale of sorrow in the family whose lives we have been following. One after another, four more little Richards were born to them. The second and third only lived three or four months each, the fourth lived more than a year.

The last one, Richard the fifth, lived to grow up. When he was two years old, one more little daughter was born, who was named after her aunt, Sarah. But this little one never knew a mother's love and care, for Abigail Bagg only lived a week after her birth, and died 1 vii. 1693.

In 1699, Thomas Bagg married a third wife, Mary Paul, of Axminster. His death took place in 1700. The following testimony was recorded in the Bridport M.M. book :—

21st of the Second Month, 1700 :—

Since our last meeting, it hath pleased ye Lord to remove from us by death our Deare & Ancient friend, Thomas Bagg, who was convinced of ye blessed Truth In ye early breaking forth thereof in these parts, about ye year 1656 (when but a young man). And grew up therein very serviceable amongst Friends In many Respects, hee being ye scribe of both our Quarterly and Monthly Meetings from ye first settlement of them, & continued ye same for ye most part of his tyme, yea of our Monthly Meeting untill ye last. Hee was a diligent attender not only of our Meetings for ye worship of God, but alsoe for Dicipline, a hearty Entertainer for many years of friends yt travelled in ye work of ye Ministry, & also a frequent accompanyor of them abroad to other meetings, And was often a sufferer for his testimony to ye Truth both by imprisonment & spoyle of goods, wch hee took cheerfully to the End. Who being Removed from us, is & will bee, greatly missed amongst us.

Thomas Bagg, Jun., married Mellior Seymor, of Marnhull, in 1705, and he seems to have carried on his father's work in connection with the Quarterly Meeting until 1718. His death occurred in 1727.

I have endeavoured to trace whether he has any descendants amongst us to-day. We read of two daughters, Sarah, who married Arthur Gundry, of Bradford, and Ann, who married Thomas Moore, of Bristol. It would be interesting to know if any of the families of Gundry or Moore amongst us to-day are really his lineal descendants.

The little incidents which I have gathered together here give us some insight, not only into the unflinching, uncompromising uprightness of these early Friends, but also into the times of 200 years ago. Let us be thankful that our lot is cast in days of greater freedom, but let us also remember that this freedom has been won for us by men and women like these, at the cost of a great amount of suffering, and let us prize this heritage which has come down to us. In these days of freedom and liberty there is now a tendency in the opposite direction, and instead of being rigid and particular over the smallest details of life, there is a feeling that these little things do not matter—that it is merely the principle that we must hold fast. True, but that principle must be applied, and for it to be of any value it must be *lived out*. We need principle to-day; we need men and women who have realised the power of God in their own hearts, and are willing to consecrate themselves soul and body, even as the early Friends did, to the cause of Truth. And although that consecration may, and probably will be evinced in different ways from theirs, yet to follow Christ must inevitably mean a conflict with the evil around us. Who of us are willing to follow with the same simple, earnest-hearted loyalty?

ELIZABETH B. RUTTER.

DEVIZES, WILTS.—A record of the early history and persecutions of Friends in this town is to be found in *A History . . . of the Ancient Borough of the Devizes*, 1859.

Friends in Current Literature.

Most of the books mentioned in this article are in **D.**, and may be borrowed by Friends.

The *Memorials of Cyrus Beede* (1828-1908), which appeared in the columns of "Western Work," have been reprinted in pamphlet form. Cyrus Beede (*pron.* Beedy) was one of six Friends who commenced the publication of "Western Work," about twelve years ago; in these memorials his family life and his life as teacher, farmer, banker, Indian inspector, Friend, and Penn College trustee, are vividly depicted.

A souvenir of the *George School Summer School*, Ninth Month, 1907, has appeared, as a brochure, replete with illustrations, including portraits of lecturers and helpers.

A third edition is out of *The Federation of the World*, by Benjamin F. Trueblood, LL.D. (Boston and New York: Houghton, Mifflin, 7 by 4 $\frac{3}{4}$, pp. 228, \$1). It has a valuable bibliography of works old and new relating to the movement for the federation of the world and the abolition of war.

With the New Year appeared the first number of *The Messenger of Friends' Association* (Toronto: Editor, 10, Teraulay Street, 9 by 6, pp. 6, 50 cents per year). It is termed "an Unsectarian Monthly Magazine."

The *Friends' Quarterly Examiner* for First Month contains, among other valuable articles, "Some Records of Bygone Quakerism in Cleveland," by Sir A. E. Pease; and "Some Notes on Friends' Schools in America," by John A. Barringer, referring to Friends' Select School in Philadelphia, also to Westtown and Haverford.

The *Year Book of the Pennsylvania Society*, 1908, is to hand (New York: No. 7 Warren Street, 9 $\frac{1}{4}$ by 6 $\frac{1}{4}$, pp. 248). It contains facsimiles of the title pages of some rare Quaker tracts, a copy of each of which tracts is in **D.**

The memorial volume, *John Stephenson Rowntree: His Life and Work* (London: Headley, 9 by 6 $\frac{1}{4}$, pp. 446, 6s. net), is a most valuable addition to Quaker literature. Many important contributions to the consideration of subjects relating to the present and past of the Society, hitherto scattered in periodical publications, have been collected and reprinted under four headings:—The Society of Friends in History, Problems of Church Life, Education in the Society of Friends, and Historical and Biographical. The Editor, Ernest E. Taylor, has spared no pains to make the various treatises disclose once more the wealth of information they contain, and his notes on various points of which the situation is now somewhat different from that at the time of the writer are useful additions. The first ninety-four pages contain a memoir of J. S. Rowntree by his sister-in-law, Phebe Doncaster, in which his many-sidedness is well portrayed. The index, prepared by Samuel Graveson,

will enable the student to find his way about this mine of information and teaching.

No. 8 of "Preparation for Service" series is entitled *The Equipment of Teachers in Children's Sunday Schools*, written by Florence B. Reynolds, of Woodbrooke, Birmingham.

In two or three of the later chapters of *Gleanings after Time* (London : Stock, 9 by 6, pp. 230), there are references to Friends. In "The Cromwells in America," by James Waylen, an article which appeared some time ago in "The Antiquary," we read of the Claypoole family. As already stated in these pages,¹ John Claypoole married Elizabeth, second daughter of Oliver Cromwell.

"James Claypoole, the brother of John, quitted the old country, for New England,² when somewhat advanced in years ; but previous to that event, his eldest son, John, having become intimate with William Penn, had accompanied the philanthropist to Philadelphia in 1682, in the capacity of surgeon ; in 1689 he was holding the more prominent office of Sheriff of Philadelphia. John's grandson, William, was the husband of Elizabeth Griscom, who, as "Betsey Claypoole," long carried on the upholstery business in Philadelphia, and was the maker of the first American standard flag.³ . . . Betsey Claypoole died in 1833, aged eighty-six years, and the flag-making business continued for some time to be carried on by her daughter, Clarissa Claypoole ; but this lady, as a member of the Society of Friends, becoming increasingly unwilling that her handiwork should be utilised for belligerent objects, eventually relinquished the occupation."

John Claypoole went over in the "Amity" in 1682, and his father in the following year, in the "Concord," with his wife Helena, his four remaining sons, James, Nathaniel, George, and Joseph, and his three daughters, Mary, Helena, and Priscilla ; besides five servants.

Another portion of this book contains "Notes and Extracts from the Account Book of Richard Bax, a Surrey yeoman, kept between 1648 and 1662," written by Alfred Ridley Bax in 1882. Richard Bax "was a very good specimen of a thrifty and industrious yeoman of the seventeenth century ; discharging conscientiously his duties as Overseer of the Poor." This is most probably the early Friend of that name, who was buried at Charlwood, 30 iii. 1665.

The name of Bax is one of the earliest names in the register of the parish of Ockley. Richard, of Pleystowe in Capel, was the head of one branch of the family, and Edward Bax, of Ockley Court, of the other. Edward Bax was Overseer of the parish in 1683, 1691, etc. Members of the family often filled parish offices, but on becoming Friends, naturally were ineligible as churchwardens. Richard and Edward Bax are mentioned in "F.P.T.," and Marsh's "Early Friends in Surrey and Sussex" ;

¹ THE JOURNAL, v. 53.

² *The Friend* (Phila.), vol. 27, p. 173. states that he emigrated to Philadelphia.

³ But Joshua L. Baily (*American Friend*, xii. 7) says that Betsy Ross, *née* Griscom, *ob.* 1836, *aet.* 84, was the flag-maker, and Mary J. Taber (*Just a Few Friends*, p. 101) corroborates this.

see also "The Church Registers and Parish Accounts of Ockley, Co. Surrey," by A. R. Bax, 1890.

There are one or two other allusions to Friends in this interesting volume of antiquarian topics.

When an outside view of Quakerism is presented to us by a thinker like Dr. Stanton Coit, chairman of the West London Ethical Society, it is worth looking at. In his *National Idealism and a State Church* (London : Williams and Norgate, 8 $\frac{3}{4}$ by 5 $\frac{3}{4}$, pp. 386), the statement that a competent judgment on any religious organisation cannot be reached by brief outside acquaintance is illustrated by reference to a meeting of Friends :—

"If anyone accustomed to the elaborate ceremonies of the Anglican Church attends a Quaker meeting for the first time, he will be astonished that human beings, apparently by nature of like susceptibilities with his own, could endure anything quite so dull and irritating as sitting speechlessly and motionlessly with others for ten, fifteen, yes, for thirty minutes together. But it becomes perfectly evident, upon reflection, that no one attending a Quaker meeting for the first time can be a competent judge of its ritual. . . . Here are two opposite effects produced by the same ritual: That upon those habituated to it is peace, love, clearer insight, new power of self-control and of self-sacrifice. That upon the stranger is a feeling almost of repulsion and revulsion. The silence to him is empty, the motionlessness stupefying. The speeches and prayers bear none of that majestic poetry and manifest none of that mental vision which he has been wont to consider as the distinctive mark of utterances of the Most High" (page 103).

On page 200, we read, "The Society of Friends as an organisation, and as an upholder of the simple life, is dying out. As a quickener of the nation's fundamental thoughts about the inner light it is practically dead," and again on page 316 :

"Superficially and outwardly it would seem that persons who sit motionless in a meeting for an hour together, and dress with severe simplicity, are anti-ritualists, and disprove once for all the dictum that where there is no ceremonial there is no religion. But first let us remember that symbolical dress is the most striking element in the furniture of even spectacular ritual. . . . But for a number of persons to sit silently together is the most dramatic and eloquent ceremonial ever invented. Physiologically there is no action involving more self-control, more domination of every nerve and muscle, than motionlessness. Think of the tongue, with its proneness to move when one's mind is bursting with ideas to be communicated. Think of the eye that so easily wanders, of the ear solicited by every stray sound. . . . We need only to peep beneath the surface of things to see that here is action—and action that requires not only an almost hypnotic control of a whole assembly by a single thought, but also action which produces upon every onlooker a most powerful impression of the reality of the thing signified."

Headley Brothers have added to their "Chalfont Library" a volume of *Selected Poems of John Greenleaf Whittier*, edited by Henry Bryan Binns (6 $\frac{1}{2}$ by 4 $\frac{1}{4}$, pp. 353, 1s. 6d. and 2s. 6d.). It contains a ten-page Introduction, some chronological and other notes, and several illustrations. The other books of the series are "John Woolman's

FRIENDS IN CURRENT LITERATURE. 161

Journal," "Some Fruits of Solitude," and "The History of the Life of Thomas Ellwood."

The papers by Edward Grubb which appeared in "The British Friend," under the title *Authority and the Light Within*, have now been collected into a volume (London: James Clarke, 7½ by 5½, pp. 143, 2s.).

A long-felt want has just been supplied by James Herbert Midgley, B.Sc., J.P., in his *Margaret Fell: The Mother of the Early Quaker Church*, which has just appeared as No. 11 of "Friends Ancient and Modern" series of the London Friends' Tract Association (London: Headley; and New York: Friends' Book and Tract Committee, 51 Fifth Avenue, 6¾ by 5½, pp. 40, one penny). This is a lively, picturesque account of the life and times of Margaret (Fell) Fox. It contains several hitherto unpublished items, taken from the old Swarthmore Hall Account Book, kept by Sarah Fell for five years, now in the possession of the author. References to the tarriance of George Fox at Swarthmore in 1675 and 1676 occur in the Account Book, including the purchase for him of a white horse in December, 1676, for £6 13s. 4d. There are illustrations of the porch of Swarthmore Meeting House, of Swarthmore Hall, Marsh Grange, Kirkby Hall, and of a page of the Account Book.

The Bible notes by Edward Grubb, M.A., which appeared in "The British Friend" during 1907, have now been published separately, as *Bible Notes, vol. iv., The Teaching of Christ* (Croydon: 3, George Street, 6¼ by 4¼, pp. 96, 1s.).

In *The Indian Interpreter, a Religious and Ethical Quarterly*, for April (vol. iii., no. 1), there appears an article by Frank Anderson, M.A., on "Whittier and his Poetry." The magazine is printed and published by the Scottish Mission Industries Co., Ltd., of Poona, India.

The admirable paper on *The Principles of Peace*, by Joseph Rowntree, which appeared recently in the "Friends' Quarterly Examiner," has been reprinted, and may be obtained from the author at Clifton Lodge, York.

No. 3 of the Social Service Handbooks, edited by Percy Alden, M.P., *Land and the Landless*, by George Cadbury, Jun., and Tom Bryan, M.A., has appeared, also No. 6, *Child Life and Labour*, by Margaret Alden, M.D., wife of the Editor of the Series (London: Headley, 7 by 4¾, pp. 182, 1s. and 1s. 6d. net.) The other books of this Series already published deal with Housing, Health of the State, and Sweating.

Margaret Tolson Wedmore, of Bristol, has collected into a volume entitled, *Pilgrim Songs* (London: Headley, 7 by 5, pp. 77, 2s.), a number of her poetical pieces, some of which have appeared in periodicals. The collection is divided into four parts, "The Pilgrim in Secret," "The Pilgrim Taught," "The Pilgrim Entertained," and "The Pilgrim on the Road." One poem is called, "Fourth-day Morning," and commences:—

" In the centre of the busy week
By Duty still addressed,
More loud than any service-bell,
I hear her call to rest."

“An event almost unique in the annals of local Friends has taken place this week, when the Society of Friends re-entered into possession of their long-forgotten and long-disused burial ground at Swanmore [Hampshire].” So writes E. J. Payne, of Eastleigh, in the *Hampshire Chronicle* of May 9th, of an interesting event which took place on the 6th of Fifth Month. “The owner of the cottage near by [Richard Sewett],” states Canon Vaughan, of Droxford, in his address on the occasion, “in the time of the Commonwealth lost his little boy, whose name was Joseph, and buried him in the orchard beneath the apple trees. Two years afterwards he made over the ground to be used for evermore as a burial place for the Society of Friends.” The actual title deeds of the ground were recently found at the Southampton Meeting House, and the owner of the surrounding property at once relinquished all claim to the little plot.

The *Weston-super-Mare Gazette* of May 9th, contains a report, occupying three and a quarter columns, of the Summer School held at this favourite seaside resort.

The *Handbook* issued in connection with the Yearly Meeting in Birmingham is of more than temporary interest. It contains “The First Century of Quakerism in the Midlands,” by A. Neave Brayshaw, “Local History of the Society during the last Fifty Years” by William Littleboy and John William Hoyland, and other articles which will preserve for the future an all-round view of Friends and their work in the year 1908 in this great Midland centre (7½ by 5, pp. 191).

Seventeen of Rufus M. Jones’s editorial articles in “The American Friend” have been collected into a small volume, entitled *The Abundant Life* (London: Headley, 7½ by 5, pp. 67, 1s.).

The “Penn, Mead, and Jury Commemoration Committee” have prepared a reprint of the account of this noted trial in 1670 (London: Headley, 8½ by 7, pp. 76, 2s. 6d.). There are three separate issues of this tract, dated 1670, in D. Smith’s Catalogue has only two of this date, and of these, Joseph Smith thinks that the earlier is the one with a curious mistake in the title page, which is not the one now reprinted. It is, therefore, somewhat doubtful whether this reprint was from the first edition, as is stated in a Prefatory Note. The Committee, of which the late Horace J. Smith was the moving spirit, has been instrumental in placing a commemorative tablet in the New Bailey, and a picture of this is given with the reprint.

A third edition of *The Lloyds of Birmingham* has just appeared (Birmingham: Cornish, 9¼ by 6, pp. 271). Some fresh matter is added in the Appendices. There are twenty-nine illustrations.

An account, over a column long, of a recent meeting at Jordans, appears in *The Glasgow Herald* of June 13th.

The *Poughkeepsie Eagle*, of June 5th, in its report of the close of New York Y.M., states:—

“In its report of the Committee on Records it was revealed that an old volume had just come into the possession of the Committee containing

records dating from 1670 to 1760, and showing that there were organised Meetings of Friends on Long Island at that early date, which makes New York Friends the oldest organised body of Friends in America, an honour heretofore claimed by New England Friends."

I hope we shall hear more on this startling statement and claim.

Some addresses recently given by J. Rendel Harris at Free Church meetings during the year in which he was President of the Federation of the Free Churches of England and Wales, have been gathered into a volume, *Aaron's Breastplate, and other Addresses* (London: Headley, 7½ by 5¼, pp. 195, 2s. 6d. net). The contents include:—Mary and Martha, The Use of the Concordance and of the Bible Text-book, The Time-machine as Applied in Religion, The Lord's Song in a Strange Land, and The Gift of the Holy Spirit.

The Central Education Committee of London Yearly Meeting are to be congratulated on the success of their project to supply a text-book of Quaker history. *The Story of Quakerism*, by Elizabeth Braithwaite Emmott, daughter of the late Joseph Bevan Braithwaite, is an admirable book and well worthy of wide circulation (London: Headley, 7 by 5, pp. 284, 1s. and 3s. 6d.). I can bear testimony, from intimate knowledge of its preparation, to the care given to make the information both accurate and readable. Just such a review of the whole period of Quakerism, its stormy rise, active early life, period of decline, and succeeding revival, with explanation of its teaching and with lessons for the future, has been long needed. The seventeen illustrations form an attractive addition, and it is hoped that the Index, Appendix, etc., will be of assistance to the student.

The Times Literary Supplement, June 11th, has a column review of "John Stephenson Rowntree," which closes with the words: "The Society's principles, many of them held also by other religious bodies, can never become obsolete. . . . The Friends have already done a great work. In fact, they have builded better than they knew, for their traditions and example, inherited through many whom they have disowned, have had an influence far beyond the straitened bounds of the Society."

I cannot now do more than extend a warm welcome to another history of a Friends' School,+ *A History of Sidcot School: A Hundred Years of West Country Quaker Education, 1808-1908*, by Francis A. Knight (London: Dent, 8 by 6, pp. viii. 346, 6s. net). The frontispiece is a beautiful coloured view of the School and its surroundings at the present time, and there are numerous illustrations and plans, by Edward T. Compton and others. The book was prepared in connection with the School Centenary, recently celebrated with great *éclat*.

+ Other histories of Friends' Schools and Colleges include:—*Ackworth*, by Henry Thompson, 1879; *Ayton*, 1891; *Brookfield*, 1890; *Haverford*, by Philip C. Garrett, et al., 1892; *Penketh*, by J. S. Hodgson, 1907; *Rawdon*, by Walter J. Kaye, 1882; *Saffron Walden*, by J. B. Crosfield, 1902; *Westtown*, by W. W. and S. B. Dewees, 1899; *Wigton*, by Watson and Corder, 1892; *York (Bootham)*, by John S. Rowntree, 1879; *York (The Mount)*, by Lydia Rous, 1881.

The Friends' Hymnal, A Collection of Hymns and Tunes for the Public Worship of the Society, revised edition (New York: Funk and Wagnalls, 8¾ by 6¾, \$1). The first edition of this, prepared by the Hymnal Committee of the Five Years Meeting of 1902, and published in 1905, not having met with approval,⁵ another edition has been prepared by the same Committee and is now issued. The volume contains 736 hymns, many of them well-known, and full indexes to first lines, tunes, and subjects.

Caroline Emelia Stephen, of Cambridge, author of "Quaker Strongholds," has published a collection of her papers "written on various occasions and at considerable intervals of time," entitled, *Light Arising. Thoughts on the Central Radiance* (London: Headley, 7½ by 5¼, pp. 193, 3s. 6d.). Among the contents are:—Quakerism and Free Thought, The Quaker Tradition, War and Superfluities.

A Swarthmore lectureship has recently been established by the Woodbrooke Extension Committee, which provides for "an annual lecture on some subject relating to the message and work of the Society of Friends." The first lecture was delivered in Birmingham at the time of London Yearly Meeting, by Dr. Rufus M. Jones, and has since been published as *Quakerism: A Religion of Life* (London: Headley, 7¾ by 5¼, pp. 48, 1s.).

In another sphere of literary activity a lectureship has also been founded—in memory of Dr. Mandell Creighton, late Bishop of London. The Senate of the University of London was happy in securing the services of Dr. Thomas Hodgkin for the inaugural Lecture. This lecture, given on October 4th last, and entitled *The Wardens of the Northern Marches*, has since been published by John Murray. It is a very interesting narrative of events on the borders of England and Scotland during three centuries, 1300 to 1600.

I notice the names of several Friends in the list of the savants who are to collaborate in the production of the new *Encyclopædia of Religion and Ethics*, edited by Dr. Hastings, which is to be published in ten volumes. Dr. Hodgkin is to write on the Society of Friends, Prof. Edwin D. Starbuck is to contribute an article on Conversion, and Prof. George Aaron Barton's name is included among writers on Semitic and Egyptian Religion. There are also several names of "Friendly people."

Though not exactly coming under the heading of this article, I may mention, for the benefit of genealogists, the publication of a *Key to the Ancient Parish Registers of England and Wales*, by Arthur Meredyth Burke (London: Sackville Press, 11 by 7½, pp. 163, 10s. 6d.); and also two new volumes of "The Genealogist's Pocket Library," *Chancery Proceedings*, by George F. T. Sherwood, and *Royal Descents: Scottish Records*, by W. G. D. Fletcher, M.A., F.S.A., and J. Bolam Johnson, C.A.

NORMAN PENNEY.

⁵ The objectional features of the first edition were pointed out by Allen C. Thomas in *The Friend* (Phila.), 1906, pp. 287, 343. See also *The American Friend*, 1906, p. 211).

“First Publishers of Truth” in Staffordshire.

The document sent to London in 1720 and printed in *F.P.T.* (pp. 229, 230) was evidently not an exact copy of the original account which is written at the end of the Staffordshire Q.M. Minute Book, 1672-1743. We give below the principal omitted portions, copied from the original, the Minute Book having been lent by Staffordshire M.M. for the purpose of the transcription of these portions:—

He [Francis Comberford] was convinced with his wife and two of his children (to wit) Margrett and Mary. He, goeing from thence to live at Bradley, had meetings at his house severall years, & severall weere convinced there. Hee was a valiant man for truth, and in the time of persecution stood faithfull & gave vp ffreely to suffer both to Jmprisonm^t & spoy[l]ing of goods, soe farr as was permitted for him to be tryed. He continued an honest, Simple harted man to the End of his dayes, and Laid downe his head in peace in a good old age; and J doe beleive is att rest with [th]e Lord.

In the begining of the 10th month, 1654, Richard Hickock came into the Morelands pt of Staffordshire with y^e meesage of truth, and many were convinced in & about Leeke, and he gathered severall & settled meetings att Will Davenport, of Fould, at Mathew Dales of Rudgyard, & Tho Hamer[s]leys att Basford, and they with Richard Dale were the ffirst that receved him and his testimonie.

The first time y^e said Rich: Hickock came into the Moorlands, hee was moved to goe to Leeke Steeple-house, & there standing vpon a Forme to declare the words of truth to the people, was violently throne down backwards & his head broak, & then haled out into the grave yard and throne of the grave yard wall into the Streete.

This Rich Hickock continued in the servis of truth for som years, & was in severall p^t of this nation, also in Jrland. And whiles he kept his Jntegritie to God & truth he was servisable, and y^e Lord blest his Jndeavors, but suffering his mind to be drawn aside by the inticem^t

of the wicked one, & giveing way to the Jmaginations of his owne hart, was drawn into whimsies, and soe Lost the knowledg of the Eternall power, he degenerated from the truth & became an absolute Apostate; & many that were convinced by him in this Countie turned back from y^e truth also.

The paragraphs in the Minute Book respecting Richard Hickock have a line drawn through them, probably on account of his defection. R. Hickock wrote two tracts, viz., *A Testimony against the . . . Ranters . . .* 1659, and *The Saints Justified . . . By a Witnessse against the Dragon's Message (of many alwayes living in sin here), & for the Truth, called Richard Hickock, 1660.*

We beleive y^t Marriages in the Truth with which friends hath satisfaction & unity are not bought & sold, made & broken, for money, but stands in an everlasting Covenant of life and righteousnesse.

BRISTOL MEN'S MEETING, 19th of 5 mo., 1675.

It is related that William Miller [1722—1799] was one day informing Rebecca Jones, of America—then on a visit to Edinburgh—that he had a sermon ready written for every First-Day in the year, to which Rebecca Jones dryly responded, "We read that if the children of Israel kept their manna a single day it became corrupt; in what state then must thine be after a year's keeping!" His spirit not being properly exercised, he used, when sitting at the head of the Meeting, to "keek" down at his watch in order to see whether it was time to break up. A ministering Friend, one day present, gave him a very pointed sermon on the necessity of "the watch" being in the heart.

From *Memorials of Hope Park*, 1886, p. 15.

In speaking of her own early days, she [Jane Miller, *aft.* Leef, 1788-1881] used to dwell with especial affection on the memory of Stephen Grellet, who was a guest at Hope Park in 1811. One little incident of his visit she was wont to relate with much feeling. There was a large company of friends to dinner, and Aunt, as the eldest daughter of the house and a very capable housewife, was bustling about, seeing that all the guests were properly attended to, when one of those at the table, turning to her, said, "Why, Jean, thou'rt quite a Martha!" upon which S. G., turning his expressive eyes upon her, said, in tones which she never forgot, "*But the Master loved Martha.*" From *Memorials of Hope Park*, 1886, p. 64.

FRIENDS' HISTORICAL SOCIETY.

Income and Expenditure Account for Year ending 31st of 12th Month, 1907.

	INCOME.	EXPENDITURE.
	£ s. d.	£ s. d.
Annual Subscriptions	131 4 11	Cost of Printing and Publishing
Sundry Sales	1 18 10	Society's <i>Journal</i> , vol. iv., and
Proportion of Life Subscriptions taken		Supplement, <i>John ap John</i> (less
for year	4 0 2	Stock of <i>Journal</i> on hand) ..
Contribution towards cost of Supple-		Postages, Stationery, Advertising, and
ment, <i>John ap John</i>	25 0 0	Sundries
Interest on Deposit	2 6 5	
Excess of Expenditure over Income		
for year	5 12 10	
	<u>£170 3 2</u>	

Balance Sheet, 31st of 12th Month, 1907.

	LIABILITIES.	ASSETS.
	£ s. d.	£ s. d.
Annual Subscriptions paid in advance	1 15 2	Stock of <i>Journals</i> on hand, say ..
Life Subscriptions	76 2 0	Net Expenditure to date on account
Excess of Income over Ex-		of Supplements, <i>First Publishers of</i>
penditure in previous years 36 15 8		<i>Truth</i> (stock on hand not valued)
Less Excess of Expenditure		Cash on Deposit at Bank, per I. Sharp
over Income for year 1907	5 12 10	Cash in hand
	<u>31 2 10</u>	Petty Cash in hand
	<u>£109 0 0</u>	

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London, 7th of 5th Month, 1908.

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