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THE JOURNAL  
of the  
FRIENDS' HISTORICAL  
SOCIETY.

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## Rules of the Society.

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

*For continuation of Rules see page 3 of cover.*

# THE JOURNAL

of the

## FRIENDS' HISTORICAL SOCIETY.

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

### Notices.

The first meeting of the members of the Society will be held (subject to alteration by London Yearly Meeting) in the Library at Devonshire House, on 5th day, the 19th of 5th month, at 2 p.m. Members are requested to make a note of this, as, in order to save expense, no further notice will be sent.

With this issue of *The Journal* members will receive a notice respecting the forthcoming Supplements: "The First Publishers of Truth." These Supplements will contain interesting information from contemporary sources of the origin of Quakerism in different parts of Great Britain and, incidentally, they will illustrate various archaic modes of life and language.

Members are desired to fill up the order form according to the method of payment preferred, and forward at once to the office of *The Journal*.

## Notes and Queries.

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The following, who are interested in the subjects placed opposite their names, would be glad of any assistance which readers may be able to render in the way of references, or in other directions.

Ernest E. Taylor—*Richard Farnsworth, Francis Howgill, and Edward Burrough.*

George Eyre Evans—*Friends at Llanddewi brefi in particular and Cardiganshire in general.*

Edmund T. Wedmore—*Thomas Pole, M.D., a minister, died 1829.*

Norman Penney—*Records of noted Fires on Friends' premises, and of King's Briefs and similar Documents.*

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J. Wilhelm Rowntree is engaged upon a study of Quakerism from its first rise in the seventeenth century to the present time. His object is to subject seventeenth century Quaker thought to a careful analysis, to consider the antecedent and contemporary conditions of its first beginnings, and to trace the development of Quaker thought and organisation and the changes in social condition, with a view to the practical bearing of past history upon current Quaker problems, as for example that of the Free Ministry. He will be grateful for all information likely to be of direct or indirect value, and to know of any letters, manuscripts, or printed matter of interest. Every scrap of information will be welcomed. Communication

should be made to J. WILHELM ROWNTREE, *Scalby, R.S.O., Yorks.*

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I have Volume I. of *The Annals of Ballitore* by Mary Leadbeater. London: Bell and Dalby, 1862. If anyone has a surplus copy of Volume II. of the same edition, I would be glad to give in exchange for it an 1849 edition of *Memoirs and Letters of Richard and Elizabeth Shackleton, late of Ballitore*, by the same author as the above.—WM. SHACKLETON, *Clarence Terrace, Pudsey.*

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Richard Shackleton of Calton, afterwards of Airton in Craven, Yorks, only son of Joseph Shackleton of the former place, was born 15. xi. 1754; he married Agnes, daughter of John Walker of Austwick in Lawkland in Craven. Can any one help me to the date and place of their marriage? Their eldest child, Joseph Shackleton, was born 17. i. 1777 [?] Agnes Shackleton died 24. xi. 1824, Richard Shackleton died 14 x. 1831, both were buried at Airton in the Friends' Burial Ground there.—WM. SHACKLETON, *Clarence Terrace, Pudsey.*

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In Appleton's *Cyclopædia of American Biography* I read, under "Thomas Scattergood," as follows:—"His great grandfather, of the same name, was of the company of Quakers that went to Burlington in 1676." I shall be glad to have reference to contemporary or at any rate

early authorities for this statement; and, generally, information bearing on the early settlers in Burlington, N.J., would be welcomed. In particular, I wish to know whether there was, about the date named, any settlement in New Jersey of planters from *Jamaica*. In the year 1675 a Thomas Scattergood sailed from Surinam to Jamaica (see Cal. of Colonial State Papers, 1675-6, pp. 285-6) but after considerable search I find no record of this surname in the latter place, and the possibility of identifying this planter from Surinam with the Burlington settler mentioned by Appleton naturally suggests itself. On the other hand, Besse (*Sufferings*, 1753, Vol. I. p. 444) mentions a Thomas Scattergood as being committed to prison in 1679 by the magistrates of Ratcliff, London; and one reason for identifying this man with the Burlington settler is that the latter is mentioned in the will of one Percival Towle of Burlington, who is known to have come from the same part of London, being also mentioned by Besse. I should be glad to hear of any facts or clues which might help to decide these points, or to throw light on the history of the Scattergood family in America or in London. The New Jersey settler is said to have married Elizabeth Jervis in London about 1667, and I should be very grateful to anyone who could help me to find a record of this marriage. I may add that Thomas Scattergood was connected by the ties of marriage or friendship with the following families, about which information is also desiderated: Towle, Weatherill, French, Bryant, and

Pancoast.—BERNARD P. SCATTERGOOD, *Moorside, Far Headingley, Leeds*.

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Can anyone give any further information as to the people referred to in Evelyn's *Diary*, under date 16. vi. 1687? "But this was not so remarkable as an addresse of the weeke before (as I was assur'd by one present) of some of the FAMILY OF LOVE. His Majesty ask'd them what their worship consisted in, and how many their party might consist of; they told him their custom was to reade the Scripture and then preach, but did not give any further accounts onely sayd that for the rest they were a sort of refin'd Quakers, but their number very small, not consisting, as they say'd, of above three score in all, and those chiefly belonging to the Isle of Ely." ALLAN ROWN-TREE, *Scarborough*.

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Can any of your readers give any information as to Thomas Eldridge? He must have been a person of note as his portrait was printed. In the Bevan-Naish Library, Birmingham, is a print 5¼ in. by 3½ in., with below the words:—"THOMAS ELDRIDGE, F.C.N., M.L.M.S., Governor of the Red Castle.

"Find among Rulers such a Man,  
And match the Doctor if you can."

On the back is written:—

"An inhabitant of Bermondsey Street where he sold a variety of articles; part of his stock consisted of cakes which he kept in a drawer having attached thereto a piece of mechanism which on

pulling a string gave forth a sound of cuckoo.

"Sometimes when I called on the way to Obed Cook's school, he would pull the string and say, 'Now let's see what eggs the Cuckoo has laid,' then open the drawer and give me a few small cakes. I think he died about 1781.—Wm. Pooley, 1833."—C. D. STURGE, *Harborne, Birmingham*.

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Extracts from Dr. John Davidson's *History of Inverurie and the Earldom of the Garioch*, published by A. Brown and Co., Aberdeen, 1878, p. 342:—  
"James Urquhart, whose name appears alongside of Alexander Jaffray's in the list of excommunicates in 1668 was apparently Jaffray's tenant in Ardannies. . . . The minister of Inverurie, Mr. William Forbes, is described as having pronounced the sentence of excommunication against the dictates of his conscience, being moved thereto by fear for his stipend, in judicial recompense of which infidelity to the truth he had afterwards to pass a similar sentence upon his daughter [Jean] for the same cause, and died in the pulpit with the words of the anathema in his mouth. The elements of this pictorial narrative are, however, as it appears, not to be found anywhere but in Barclay's book."

In p. 359 the same author practically repeats this and gives 1679 as the date of William Forbes's death; and again p. 178. This daughter Jean is mentioned in p. 293.

Barclay's work referred to is *Diary of Alexander Jaffray with Memoirs of the People called*

*Quakers in the North of Scotland*, 1833. John Barclay, the author, gives his authority for the narrative of William Forbes's death in the pulpit to be an old MS. account of Aberdeenshire Friends in Andrew Jaffray's handwriting. Where is this? The statement is also given in Besse's *Coll. Suff.*, ii. 498. Is any more known of Jane Forbes, who joined the early Friends in Scotland? Her name does not appear on the Registers for Scotland, at Devonshire House.—THOMAS DAVIDSON, *Fritchley, Derby*.

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In the catalogues of Friends' books issued by John Whiting in 1708 and Joseph Smith in 1867, the name of John Lovel or Lovewell appears as author of *A Complaint of the Oppressed*, London, 1661. Is anything known of this writer? I am told that in Crosby's *History of the Baptists* there are long extracts from the *Complaint* and that the authorship is assigned to a John Griffith. Was "John Lovewell" a *nom-de-plume*? The tract does not appear to bear any traces of a Quaker origin.—NORMAN PENNEY, *Devonshire House, E.C.*

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"I hope you will see your way to printing the Registers of Births Marriages and Burials, taken from the *original* documents at Somerset House, which, in some instances, I believe, are fuller than the Digests at Devonshire House."—E. A. FRY, 172, *Edmund Street, Birmingham*.

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"It would be an interesting topic of inquiry whether there

was any exceptionally large number of early Friends in distinctively Lollard districts. . . . In certain districts of Wales there was a curious recrudescence of a kind of Neo-Druidism in the twelfth century. In those districts the early Baptists found ready audience. Was it so likewise with the early Friends?—T. G. CRIPPEN, *Memorial Hall, E.C.*

In *Vita Haroldi, The Romance of the Life of Harold, King of England, c. 1216 A.D.*, edited by Walter de Gray Birch, F.S.A. London, 1885, there are numerous expressions, which are familiar to us in the writings of Friends. Among them we may cite the following: "Instructed by the Holy Spirit," chap. vii., "Salvation consists in patience and hope," chap. iv., "the inward man," frequently, "the Kingdom of God, which he already held within his breast," chap. vii., "secure in Christ who dwelleth in him," and "fanned by the breath of this Holy Spirit," chap. xiii.

Were not the beliefs, indicated by the foregoing extracts, current amongst the inhabitants of many country-places when the Society of Friends arose, making the preaching of George Fox and other Friends much more acceptable than the exclusive doctrine of the clergy, known as Calvinistic, based on the words "many are called, but few chosen"?—BENJ. WINSTONE, 53, *Russell Sq., W.C.*

Information is sought respecting tract with the following title: *A Letter from a Dublin Merchant on a Proclamation to banish all Anabaptists and Quakers, 1659.*

EDITORS.

A Friend desires to sell two quarto volumes of manuscript of about 500 pages each, entitled *A Collection of Letters and Epistles of Jsaac Penington, now first published from the manuscript copies of his son Iohn Penington, to which are added many Letters of Friends deceased on important Subjects taken from the Originals and manuscript copies.* The books, which are bound in leather, may be seen at Devonshire House.

[Advt.]

Already we have lost two members of the Society by death: W. J. C. Moens, F.S.A., of Tweed, Lymington, died on the 6th of 1st month. He was captured by brigands in Southern Italy in 1865, and was only released, four months later, on the payment of a ransom of £5,100. Mr. Moens was one of the founders of the Huguenot Society of London and was also its president. He was well acquainted with J. J. Green and other Friends, but not a Friend himself.

Frederick W. Short, a Friend of Leytonstone, died on the 18th of 1st month. He was treasurer of the Monumental Brass Society.

Several specimens of a sort of cipher writing have recently turned up at Devonshire House among the Quakeriana stored there (D. A. R. B. MSS. 21 and 173; Portfolio 1., and Portfolio 14.99; Tracts 99.11). In order, if possible, to find a key with which to read these, it is proposed to reproduce one or two of the manuscripts in the next issue of *The Journal*. Meanwhile information respecting any other specimen of Quaker cipher writing would be welcomed.

EDITORS.

## A Cotemporary Account of the East Illness and Death of George Fox never before published.

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To the courtesy of Miss Sophia Felicité de Rodes, of Barlborough Hall (eight miles from Chesterfield), we are indebted for the transcript of part of an unique letter in her possession.

Miss de Rodes is the present representative of Sir Francis Rodes, the third baronet, and Dame Martha (*née* Thornton) his wife, and their son Sir John Rodes, the last baronet, of Barlborough, who died unmarried in 1743.

Those acquainted with that most valuable folio, the *Journal of the Life of Thomas Story*, will remember his several visits to Sir John and to his mother, and the interesting accounts he gives <sup>1</sup> of the worthy baronet's consistent walk as a member of our Society, to which his mother also belonged.

Miss de Rodes has inherited a considerable portion of Sir John's Quaker correspondence, including letters of William Penn, John Gratton, Francis Stamper, and others, and we may particularly allude to those of Henry Gouldney, of White Hart Court, "Gracious Street," who was Sir John's most intimate and special friend. Singularly no letters of Thomas Story remain.

We are glad to learn that the whole of the Quaker correspondence is being arranged, and may eventually be printed.

Henry Gouldney was the Friend, as all readers of George Fox's *Journal* will remember, at whose house the founder of our Society, after all the memorable and stormy events of his noble life, laid down his head in peace.

In *George Fox his Journal*, the editor, Thomas Ellwood, tells us <sup>2</sup> of the glorious end of this faithful servant of Christ. He relates that he wrote an epistle to Friends in Ireland, dated London, 10th of the 11th month, 1690 (*i.e.*, 10 January, 1690/1), and the very next day, after he had both preached and prayed at Gracious Street meeting, "with great power and clearness," he went to Henry Gouldney's in White Hart

<sup>1</sup> See pp. 90, 100, 465, 584, 649, 677, 684, 737. On each occasion Story gives him his title, either as "Sir John Rhodes," or "Sir John Rhodes, Baronet."

<sup>2</sup> See First Edition (1694), pp. 613, 614.



Court, telling Friends accompanying him thither that he felt the cold strike to his heart, as he came out of the meeting ; yet he added, "I am glad I was here," closing with those memorable words, a fitting ending to a well-spent life, "Now I am clear, I am fully clear."

From this time George Fox's strength rapidly decayed, till the ensuing Third day evening, when he died. The following letter to Sir John Rodes from Henry Gouldney is dated 15th of the 11 mo., 1690, only two days after the death, and the day before the funeral of George Fox.

Although there is not much that Ellwood's account does not tell us, this letter cannot fail to be read with the deepest interest, as indited by one so directly associated with George Fox's last hours.

One fact at least we learn, *viz.*, that George Fox had come to Henry Gouldney's on the Seventh day night previous to his death, and was not then well. The letter generally corroborates Ellwood's account and William Penn's letter to Margaret Fox, dated the day of George Fox's death, which is given in *The Fells of Swarthmoor Hall*.<sup>3</sup>

We now append an exact transcript :—

. . . I have now a matter of greife to acquainte thee with, I call it so, because 'twill bring an exercise upon ye whole Church of God ; 'tis no less then ye Loss of our Dear and Honorable ffriend and eminent ffather G. ffox. he came to my house last 7<sup>th</sup> day night not very well ; his concerne was to be at meeting with us ye next day, and was thare and was largely carried forth, and spoake hartly to some as he came out betwixt ye meeting and our house ; he felt ye cold to seize him inwardly yet seem'd Indifferent well towards night, y<sup>n</sup> he was taken very ill and so continued till last 3d night near 10th hour and y<sup>n</sup> quietly depart'd without any groan or strugling ; many ffrds came to vissit him, but for ye most part 'twas hard for him to speake and not easily understood, but severall times said ye Lord's Power was Over all, and he had a concerne in his illness for ye universall good of ffriends in all parts and Countreys.

'Tis indeed comfortable to behold ye Concerne ffriends are generally in, for his absence from us, and how ye antient ffriends mourns like little Children w<sup>n</sup> in y<sup>t</sup> waight of ye sence of his service and Apostleship among them, w<sup>ch</sup> desiers y<sup>t</sup> ye Lord would make up his loss, by largely powering fforth of his spirit upon such as are yet behinde.

<sup>3</sup> See pp. 362, 363.

Indeed he was a Worthy Champion in his day and lived to see a large increase of y<sup>e</sup> spreading of y<sup>t</sup> Gospell y<sup>t</sup> in these latter days was ffirst plentifully mannifested to and y<sup>n</sup> faithfully declared by him.

But now he is gon and at rest from his labours and has y<sup>e</sup> reward of Joy and Comfort for his suffering and exercises here.

The above valuable account certainly impresses one more perhaps than previously realised, how great was the loss to the Quaker Church, and how intense was the grief of Friends generally at their founder's death.

JOSEPH J. GREEN.

### Daniel Quare.

A correspondent, J. Pim Strangman, sends the following extract from the trade circular of Dorey Lester and Co. :—  
“The invention of the Repeater is ascribed to the Rev. Edward Barlowe in 1676, and it is claimed that the first Repeating Watch was made by Daniel Quare, about the year 1680, and it is said to have been presented by Charles II. to Louis XIV.”

In 1680, Quare had been for some years established as a clock maker, as he was admitted a brother of the Clock-makers' Company in 1671, though only twenty-three years of age; and in 1676, at the time of his marriage with Mary Steevens, he was described as “clock maker” of “Martins-le-Grand, in the liberty of Westminster.”

Pope refers to the repeating watches in *The Rape of the Lock*, circa 1712, in the line :

“And the pressed watch returned a silver sound.”

Daniel Quare left to his wife by will, *inter alia*, “the two gold watches she usually wears, one of them being a repeater, and the other a plain watch.”

For fuller particulars respecting Daniel Quare as clock maker and as Friend, see an article in the *Friends' Quarterly Examiner*, First Month, 1900. Any details respecting him not there recorded will be gladly welcomed.

ISAAC SHARP.

## The Wilkinson-Story Controversy in Reading.<sup>1</sup>

The history of this controversy in Reading is interesting because one is able to appreciate the effects of the different positions on the conduct of the Meeting, and one also realises how bitter the discussion became, and how lasting were its effects.

It may be well to state briefly wherein the disaffected Friends differed from George Fox and the Yearly Meeting. In the first place, they were jealous of George Fox's influence and authority, and declared that he would become as a pope. Secondly, they were jealous of the Yearly Meeting, which they compared to a supreme Court of Judicature. Thirdly, when asked, "Ought not Christian Churches to disown for breach of fundamental articles?" they answered, "that if such articles were against the Light of Christ in the individual conscience, was not the requiring of submission an infringement of Christian Liberty?" Fourthly, they objected to the Society's rule requiring abstention from payment of tithes. Fifthly, they objected to the establishment of Monthly and Quarterly Meetings for Women, saying that already women had more power than ability to make use of it. And lastly, they defended the practice of fleeing in time of persecution, and of discontinuing usual Friends' meetings in order to escape the cruel provisions of the Conventicle Act. Dr. Thomas Hodgkin says in his *George Fox*,<sup>2</sup> "One can see that the very existence of the new Society and, it might almost be said, the cause of religious freedom in England, were at stake, and that with all their bold words on behalf of Individualism, these opposers of all Church authority in the new community would, if victorious, soon have had neither community nor individuals left."

Wilkinson and Story were represented in Reading by Thomas Curtis and Ann his wife, Benjamin and Leonard Coale, Leonard Key, Robert Payne, Thomas Tudway, and

<sup>1</sup> An account of the controversy, in which John Wilkinson and John Story, both of Westmorland, took the leading part, is given at some length in John S. Rowntree's *Micah's Mother; or a Neglected Chapter in Church History*, London, 1893. See also *Wiltshire Notes and Queries*, June, 1903. Westmorland, Wiltshire, and the West of England generally were principally affected by this opposition to law and order. Several leaders of this movement joined other Churches and became bitter opponents of Quakerism, but the majority of the Separatists returned to the fold.

<sup>2</sup> *George Fox* in "Leaders of Religion" series. London, 1896, p. 249.

Robert Pocock. These Friends were the most prominent in the Meeting; the Curtises and Coales had joined the Society when the Meeting was started in 1655. Leonard Key was a most powerful minister. The majority of the Meeting did not follow these leading Friends but remained within the Society; the most prominent among them were John Buy, William Lamboll, Abraham Bonnifield, and Christopher Cheesman.

The first reference we have to the dispute is in George Fox's *Journal*, anno 1677—"I was at Friends Meeting at Reading, and in the evening had a large meeting with Friends; next day there was another meeting about holding a Women's Meeting, some of them, that had let in the spirit of division, fell into jangling and were disorderly for a while till the weight of Truth brought them down." There is a Monthly Meeting minute, 26-9-1680, reprimanding J. Buy, who had written to London asking what action he should take, and exhorting him "not to be so forward and active in sowing discord." Four months later John Buy and others were reprimanded for writing to London complaining of what was being taught. B. Coale was Monthly Meeting clerk and wrote pretty much what Thomas Curtis and he agreed upon.

The disagreements grew rapidly fiercer though there was yet no open rupture. The Meeting House had been built in 1671 by Thomas Curtis, who had been partially reimbursed by Friends, and had handed it over to four trustees appointed by the Meeting. Now, in 1681, three of the four trustees were of Curtis's party, who, seeing a rupture imminent, disregarded the opinion of their co-trustee, and handed back the property into Curtis's hands, making him sole owner, thus securing to their side the principal asset.

The Sunday evening meeting was of a more public and probably more lively character than the morning meeting and the Wilkinson-Story party objected to it, and attempted to spoil it by starting an afternoon meeting. Neither would they allow the Women Friends of the Quarterly Meeting to hold a half-yearly Meeting at Reading, at the time of the Men's Quarterly Meeting. Thomas Curtis declared it not suitable that Women should go gadding about the county away from their household duties. Whereupon he clinched his argument by locking the Meeting House doors and walking off with the key. The Women had to meet in an adjoining malt-house.

These Women's Meetings were started by George Fox, which was a prime reason for the dissentients to have none of them. Thomas Curtis's attitude to George Fox is in the sharpest contrast with his attitude of some years before when he addressed Fox as "he who should come, not born of Flesh, but of the Spirit." Benjamin Coale was clerk of the Quarterly Meeting, and he had disseminated William Rogers's Separatist book, entitled, *The Christian Quaker*. In fifth month, 1681, many Friends in the Quarterly Meeting resolved to supersede B. Coale, and in second month, 1682, they appointed William Austill as clerk. Twenty-nine men Friends signed a paper removing B. Coale, and ordering that he should be paid what was due to him. William Austill began to write the minutes, but Thomas Curtis tore the papers from him. Benjamin Coale acted at that meeting, but refused to show what minutes he had made, saying, "It is below *men* to concern themselves with such as you are." The minutes were not then read over as now, but the book lay upon the table at the end of the meeting "for all faithful friends to see if they please, how the business is entered and recorded." After considerable discussion Coale and Curtis agreed to let the other Friends look at the book for half an hour, Curtis sitting watch in hand, while Leonard Coale and Benjamin Coale stood by to guard the book.

As the Meeting for Sufferings refused to recognise B. Coale as clerk, in second month, 1683, the two parties in the Quarterly Meeting held their Meeting at the same time in the same room each with its own clerk; and at the next Quarterly Meeting they finally and entirely separated.

In Reading, however, Friends still continued to meet together and quarrel, the Wilkinson-Story party allowing Friends to marry without liberating certificates, walking about the room when William Lamboll was speaking, and keeping on their hats during prayer from Friends with whom they did not agree.

The Orthodox Friends appear to have intoned their testimonies in meeting, justifying it as a further growth in Truth, but Thomas Curtis declared that "singing out testimonies in a Public Meeting as some do, is an abomination to the Lord." In sixth month, 1684, the two parties sat back to back in Monthly Meeting in the same room, each party with its own clerk. But the following two months the Orthodox met for business in a room above the Meeting House; however, in ninth month, 1684, T. Curtis and his

party coming early locked the door of the upper room, and, to quote their own account, "Friends [*i.e.* their own party] being pretty many Meeting in ye lower room there came in also J. Buy and William Lamboll and several of their company, and the windows being shut, they desired to sit down with Friends but after some disorder went all away and left us." Thus two Monthly Meetings were formed, but for another year the two parties met together for *worship!*

Then the Wilkinson-Story party desired "that Thomas Curtis shut up ye doors, seeing it is only the house that keeps us together for which Thomas Curtis is liable to be fined if ye magistrates be strict upon us." How different from the spirit of earlier years when he had gone to prison time after time for having meetings at his house! He locked the door, and later "made a wall with bricks before it, for, having stopped up the witness in themselves, they would fain stop it up without, the door being a witness against them." So the Meeting House remained unused for seven years, the Orthodox meeting in the yard outside in the wind or rain as a protest against their eviction. Curtis and his friends met in private houses.

In the meantime, complete separation rendering verbal conflict impossible, both parties took to print and a stream of pamphlets issued from the press. They are full of personal abuse and recriminations, mixed with the well known theological arguments of the two divisions. The following is a list of all the pamphlets that I have been able to discover on the subject :—

Date.	List of Pamphlets.	Author.
25/1/1685	The Lybeller Carracteriz'd or a Hue and Cry sent after him - - -	- B. Coale and L. Key.
25/2/1685	A Stop to the False Characterizers Hue-and-Cry - - - -	- W. Lamboll and J. Buy.
3/1685	A Reply to A Stop to false Characterizers, etc. - - - -	- L. Key.
1686	Reasons why the Meeting House Doors were shut up at Reading	- T. Curtis and B. Coale.
4/4/1686	Something in answer to the above Reasons - - - -	- W. L. and J. B.
1692	Reasons for shutting Meeting House Doors, Reading - - -	- L. Key.
1692	An Expedient for Peace - - -	- Bristol Friends.
3/4/1693	Revival of the Difference - - -	- L. Key.
4/4/1693	Proposed Expedients for true Reconciliation - - - -	- B. C. and C. Harris.

- 21/4/1693 The late Expedients tenderly considered - - - - - G. Whitehead, W. Meade, and others.
- 5/1693 Deceit Discovered, and Malice Manifested in L. K.'s late paper - - - Thomas Ellwood.

In 1693, when all fear of fines had passed, the Separatists went back to their old house, and the others seeing that further protest was useless, took rooms on lease in London Street. They continued separate until 1716, when they re-united in a new house on the same site as the present house in Church Street.

The Wilkinson-Story faction, weakened by death and possessing no fresh life, were induced by Thomas Story to capitulate and admit their fault. Thus ended a controversy that had lasted thirty-six years.

HOWARD R. SMITH.

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## The Handwriting of George Fox.

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A correspondent, William F. Miller, of Sidcot, has kindly furnished some interesting information respecting the interpretation of the words "helxe don dos" in the handwriting of George Fox referred to in the first number of *The Journal*.<sup>1</sup> It should be mentioned that the words should read "helxn don dos." William F. Miller writes that there is no mention of an Alexander Dundas in the records of Scottish Friends, but suggests that the person referred to is Helen Dundas, widow of the William Dundas alluded to in Sewel's *History*. William Dundas is also not mentioned in the records, probably having died before the date at which the records commenced, viz., 1669, but the name of his widow Helen frequently occurs. It will be seen that four out of the five letters in "helxn" and "helen" occupy identical places. The difficulty is that the closest examination will not get rid of what is apparently an *x*, and also that George Fox usually formed the letter *e* distinctly.

ISAAC SHARP.

<sup>1</sup> Art. *The Handwriting of George Fox*, p. 9.

## Our Recording Clerks.

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No. 2. RICHARD RICHARDSON, 1681-1689.

Among the 491 prisoners liberated by Charles II.'s "Charter of Release" in 1672, appears the name of Richard Richardson, of the county of Essex. The cause of his imprisonment is given by Besse<sup>1</sup> as follows :

At the Quarter Sessions at *Chelmsford*, on the 1st of the month called *July*, *Richard Richardson* and *Christopher Taylor*, having been bound to appear there for teaching School without License, appeared accordingly : But the Justices not finding sufficient Cause to proceed against them on the Matter they were charged with, tendred to *Richard Richardson* the Oath of Allegiance and committed him to Prison for refusing to take it ; at the next Assizes he had Sentence of *Premunire* past upon him, and was continued in Prison about two Years and a Quarter, where he suffered much through Extremity of Cold and cruel Usage, being often shut up among the Felons.

It seems highly probable that the R. R. above referred to was the same who became the second clerk to Friends, but, as there were other Friends bearing the same name at the same period, the statement must be received with reserve till absolute proof shall be forthcoming.<sup>2</sup>

After his liberation R. R. seems to have moved his residence nearer to London, for, in the register of his marriage on the 23rd of 3mo., 1676, to Anne Mullins, of Bow, widow, at Ratcliff, he is described as of Bishopsgate Street, London, schoolmaster.

The following letter from George Fox was addressed, "For Richard Richardson, School Master, Wheeler Street, Spitalfields, London." It is an interesting example of the way G. F. made use of the book learning of his friends.

der richard with my love to thee and to thy wife and to all the rest of frendes in the holy see[d] of liefе now der r r j deser that thou would search all the liberys consaring mareges and what the doe say of them &

<sup>1</sup> *Coll. Suff.*, 1. 204, anno 1670.

<sup>2</sup> A Richard Richardson who may be referred to by Besse (*Coll. Suff.*, 1. 462, 463) lived in the west of the Metropolis, and another signs, with a number of Cumberland Friends, a testimony to John Wilkinson (*D. Port.* 16.66). There was also a Nottingham Friend of the same name. George Fox in his *Journal* mentions the presence of "Richard Richardson" at Swarthmore in 1660. I have gone on the assumption, as yet unproved, that the references to the name which appear in connection with several places in the neighbourhood of the east of London, are to one man and that one the subject of this sketch.



the fathers and how the [?] did befor the the [?] monkeish sort came in in the britens time and when marring with the prest came in soe search heasterys and lawes and see what thou canst bring out both good and bad and wat maketh a mareg and doe what thou canst in thes thing for it hath ben upon mee som time to wright to thee of this thing and did recve thy leter by r. bartleet which I did let thomas loson see it is a not[ab]le thing soe in hast with my lov gff.

Swarthmore, 8mo. 16, 1679.3

THE CLERK AND HIS ASSISTANTS.

The clerkship to various Meetings, national and local, left vacant by the early and lamented death of Ellis Hookes on the 12th of 9mo., 1681, was quickly filled by the appointment of Richard Richardson, who took up some of the duties of the office on the 25th of 10mo. At a Six Weeks Meeting held on the 11th of 2mo., 1682, his salary (as far as payment from that Meeting was concerned) was to be "at ye rate of 20lbs. p. an. to be paid Quarterly and he to have ye profits of certificates of marriages."

Joseph Miles, who acted as assistant to E. Hookes, continued in his office and the Six Weeks Meeting granted *him* "24 lbs." per ann! Presumably at his retirement or decease, Mark Swanner joined R. Richardson, at any rate we read that at a Six Weeks Meeting held in 1mo., 1683/4 "The deciding of ye matter between R. R. and M. Swaner is left to ye meeting yt keeps ye poors money," and shortly afterwards that "M.S. is to have 30 lbs. per year to be paid half by ye city and half by ye country."

3 Where the original of this letter was in 1859, the following letter (D. Dix MSS.) will show:—

"JAMES DIX,

"Esteemed Friend,

"My Cousin Benjn. Candler forwarded me thy letter to him requesting to have the perusal of a letter of Geo. Fox in my possession. I was from home at the time and since then I have thy letter of the 5th inst. on the same subject. The letter in question is in a dilapidated condition so that it has been pasted upon a card for preservation, and cannot be sent by post. I have had it copied out for thee and also send thee a facsimile of the original as nearly as may be. —Thy Friend,

"MARY REED.

\* \* \* \*

"The answer to the above is written in a very small hand and is in places much obliterated by being worn away by folding."

\* \* \* \*

The letter, which is entirely in George Fox's writing, is in parts practically illegible and his meaning can only be conjectured. R. Richardson's reply, which Mary Reed transcribes but with many blanks, appears to be full of allusions to ancient and modern writers on marriage,

His work consisted of entering wills and trusts relating to Friends and also copying records of sufferings into the "great register booke of sufferings," a continuation of the work of Ellis Hooke.<sup>4</sup> In 1685 the Meeting of Twelve ordered "Mark not to trouble abt finances but get on with the Records"! The Chamber used by E. Hooke, and even after his death called, at times, by his name, was presumably used by his successor, and letters of a public nature were still addressed to "3 Kings Court in Lumbar Street."

It is not known whether R.R. attended daily at his office, but we can imagine him making his way on foot or otherwise over the two or three miles of country which separated Bow from London, and entering the city through the Bishop's Gate, or first calling at the extensive house and grounds belonging to the earldom of Devonshire, which formed a noticeable feature in the landscape to the east of London, a portion of which estate Friends had occupied since the Great Fire.<sup>5</sup>

In 1684 a kind Friend purchased some useful articles for the clerk's office and application for payment for the same was made to the Meeting of Twelve:—"Wm. Chandler desireing of this Meeting money for y<sup>e</sup> watch and Larum at Richard Richardsons chamber, wee not knowing who ordered y<sup>e</sup> buying of it were not willing at present to pay for it," but the Six Weeks Meeting finally agreed to pay.

That a time-keeper was needed in The Chamber to regulate the speed at which the clerks worked is clear from the occasional evidence we have of the suddenness and urgency of work required at their hands, of which a sample may be seen in a letter<sup>6</sup> in the handwriting of George Whitehead, and showing signs of having been dashed off at high speed, a copy of which is here given:—

DR, R. R. and M.

We do very greatly want a List of the names of frds throughout the severall counties, who are prosecuted, convicted and seized on y<sup>e</sup> exchequer writts of Recusancy for 20lbs p mens. The List is Inquired for at y<sup>e</sup> Attorney generals.

<sup>4</sup> See *Journal*, i. 15. We owe a debt of gratitude to R. R. for his very full indexes to these two volumes of *Sufferings*.

<sup>5</sup> See William Beck's *Historical Account of the Acquisition of the Devonshire House Property in Bishopsgate Without, London*. London, 1903.

<sup>6</sup> D. Portfolio 16.24.

Tis an Intire List of names we want, of so many counties as ye have undr these heads of

Prosecuted for Recusancy,  
Under seizures or Distresses,

Pray do each of you your parts without delay we have almost gotten an ordr of Reference to ye Attorney Genl. Make a Distinct List of those that are given in to ye K. with this last [*word obscured by a blot of ink*] and make up ye List with ye rest behind, put ye names only, with ye year: Under ye distinct heads as above and Counties as whethr undr prosecution or undr seizure (or distraind) or writs out agt them

as Surry,  
Prosecuted,

1688 A. Fielder, etc.

sure remembr Surry frds. Counties wanting must be taken as they come.

Some such occasion as this, perhaps, was the means of introducing another person to The Chamber, one who was to occupy a position of responsibility and trust for half a century. I have failed to find the exact time at which Benjamin Bealing entered the service of Friends but I have traced him back by his writing to the early part of 1687. In the 4th month of that year the Six Weeks Meeting appointed several Friends "to consider and conclude with the Meeting for Sufferings whether 3 Clarks shall be continued, or whether of ye two Mark Swaner or Benj. Bealing should go off." The former was evidently dismissed, as we read later: "When ffrds have occasion for Mk. Swaner they will send for him." Mark Swanner died in 1713 in Shoreditch at the age of eighty.<sup>7</sup>

In his controversial writings<sup>8</sup> Francis Bugg has a good deal to say of Richard Richardson (whom he describes as "this learned champion," "G. Whitehead's learned Friend," "Recorder General," etc.) and his office. On a scrap of paper in the pointed, cramped writing of R. Richardson, which has recently come to light,<sup>9</sup> are the words:—

"ff Bug sayes Ellis Hookes had 50 lbs p an and R<sup>d</sup> Rdson is his successor. this charge is false and ye information also and preposterous ffor R R has laid out more for ye country, since concerned in their business, than he yet recd:"

Our Friend's public service continued to shortly before his decease. As he did not sign the Epistle of the Yearly

<sup>7</sup> Mark Swanner's name occurs on the title page of the enlarged edition of Penn's *No Cross, No Crown*, 1682, but I know not what exact connection he had with the issue of this important work.

<sup>8</sup> *De Christiana Libertate* and *The Painted Harlot*, etc.

<sup>9</sup> D. A.R.;B. MSS., 183.

Meeting which was held on the 21st and 22nd of 3 mo. [May], 1689, it is probable that by that time he had resigned his post of clerk ; though I find him still acting for the Society two months before he died.

LEARNING AND LITERARY LABOURS.

There is abundant evidence that F. Bugg's description of R. R. as a "learned Friend" was correct. His position of schoolmaster presupposes more than ordinary education. G. Fox's application to him to look up literature on the marriage question confirms this. The following letter,<sup>10</sup> written when Friends were busily engaged on behalf of their brethren, captives in the Barbary States, is interesting in this connection :—

DR FRDS,

17, 5mo., 86.

J[ohn] O[sgood] Theod. E[cleston]. Not Knowing whether I may have opportunity or liberty to speak of it again, and being it is desired by ye meeting you may draw vp a paper about ye return to ye paper for limitation of contribution towards ye captives redemption, I take this way to impart what has been in my minde about it. And that is, this limitation makes our charity fall far short of that of ye primitive Xs, who of their generall contributions, assigned a part for ye redemption of captives, and I remember one Bishop, I think his name was Acatius, did send very largely to redeem such as were taken captive, I think in war (but I may search further for that), and those heathen.

And reading last night, I met accidentally with a place in Doctor Cumber, how that ye Church at Carthage sent 800lbs for redemption of captives in Numidia about where Argiers is and Sully. Now may not those African Christians condemn us, if we restrain charity from our Brethren, they contributing so largely to heathen, further note. I have read in Ecclesiastical writers, that ye same Acatius by that means brought very great advantage to ye Christian faith, and great favour to Xns from ye heathen I think in Persia.

Thus much I can croud in this little paper, more than I could do in a meeting. So leave it with you, to make vse of as you have occasion, and see meet. R.R.

There has been an objection, though unjust, among people that we are Charitable onely to our own, very false. But this limitation, if admitted and known, may give occasio<sup>n</sup> to say, we are not charitable to all our own.

Unlike his predecessor in office R. Richardson entered fully into the polemics of early Quakerism, in defence of G. Fox and his associates against Francis Bugg, William Rogers, Thomas Crispe, and others. His *Few Ingredients against the Venom in William Rogers' Book, stiled The Christian Quaker Distinguished*, etc., 1681, and

<sup>10</sup> D. Portfolio, 17.12.

its sequel, *Another Ingredient against the Venom in F. B.'s Book*, 1683, are frequently quoted in the later writings of these two Separatists. William Rogers describes the *Few Ingredients* as a tract in which "Heathenish, Papistical and Protestant authors of divers sorts are quoted to vindicate George Fox his saying in his *Book of Womens Meetings* that *Micahs* Mother spoken of *Judges* 17th, was one recorded for her Wisdom and her Vertue." *William Rogers's Scourge of Tow fired*, with reference to Rogers's *Scourge for George Whitehead*, was issued about 1684, and *A few Notes on some Principal Passages in Babel Builders* (a book written by Thomas Crispe in 1681) were added as a postscript to Stephen Crisp's *Babylonish Opposer*.

In collaboration with William Penn, R. R. wrote a *Treatise of Oaths*, which was published in 1675, and contains in its 166 quarto pages citations from over 200 authors, etc., according to a *Catalogue* of them given in the book. He also published *A Testimony against Tything amongst Christians*, 1680, with many references to "Books, Authors and Persons, whose Sayings, Actions and Writings are herein instanced;" and articles on *The time called Christmas*, on *Adoration in General and in particular of Hat-Honour*, and on *Wigs*.<sup>11</sup> This last pamphlet, *A Declaration against Wigs or Periwigs*, is a very curious little production of about 1,500 words, concluding with twenty-one lines of "poetry." It throws ridicule on the use of wigs, with references, either for or against the custom, to Nehemiah, Isocrates, Philip of Macedon, the Emperor Titus, Plato, Solon, Julius Caesar, Tertullian, Homer, etc., etc.

#### PRIVATE LIFE.

The data for a protraiture of the home life of our Friend are at present very scanty, as, unlike the previous occupant of his office, so little is available from correspondence. At some period between 1679 and 1681 he seems to have settled at Bow, for his name and that of his wife occur on the minutes of Ratcliff Monthly Meeting from 4 mo., 1681. He did not take much prominent part in the proceedings, but frequently acted for the Meeting in matters concerning the Mile End and Bow portion of its area. He does not appear to have been a ministering Friend.

<sup>11</sup> All these pamphlets are in **D.** as also numerous MS. notes by the author and papers which do not appear to have been printed (**D.** Portfolio 4; MSS. Bxo. C; A.R.B. MSS.; etc.).

Richard Richardson died at Stratford-le-Bow on the 14th of 4 mo., 1689, of "consumption and ulcer in the lungs," aged sixty-six, and was buried at Ratcliff. A copy of his will, still preserved among the beautifully arranged records of Ratcliff and Barking Monthly Meeting, is here reproduced :—

RICHARD RICHARDSON OF BOW HIS LAST WILL AND TESTAMENT.

In the fear of God I Richard Richardson of Bow in Middlesex being sick in body but of good and perfect memory do make this my last will and Testament as followeth (vizt.) I give and bequeath to my trusty and wel beloved friends, Phillip Burneat and John Rogers both of Lowsewater, Rich. Head of Mober, Tho. Tiffin of Eaylefield, Jonat. Bowman and Josiah Ribton both of Broughton, all of the County of Cumberland, the sum of one Hundred Pounds, namely that which is secured by land lying in that County, <sup>12</sup> also I give and bequeath unto Degory Marshall and Edw. Hore both of Ratcliff in Middlesex and William Townsin and Hen. Wilson both of Southwark in Surry, the sum of one Hundred Pounds, and all the rest of my Goods and Chattells I give and bequeath unto Anne Blithe allis Mullens allis Richardson, now my dear wife, whom I make my sole executrix of this my last will and Testament to whose direction I leave my Body to be buried, comitting my spirit to the father of spiritts, through Jesus Christ my Redeemer in whom I have beleaved, and by whose holly spirit I have been comforted. RICHARD RICHARDSON,

May the eight and twentieth one Thousand six Hundred eighty nine, sealed and deliuered in the presence of us, John Monk, Mary Monk, Esther Morter, Joshua Cobham, Moses Fowler. .

Richard Richardson his Instructions as followeth.

Dear friends Degory Marshall and Edward Hore and the rest concernd, that 100lbs that I have bequeathed to you, my mind is, you should suffer my widdow to enjoy, afterwards to pay 10lbs of it into the meeting of men friends at London, and the rest to dispose off, towards the help of Friends disabled thorow sufferings, and their Childrens maintenance in the Citty and also in the Countries as you shall see meet with the advice of friends. RICHARD RICHARDSON.

3rd, 4mo., 1689.

Ann Richardson, widow, died at Limehouse, on the 4th of 8th mo., 1695, aged sixty-two. In her will there is a reference to "Richard Richardson, my late husbands brothers son." It is probable that Richard and Ann Richardson had no family:

NORMAN PENNEY.

<sup>12</sup> This reference to Cumberland *may* prove to connect our clerk with the R.R. of that county referred to in Note 2.

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

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Many years ago the present writer had the privilege of looking through the eight volumes containing the early records of the Society in the south of Scotland then preserved at Edinburgh, and of making a pretty full abstract of their contents : and subsequently he compiled from it a *Dictionary* of all the names of persons mentioned in the volumes whether Friends or others. In a work of this kind, especially where the originals are not available for purposes of comparison, some errors and omissions are only too likely to have crept in, but it is hoped they are comparatively few.

On looking through the *Dictionary* one is struck by the small number of Friends, who, during the period in question, nearly 140 years, lived within the bounds of what was then called Edinburgh Yearly Meeting—that is all of Scotland south of the river Tay. The number of names of persons in the volume is about 1,580. Of these, nearly 500 belong to members of Aberdeen or London Yearly Meeting or other stranger Friends visiting Scotland, whilst about 310 are names of those apparently not Friends—“persecutors,” witnesses to marriages, and others ; so that the number of men, women, and children in Edinburgh Yearly Meeting, Friends by conviction or birth, during the long period under review, would seem to have been little over 770. This includes not a few students attending Edinburgh University, and other “casuals.” Registers of births, marriages, and deaths were, during part of the time, not over carefully kept, and considerable gaps occur in the records of Meetings for Discipline ; so that it is probable there were members whose names do not appear in any of the Meeting records. The number thus passed over, however, must, one would think, be small.

As regards the professions or trades of the Friends, so far as they are recorded, it may be interesting to note that there were nineteen gardeners and seedsmen, nineteen weavers, ten servants (male and female), ten “merchants” (shop-keepers), six tanners, six tailors, five glovers, four shoe-makers, three brewers, three bleachers, three tobacco-

merchants, three linen-drappers, two doctors of medicine, two smiths and farriers, two skippers, two wrights, two school-mistresses, two dyers, two hatters, one stocking-maker, one cooper, one coal-grieve, one coach-driver, one printer, one clothier, one sieve-wright, one inn-keeper, one chamberlain (steward). There were also five "portioners" (small landed proprietors), and perhaps not more than three "Lairds," Walter Scott of Raeburn, John Swinton of that ilk, and Anthony Haig of Bemersyde.

There seems to have been a numbering of the Society in the south of Scotland twice during the period: the first occasion was in 1669 when the *men* in Edinburgh Yearly Meeting amounted to sixty-four, and the second numbering was in 1787, when the remnant of *both men and women*, belonging to Edinburgh and Kelso, the only remaining Meetings in the south of Scotland, amounted to twenty-three.

Amongst the earliest gatherings of the Society in Scotland seem to have been those in the West about 1656, probably at Glasfoord, and Friends continued to linger on in that part of the nation till the middle of the eighteenth century, when the Meeting in Glasgow, which was established in 1687<sup>1</sup>, appears to have died out; it was not revived again for nearly forty years.<sup>2</sup> The first record of settled Meetings at Edinburgh<sup>3</sup> and at Stichel (afterwards Kelso) was in 1669, and both these Meetings continued to exist till towards the close of the eighteenth century, though with increasing feebleness. In 1788, William Miller of Craigen-tinny—the third of the name in Edinburgh Meeting—who was popularly known as "the king of the Quakers," was disowned for "marrying out" and other irregularities, and an entirely new era in the life of the Society in Scotland

<sup>1</sup>The Epistle from Edinburgh Yearly Meeting to that of London, iii. month, 1687, records "Their is a Litle weekly Meeting newly sett up in Glasgow (on of the most considerable Citties of our nation): wher the Bitter and dark Spirit of the professors and presbiterian priests did reign in a mighty dominion of death, To the keeping out of Truth So Long as it could."

<sup>2</sup>George Dillwyn, who visited Scotland in 1787, communicated to the Meeting for Sufferings "the pleasing account of the little meeting at Glasgow" (Letter from John Pemberton to George Miller): whilst in 1792 Mary Dudley and her companion "made a little stop" at Glasgow and visited "the few there who appear under convincement" (Mary Dudley to George Miller).

<sup>3</sup>We learn, however, from Gough's *History* (vol. I. p. 168) that a Meeting had been gathered at Edinburgh as early as 1654.



commenced. New record books were procured, Meetings for Discipline were once more regularly held and their proceedings recorded, also marriages, births, and deaths, for the most part, duly registered.

The original records from which the contents of the *Dictionary* have been summarized are contained in the following eight volumes :—

*First* (Book U). This is the oldest record book of Friends in Scotland, the earliest entry in it being vi. month, 1656, four months after which the first marriage amongst Friends in Scotland was recorded. The volume seems to have been intended as a chronicle of all noteworthy events happening to Friends in the south-west of Scotland, including persecutions, births, marriages, deaths, bequests for the service of Truth, etc., with occasional notices of the course of politics in the nation. These are more or less carefully set down, year by year, from 1656 to about 1703. After that the entries are very irregularly kept up until 1728. Prior to that date, there are few notices in the volume of Meetings for Discipline, but from 1728 until v. month, 1733, the minutes of the Monthly Meetings held at Glasgow and Wester Mucroft are given. After this, there are but few traces of regular meetings in the west of Scotland until that at Glasgow was re-established towards the close of the century. There are, however, in this volume scattered notices of births, deaths, etc., until 1807.

*Second* (Book T). This contains a record of the proceedings of Edinburgh Quarterly Meeting from iv. month, 1669, when Meetings for Discipline were first regularly established in Scotland, to xii. month, 1737, also copies of sundry papers by George Fox and others, and the registry of marriages at Edinburgh from 1670 to 1695. The entries between 1680 and 1695 are the original marriage certificates, with autograph signatures. One or two marriages of later date are recorded amongst the Quarterly Meeting minutes. When Edinburgh Quarterly Meeting<sup>4</sup> was constituted in 1669, the Monthly Meetings forming it were Edinburgh, consisting of Edinburgh and Prestown Particular Meetings ; Glasfoord, consisting of Glasfoord, Dowglass and

<sup>4</sup> The meetings were held in the iii. vi. ix. and xii. months ; that in the iii. month was in a few years termed the *Yearly Meeting*, and from it were sent Epistles to London Yearly Meeting (commencing in 1686) and Aberdeen Yearly Meeting.

Badcow Particular Meetings <sup>5</sup>; and Lessudwine, comprising Lessudwine <sup>6</sup> and Stitchell Particular Meetings—afterwards known as Kelso Monthly Meeting. From a “List of men belonging to Meetings” under date iv. month, 1669, it appears that there were eight men Friends belonging to Edinburgh Particular Meeting, five to Prestown, twenty-one to Glasgow, three to Dowglass, six to Badcow, twelve to Lessudwine, and nine to Stitchell. In 1692, and for many years after, the Meetings sending representatives to Edinburgh Quarterly Meeting, were Edinburgh, Linlithgow, Kelso, Glasgow, and Hamilton and very occasionally Askin, Dowglass, and Garshore. By 1722, their number was reduced to Edinburgh, Linlithgow, Kelso, Glasgow, and occasionally, for a few years, Garshore. In 1735 and for some years later, the name of the Meeting of Beldivy, a hamlet near Dundee, is added. There are no records remaining of Linlithgow or Beldivy Meetings. The former is first mentioned in 1673. By 1730 it seems to have fallen to a very low ebb, though the Quarterly Meeting continued to pay the rent of a Meeting House there for some years after that. When Catherine Payton visited Scotland in 1752 the Meeting was quite extinct.<sup>7</sup> Beldivy Meeting never consisted of more than one or two families. but it seems to have been kept up until about 1770.

*Third* (Book M). This record of the proceedings of Edinburgh Monthly Meeting comprises from iv. month 1669 to v. month, 1706; also copies of sundry papers by George Fox and others, and the cash accounts of Edinburgh Quarterly Meeting from about 1719 to 1777. The few

<sup>5</sup>This Monthly Meeting merged into that of Hamilton, which is incidentally mentioned in the records as early as 1673; and that, in its turn, was superseded by Glasgow Monthly Meeting.

<sup>6</sup>Report was made to Edinburgh Quarterly Meeting iii. month, 1678, “y<sup>t</sup> the meeting held for diverse yeirs at Walter Scots house in Lessudwine hes been hastily removed from thence without the advice and consent of their Monthly Meeting, the hurt y<sup>t</sup> may come to the truth in generall being upon the mindes of the freinds of the meeting it was proposed that some wold goe and visite these freinds y<sup>t</sup> had so hastily w<sup>t</sup>-drawen from Walter Scots howse,” Four Friends “offering themselves to be at their monthly meeting at bimerside nixt 4th day, it is recomended to them by the meeting to deale w<sup>t</sup> these qo have w<sup>t</sup>-drawen to return and Againe keep meeting at Walters house in soe farre as being upon the place they may finde consisting w<sup>t</sup> truth and report to freinds.” There is no further mention of Lessudwine in the Records, but from the *Life of Christopher Story* (p. 29) there seems to have been no revival of the Meeting there.

<sup>7</sup>See *Life of Catherine Phillips*, p. 39.

marriages (1693 to 1703) in the book are recorded amongst the Monthly Meeting minutes. A few births at or near Edinburgh (1670 to 1683) have been entered at the end of the volume.

*Fourth* (Book Q). In this volume are entered the minutes of Edinburgh Monthly Meeting from ix. month, 1730 to iii. month, 1794, with some long intervals during which there is no record of any Monthly Meetings having been held. At one end of the book are the only early records extant of "ye Weemens Quarterly Meeting at Edinr." xii. month, 1688 to iii. month, 1694. These consist principally of notices of relief afforded to poor Friends. A few records of marriages, and one or two of burials, occur in the course of the Monthly Meeting minutes.

*Fifth* (Book O). This contains "a Register of Burials" in Friends' Burial Ground, the Pleasance, Edinburgh, from 1680 to 1716. The ground was used by Friends of Edinburgh and also by those of Linlithgow and other places at a considerable distance from Edinburgh. There is also a "Register of Births" for Edinburgh Monthly Meeting from 1670 to 1786, and intermixed with these, are several notices of deaths and one of marriage. The volume has also been used to minute the proceedings of Edinburgh Preparative Meeting from 1787 to 1798.

WILLIAM F. MILLER.

*To be continued.*

"1669. Ferdinando Salmon a person not excommunicated was buried in the Bee-garden of George Bayly his tenant upon the 9 of November by Joan Salmon his wife and Robert Salmon and John Salmon his sonnes Quakers."

*From the Parish Register of Shudy Camps, Cambridgeshire.*

London Meetings licensed in 1738:—Brook Street, Ratcliff; Ewer's Street, Southwark; Fair Street, Horseley-down; Little Almonry, Westminster; Peel; Quaker Street, Spitalfields; Sandy's Court, Houndsditch; Savoy, in the Strand; Wapping; Whitehart Yard, Gracechurch; Workhouse, Clerkenwell. *From Besant's "London in the Eighteenth Century."*

## The Quaker Family of Owen.

*Continued from p. 39.*

We now revert to Nathaniel Owen, the younger, who was born probably at Cranbrook, circa 1652. He resided firstly at Sevenoaks, as a Mercer, in business with his father. He mar. firstly at the house of John Blatt, Tanner, of Red Hill in Reigate, 9 Aug., 1676, Ann Green, of Coulsdon, perhaps a daughter of Samuel Green, of Oxted, a sufferer in 1666, 1673, and 1683. There was some little difficulty about this marriage so

that a particular meeting be apoynted at y<sup>e</sup> house of Anthony Shephard in Rygate parrish [A. S. was a Quaker sufferer in 1670 and 1671] the 20<sup>th</sup> day of the 5<sup>th</sup> month being 5<sup>th</sup> day next come two weeks ; about y<sup>e</sup> 10<sup>th</sup> hour of y<sup>e</sup> same day ; of w<sup>ch</sup> meeting wee doe desire the said John Dew and Jonathan Lambull [of Reading] to give notice to all whom they judge have anything to object against y<sup>e</sup> proceeding of y<sup>e</sup> above named Nathaniel Owen and Ann Green in order to Marriage.

But those objecting “not producing any weighty Reason why Ann Green might not proceed (as above) to marry whom shee pleased,” and none appearing at the next Monthly Meeting “to impeded the same,” it was their judgment they might proceed to “marry in the Truth’s order.” Nathaniel Owen produced a certificate of cleanness from “Sevenoake.”<sup>13</sup>

Nathaniel and Ann (Green) Owen had issue an only daughter, Ann Owen, born at Coulsdon, 19 June, 1677. Whilst there she penned an interesting letter given in the recent *Memoir of John Roberts* (1898), from the original in possession of Lawson Thompson, of Hitchin. It is dated “Coulsdon in Surrey y<sup>e</sup> 20<sup>th</sup> 7 mo 1699,” and is addressed to Daniel Roberts, of Chesham (son of John), with whom she was evidently on terms of great intimacy and religious and spiritual sympathy. Ann Owen mourns the deprivation of her friends’ company, which includes Daniel Roberts’s wife, begs the favour of a letter, and asks their prayers.

Oh that thou wast but Senciable how much I long for some of thy company. I have so good an opinion of y<sup>e</sup>e as to think thee woulds endeavour to aford me more then I have had lat[e]ly, for true bosom frds are realy very scarce to find. I am now very lon[e]ly for my fath<sup>r</sup> and moth<sup>r</sup> are both at Reygat, and have been much there this Severall weeks, and

<sup>13</sup> Dorking Minute Book, v. month, 1676.

great part of our goods are gon, and I expect that in a lettell time yt we shall all go, and before that hurry, made use of this oportunity to send yee a few lines, . . . desiering thee to give my Dr Love to thy wife and Lettel ones, hoping thee wilt except of the same from me, who lives in hops of seeing you at Reigat before it be very long, and In the mean time shall

Rest thy ever obliged and most Constant

Friend to Searve thee or thyne, ANN OWEN.

Pleas to give my Respects to Mary and Jacob. <sup>14</sup>

The above letter is excellently written in a kind of engrossing hand then prevalent.

Ann Owen mar., at F. M. H., Reigate, 20 Jan. 1713/14, Thomas Belch, of Cheapside, Linen Draper, and Cloth Worker, son of George Belch, late of Charlwood (Chorleywood), psh. of Rickmansworth, Herts, yeoman, decd., and Susanna his wife. Amongst Friends present at the wedding were Ambrose Rigge, Thomas Upsher (of Colchester), Daniel Roberts, aforesaid, George Vaux, etc.

Thomas Belch died in 1741, and Ann (Owen) Belch died in St. James's, Clerkenwell, 29 March, 1743, aged 65, bur. in in F. B. G., Bunhill Fields, 5 April.

Thomas and Ann (Owen) Belch had eight children of whom Mercy mar. Walker Pilgrim, and had issue; Anna Lucia mar. her cousin William Bell, of Leadenhall Street, Druggist, s.p.; and Susanna, the eldest married daughter apparently, born in Cheapside 19 Aug., 1709, mar. at Croydon, 11 March, 1736/7 as his second wife, Isaac Vaux, of London, Citizen and Surgeon, son of George and Lydia Vaux, of Reigate. It is said that their daughter Anne Vaux, of St. Dionis Backchurch, spinster, mar. by licence, at St. Paul's Cathedral, "by me William Reyner," 7 Dec., 1736, as his second wife, William Penn, of Withyam, co. Sussex, esquire, grandson of the founder of Pennsylvania, but it will be seen that this is impossible, as Susanna Belch only mar. Isaac Vaux this year. The latter, then of Uxbridge, Physician, mar. 9 March 1721, as his first wife, Mary Walker, dau. of William Walker, of St. Martin's in the Fields, Westminster, and if Anne Vaux was his eldest child, born say in 1722, she would only be in her 15th year at the time of her marriage with William Penn. The account of this marriage however has been several times printed, and we have also two family notes about it,

<sup>14</sup> *A Quaker of the Olden Time*, edited by Edmund T. Lawrence, pp. 440-443).

but there is something wrong somewhere, and poor Anne also came to grief.<sup>15</sup>

Ann (Green) Owen, the first wife of Nathaniel Owen, of Coulsdon and Reigate, did not long survive the birth of her only child, Ann (Owen) Belch, and was bur. in F. B. G., Reigate, 4 Aug., 1677, some 6½ weeks later.

A minute of London Yearly Meeting reads :—

Nathaniel Owen being here present acquainted the meeting that his wife, late Ann Green, of Surrey, was presented upon the statute for £20 per mensem, and in her life time had two thirds of her estate, valued at £50 per annum, and seized into the King's hands, and nine months after the seizure departed this life leaving one Child living by the sd Nathaniel, after whose decease there was an affidavit made before a Baron of the Exchequer, that his said wife was educated in the protestant religion, generally known and reputed a protestant, was married to him the said Nathaniel, had one child now living ; upon pleading the child's right, being an infant under age, before the Barons of the Exchequer a quietus was granted, and the Land discharged from the seizure and sequestration except only for the nine months the said Ann was being after the seizure.

This minute is entered in the Guildford Minute Book and dated vi. mo., 1680.

In the possession of her collateral descendant Rachel Priscilla Robson, of Saffron Walden, is a long narrow sampler, beautifully and elaborately worked in rich colours, as fresh almost as the date of execution, viz. "December the 17, An. Greene, 1660." The name of the fair worker appears also again at the side. It was long supposed to have been the work of an ancestor of the present possessor's mother (who was a daughter of the late Joseph Markes Green, of Saffron Walden), until seen by the compiler.

Nathaniel Owen appears to have removed from Sevenoaks to Limpsfield, two miles W. of Westerham, and on the borders of Kent, for although the birth of his first child took place at Coulsdon in 1677, there is no evidence that he was resident there at that time, although this may have been the case. Limpsfield and Oxted were close together, which goes to show that Samuel Green of the latter town was, as we suggested, N. Owen's wife's father.

In 1683, at the Assizes held at Kingston, the 12th of July, George Vaux of Rygate, Nathaniel Owen of Limpsfield, Samuel Green of Oxted, Thomas, John and Elizabeth Blatt

<sup>15</sup> See Howard M. Jenkins's admirable work, *The Family of William Penn*, 1899.

all of Reigate, with thirteen other Friends, were all indicted for six months' absence from the National Worship, and most of whom were ordered to be returned into the Exchequer. On the 9th of September, in the same year, John Blatt (father of the above John apparently) was taken preaching at a meeting in the house of Nathaniel Owen, of Limpsfield, and fined £20, and suffered the loss of fifteen Butts of Leather and other goods.

In 1685, we find a letter from "your loving Neighbours and Friends to the King and Kingdom, Ambrose Rigg, George Beale, and Nathaniel Owen," "To the Knights and Burgesses of the County and Borough Towns of Surry, chosen Members of this present Parliament," being "The suffering Case of the People called Quakers in the said Towns and County humbly presented"; in which letter they say that "many of us have been long and still are Prisoners in the County Prison for no other Cause than peaceably serving and worshipping the All-seeing God." The letter goes on to show the grievous spoils under the Conventicle Acts and the cruelties endured, etc.

Nathaniel Owen remained a widower over fourteen years, and then took a long journey to Chester to find a bride amongst his father's North Country Friends. He mar. at Chester, 15 Oct., 1691, Frances Ridge, dau. of John Ridge, of Chester, "Marchant," and Elizabeth his wife. She was baptised at St. Olave's, Chester, 18 Nov., 1662. John Ridge appears to have died at Chester, 1683, when his will was proved. In the *Journal of the Life of John Gratton*, who died 1711/12, we read on page 122:<sup>16</sup> "After this I went into *Cheshire* and to *Chester* again, where I had formerly been Exercised, and where there was now more Openness than formerly; and there was a brave young Woman, called *Frances Ridge*, her Father was dead, but her Mother very kindly entertained Friends at her House, and her daughter was [now] married to a Friend called Nathaniel Owen, of *Rygate* in *Surry*."

There is a pedigree of Ridge, of Manchester and Marple, co. Chester, Esquires, in Dugdale's *Heraldic Visitation of co. Lancaster*, 1664-5, of whom Robert Ridge, of Marple, Esquire, was aged 77 in 1664, and was the father, by Helen Shepheard his wife, of Jonathan Ridge, of Manchester, aged

<sup>16</sup> See First Edition (1720).

42, who mar. and had issue, and of John Ridge, who mar. the widow of Samuel Smith, of Chester, etc.

Nathaniel Owen was resident at Coulsdon on this his second marriage, and had issue a large family as follows :— (1) Nathaniel Owen (tertius), born at Coulsdon, 2 Aug., 1692; apprenticed to John Wilcox, of Cheapside, and died 1709, aged 17. (2) John Owen, born at Coulsdon, 19 Sept., 1693; he was a Merchant of London, and mar. late in life Elizabeth, widow of George Prothero, who survived him, s. p. Her portrait was in possession of Miss Strettell, of Clifton, in 1882. (3) Jeremiah Owen, of London, named after his uncle at Stockport, born at Coulsdon, 26 Nov., 1695, of whom hereafter. (4) Philotesia Owen, born at Coulsdon, 17 July, 1697, of whom hereafter. (5) Frances Owen, the younger, born at Coulsdon, 24 June, 1698, mar. at Reigate, 29 Nov., 1722, William Chamberlin, of Cheapside, Citizen and Glover, son of William Chamberlin, late of Theobald's Road, Holborn, Joiner, and Mary his wife. William Chamberlin died at Croydon, 17 May, 1739, aged 40; his widow Frances, 23 Sept., 1782, aged 84. They had issue four children of whom Mary Chamberlin, born 1723, mar. 1747, Calvert Bowyer, of Westmill Bury, Buntingford, co. Hertford, gent., son of Calvert Bowyer, of Coles in the said psh., gent., and Susannah his wife. This was an aristocratic alliance, both the Bowyers and Calverts being of ancient county lineage. The former is represented by Sir William Bowyer-Smijth, Bart., of Hill Hall, Essex, and many other families, the latter by the Felix Calverts, of Furneaux Pelham, Herts, and anciently of Calvert, Lord Baltimore, so familiar to those acquainted with William Penn's history. Susanna Bowyer of this branch of the family, who were Friends, mar. at Cottered, Herts, in 1700, John Dimsdale, of Essex, of the family of the late Lord Mayor, three of which family were present at Mary Chamberlin's wedding. The Bowyer Strettells (Owen descendants) are also named after this race. Calvert Bowyer, Esquire, who was born at Westmill, 29 March, 1719/20, died at Coles aforesaid 20 March, 1783, aged 64, and was bur. as a non-member at F. B. G., Bishop's Stortford. We do not appear to have the date of his wife's decease. His sister, Susanna Bowyer, mar. at F. M. H., Hertford, in 1778, Jeremiah Vaux, of Birmingham, Surgeon, son of George Vaux, of London, and Frances Owen his wife. (6) Thomas Owen, born at Coulsdon, 18 May, 1699. He was a Brewer, of Bermondsey. He mar. as her first husband, at



F.M.H., Bull and Mouth, 19 Aug., 1725, Frances Zachary, dau. of Thomas Zachary, Citizen and Skinner, of London, Theodor Eccleston being present at the wedding amongst many others. Readers of Thomas Ellwood's charming autobiography will recollect his account of Thomas Zachary, of Beaconsfield, of this family, of whom Elizabeth Zachary, widow of Daniel, of Chipping Wycombe, was bur. at Jordans. Thomas Owen died before 1743, leaving issue a daughter, Elizabeth Owen, born 1728, who mar., 1746, Jonathan Bell, of Tottenham, "an eminent shopkeeper," son of Daniel Bell of the same, Shopkeeper, and Elizabeth his wife. He was born at Tottenham in 1719, and died at Hertford, 1791, aged 72. He had retired many years, and was elder brother to Daniel Bell, of Stamford Hill, Coal Merchant, grandfather to Elizabeth Fry, and father to Priscilla Wakefield. "Mr. Bell's communicative and friendly disposition will make him remembered with esteem by all who knew him." (*Gent's Mag.*) A silhouette of Jonathan Bell, executed in 1760, by Susanna (Crafton) Day, a descendant of the Owens, is in possession of her great-grandson, Walter Robson, of Saffron Walden. Elizabeth (Owen) Bell died at Hertford, s. p., 1780, aged 52, bur. at F. B. G., Winchmore Hill. Frances (Zachary) Owen mar. secondly, as his second wife, 1743, John Bell, of Lombard Street, Merchant, born circa 1681. died 1744, aged 63. s. p. Frances (Owen) Zachary Bell died at Hertford, 1772, aged 70.

Nathaniel Owen as we have seen from his eldest daughter's letter, was removing from Coulsdon to Reigate in 1699, and his next child—(7) Abigail Owen was born there in 1701, dying in 1702. (8) Cornelius Owen, entered in Reigate Register as 5th son, was born at Reigate, 18 July, 1702. He was a Mercer near Chancery Lane in 1754, and is named in the will of his kinsman, John Strettell, as deceased in 1786 (he was bur. in F. B. G., Reigate). He mar. Elizabeth——probably not a Friend, and had a son and daughter, and his grand-daughter, Miss Owen, of Stockwell, mar. 11 May, 1761, John Matthias Weguelin, Esquire, of a very ancient family, formerly Wegelin, of Lindau, on the Lake of Constance in Swabia. A daughter of this marriage, Frances Weguelin, born 1763, mar. a Mr. Vanderkist and had one son and three daughters.

Nathaniel Owen, of Reigate, the father of this large family, is thought by our late honoured Friend and correspondent, Thomas William Marsh, of Dorking and Chelsea,

to have resided at the old house called The Retreat, near Reigate church.<sup>17</sup> He was, with Ambrose Rigge, one of the founders of Reigate Meeting, and of the Society in Surrey. He was a minister, and with his wife Frances, also a minister, frequently visited Dorking Meeting, and often accompanied ministers from more distant parts. As T. W. Marsh points out, his decease occurring just towards the close of the ten years during which the Monthly Meeting of Reigate existed separately, it must have been a great loss in its reduced condition. Nathaniel Owen's excellent writing and signatures occur frequently in the Monthly Meeting books. At Reigate Meeting House is a small vellum book with a curious clasp, mostly in Ambrose Rigge's and Nathaniel Owen's autograph, being "An account of Books kept In our Monthly Meeting at Rygate, 1694." N. Owen has this "Memorandum y<sup>t</sup> on ye 12th 9<sup>ber</sup>. 1705, the Books hereafter named w<sup>ch</sup> belonge to the <sup>o</sup><sub>m</sub> meeting of Reigate and formerly in the hands of our ffriend Ambrose Rigge, are Now by the Consent of ye sayd Meeting Lodged in the hand of Nath. Owen, for w<sup>ch</sup> books I think my Selfe accountable." Then follows an interesting catalogue of books both printed and manuscript, including Friends' Registers, Monthly Meeting Minute Books, etc., from 1650, etc. "No Books to be lent for ye future without a promisyary Note of ye psons hand whoe borrows, to returne ye same *In one year or sooner*, and all such notes to be kept in ye Chest." "ffriends' Books Lent p. Nath. Owen the 12th 9<sup>ber</sup>, 1705: To Jacob Butterfield [of the Stone Dean, Jordans' family] Stephen Crisp's Works. Rec<sup>d</sup> ye 4th 9<sup>ber</sup>, 1706," so that ffriend Butterfield kept his book within a week of the time limit!!

Nathaniel Owen died at his residence, Reigate, 7 Jan., 1724/5, aged about 73, and was bur. in F. B. G., Reigate. Shortly after his decease Reigate Monthly Meeting records his death under date "8th mo. 1724/5."

Although thear hath been no bisnes requiering A monthly Meeting since ye 6th 11<sup>th</sup> mo. Last past; yet uppone the decease of our well beeloved friend Nathaniel Owen who departed this life the 7<sup>th</sup> of this Instant In great pease and resignaishon of minde, and was buried In friends Burying ground at Rigeat the next fust day folowing, beeing the 11<sup>th</sup> of this Instant, many friends from Divers parts, Surey, Kent and Susickes, as Also from Lundun with Many other peopel of note of ye town of Rigeat and pleases adiacent Atending the Buriell at which our friend Wilam

<sup>17</sup> See many references to N. Owen in T. W. Marsh's *Early Friends in Surrey and Sussex*, 1886.

Wraggs his brother-in-law was with him during Illness and have remained hear since to asist his Children In Looking over and aiusting his outward Affears and consarns, haveing Acquainted us thear are several printed bookes beeloning to ye meeting come to his hands together with the Records of friends Marigeses, birthes and burials, and ye minet Book of our monthlv Meeting releating ye bisnes and consarnes of friends for maney years past and Allso sundrey deeds and writings Releating to ye buring ground on part of which the meeting hous was billt, and how friends weare furst Intitled thear unto and upon what terms and Condishons they hold ye seame ; whearupon wee thoat it Absolutely nessesary to Coll A meeting and to desier All our friends both men and women who being but few in number and none of us beeing throoly Aquainted with ye beefore menched matters, have desird our friend Willam Wragg to Asist us, who having veived and considered the said deeds and writings hath at our Request Consented to write for us this presant meeting and resite ye seame for our information." The Minute proceeds to desire certain Friends, or any two of them, to receive from the executors<sup>18</sup> the various books which were to be locked up in a chest at the Meeting House "and Robert Street to keep the key for friends yeuse, and that hee Lend none of friends boockes to aney person whotsoever without a not(e) of thear hand promesing to deliver the seame.

This curious minute is indeed a remarkable specimen of orthography, and is entirely innocent of punctuation ; one can almost hear the vernacular of the good clerk who indited it, and it is itself an evidence of the sad loss which the Meeting had sustained of an educated and gifted Friend.

During the alterations necessitated by the building of Reigate new Meeting House in 1857, the leaden coffin containing the remains of Nathaniel Owen was found but when the coffin was opened the features were unrecognisable, and, "tell it not in Gath," 'tis said a Friend secured as a relic of this ancient saint, the jaw bone or some other portion of the skeleton ! The coffin was removed in 9th mo. 1857, to the right hand corner of the Burial Ground at the entrance to the Meeting House, where also rest, as shown on the admirable plan, the remains of Frances Owen, Cornelius Owen, Nathaniel Owen, Junr., and another Nathaniel Owen, Sen. of Sevenoaks ([?]) and his remains removed from Bunhill Fields).

The compiler has often wondered why Reigate Friends have not put down a simple stone to Nathaniel Owen as the exact spot of his second interment is known, and especially as he was one of the founders of the Meeting, of which he was so distinguished a member.

<sup>18</sup> This action of N. Owen's executors is to be commended. The retention in private hands of public books and documents has been a frequent source of loss, and it should be discouraged. [Eds.]

## CORRECTIONS AND ADDITIONS.

Miss Emma C. Abraham, of Grassendale Park, Liverpool, points out that John Abraham, her ancestor, died at Manchester, not, as stated, at Etchells (p. 32). John Abraham's country house was "The Lower House at the High Grieve" (now called High Grove), in the parish of Northenden Etchells, co. Chester. Daniel Abraham's age at death was 69, not 79.

Thomas Owen (p. 29) was apparently bur. at Manchester parish church burial ground 1st February, 1637/8. There is an inventory dated 5 Feb., 1637/8, at Chester, of the goods, etc., of Thomas Owen, late of Manchester; [*inter alia*] The partabell estate of the decedent in money, debts and wares as it is now in joynt stocke with Richard Owen and Samuel Owen 362li 1s. 7d.; Summa totalis 551li 15s.; Exhibited 26 April, 1638. Proved by Richard Owen his son 15 March, 1637/8. It would appear doubtful from the names of Richard and Samuel whether these entries relate to Thomas Owen, father of Nathaniel, Jeremiah, Rachel, etc.

The will of Elizabeth (Ashton) Owen was apparently proved at Chester, 1695, not 1688, as stated (p. 31), which refers to another Owen will; her age would be 68.

JOSEPH J. GREEN.

*To be continued.*

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## An Appeal from Ireland.

Dublin ye 7 <sup>5</sup>/<sub>mo</sub> 1687.<sup>1</sup>

Lo. ffriend

Last 7<sup>th</sup> day ffriends deliver'd an Address to the Deputy here to be sent to the King, Antho. Sharp, Roger Roberts, John Newby, Abraham ffuller, Sen<sup>r</sup>., John Edmundson, and another ffriend, with two North ffriends deliver'd it. I suppose thou wilt see it in London; Thy brother (Jn<sup>o</sup>. Burneyat) is in the North & hath been these several weeks, sister and Child very well: ffriends here are generally so: some came out of the North, & give the same Account of thy brother & ffriends there. Here is great openness in the country: It might be well for some ffrds of your City to give us a visit, I should be very glad to see thy bro. ff. S. [<sup>?</sup> Francis Stamper] here, I believe he would haue great service here. It would do well for some of your ffriends in the ministry that seldom travels abroad, to come over here, and they would find a necessity to bestir themselves here. Thy Lo. ffrd A.S. [<sup>?</sup> AMOS STRETTELL.]

<sup>1</sup> D. Portfolio, 16.25.

## Gleanings from Original Friends' Registers at Somerset House.

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ALTON, A.D. 1670.

“ Sarah Bullask dau. of Thos. and Ann Bullask, having departed the body, And being intended to bee buryed in the burying place at Alton : William Bullock, brother of Thos. Bullock, and John Silchester, brother of Ann Bullock, did by violence take and carry the Corps, and buryed it in the mass-house yard, to ye grieffe of her parents.”

“ Henry Streater, of Bramshot, dying a prisoner in Winchester Gaol for ye testimony of truth, was buryed in the burrying place at Bramshott, the 1, 2, 1661.”

“ Humpherey Smith, dying a prisoner in Winchester Common Gaole, for the testimony of truth, his body was carryed, and buryed in the burying place at Bramshot, the 6, 3, 1663.”

### WALES.

“ Rachel Bowen departed this life the 11th Day of the 7th mo. in the yeare of our blessed Saviour, 1694, And was stolen from Friends, And lies inter'd in Llandilo Steeple-House.”

“ Samuell Davies, of Castle-Towne, was buried in Friends' burying place in the Town of Cardiff upon the 28th day of ye ninth mo., in the year 1700.”

“ John Merrick, who was prisoner in Abergavenny Gaol for truth, finished his testimony for the same in the above place, the 29th day of the 7th mo., And was buried the 1st day of ye 8th mo., 1700.”

“ Roger Jenkin, of ye parish of Lanvuchva, a worthy Friend, And a valiant in our Israel, was bur. ye 5th of ye 9th mo., 1728. A notable minister, though blind several years.”

“ Tace, wife of John Roberts, Welchpool, co. Montgomery, died 16th 7th mo., 1763, and bur. 19th at Cloddiecochion.”

G. EYRE EVANS.

## Book Notes.

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In *The Royal Quaker* (London : Methuen, 1904), by Mrs. Bertram Tanqueray, wife of a Fenland clergyman, and a successful writer of novels connected with the Fens, we have the life history, with various fictitious details, of Jane Stuart, natural daughter of James the Second, who died at Wisbech on the 12th of the 7th month, 1745, and whose grave is to be seen in Friends' Burial Ground in that town. What little is known of Jane Stuart's sad life history has been collected by Alexander Peckover and appears in Gardiner's *History of Wisbech*, 1898, in which reference is made to *Fenland Notes and Queries* (Part xvii. p. 178).<sup>1</sup> The author introduces various Quaker characters in a very interesting and generally accurate manner. Of Robert Barclay, when on a visit with William Penn to Princess Elizabeth of the Palatinate, we read, "He still wore his hat, but the dignity of his bearing wiped away all trace of unmannerliness" (p. 17). There are references also to Gilbert Latey the Court tailor (p. 107), to Gertrude Derricks, John Furly, the Sewels, Peter Hendricks, and other Dutch Friends (pp. 2, 3, 8, 15, 16, 174), and to Stephen Crisp (p. 19). It is doubtful whether the term of "The Society" to denote the Quaker Church was in ordinary use at that time (pp. 125, 167). Friends from Stilton would hardly be expected to attend Monthly Meeting at Gracechurch Street (p. 83), or is the scene depicted at the latter place likely to occur at such a gathering (p. 86). *George Frith* (p. 16) is a misprint for *George Keith*.

A delightful monograph on *The Holders of Holderness* (Philadelphia, 1902) has just reached the Reference Library as a gift from Francis T. Holder, of New York State and California. Unlike some writers of histories of families descended from Friends, Charles F. Holder, of Pasadena, California, the author of this volume, treats very fully and sympathetically of the life and sufferings of his Quaker progenitor, and he gives us a vivid picture of stirring events connected with Christopher Holder, who was born in 1631, and died in 1688.

The Shropshire Parish Register Society has just issued a volume of Nonconformist registers, edited by our member, George Eyre Evans, of Aberystwyth. It includes the Friends'

<sup>1</sup> See also *The Irish Friend*, vol. iii: (1840), p. 34; Armistead's *Select Miscellanies*, ii. 255.

Register of the old Monthly Meeting of Shropshire and has an historical note thereon from the pen of another of our members, William Gregory Norris, of Coalbrookdale.

Headley Brothers, the publishers of *The Journal*, have just issued a second edition of *Memories of Jordans and the Chalfonts*, written by our members, W. H. Summers and J. J. Green, in 1895, and since revised. It deals in a very interesting manner with the district in Buckinghamshire associated with the names of Penn, Penington, Ellwood and other Friends.

The Astolat Press will publish shortly a volume entitled *Quaker Grey*, being "Some Account of the Forepart of the Life of Elizabeth Ashbridge, who died in Truth's service 1755, written by her own hand many years ago." The old manuscript, from which the text is being edited by our member Albert C. Curtis, who will contribute a short introduction, is "an autobiographical narrative of the stormy career of a striking personality, who, after a runaway marriage at the age of fourteen, widowhood before fifteen, and emigration to America, finally entered the haven of quietude offered by the Quakers."

NORMAN PENNEY.

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It is hoped that one, at least, of the proposed supplements to *The Journal*, containing "The First Publishers of Truth," will be sent out to subscribers during the summer, and that No. 3 of *The Journal* will be published early in Ninth Month (September). Among the articles likely to appear in No. 3, may be mentioned:—A Letter from Samuel Bownas to James Wilson, 1751; A Brief Statement of the Origin and Character of Friends' Library, North Sixteenth Street, Philadelphia; Some Extracts from County Tipperary Friends' Records; Accounts of the Travels of early Friends in America, taken from the minutes of London Yearly Meeting; Cipher-writing (illustrated); etc.

Papers for insertion in *The Journal*, inquiries, books for review, and other communications should be sent to the Editors, Devonshire House, Bishopsgate, London, E.C.

## Friends' Reference Library. (D)

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This Library, which contains upwards of 40,000 items, in print and manuscript, relating to Friends, is open each week-day during business hours. It is under the care of a committee of the Meeting for Sufferings of London Yearly Meeting.

The following list gives short titles of some books not in the collection, which the Committee would be glad to obtain. Other lists of *desiderata* will be sent on application to the Librarian, Norman Penney, Devonshire House, Bishopsgate, London, E.C.

*A Letter from a Dublin Merchant on a Proclamation to banish all Anabaptists and Quakers*, 1659; *The Quakers Creed* (adverse), 1700; John Comly's edition of John Woolman's *Journal*, 1837; *A Theological Survey*, Salisbury and London editions, 1776, 1779, *A Plea for the Poor*, 1790, and *Rights for Man*, 1792, all by Robert William Applegarth; *The Quakers' Bible*, printed by Giles Calvert, 1653; *Revelation on Baptism and Perfection*, Southwark, 1735; Moses West on *Marriage*, Dublin, 1735; William Penn's *Fiction found out*, 1685; Josiah Martin's *Directions for a Holy Life*, both editions, 1739; John Allen's *History of Liskeard*, 1856; Edward Paye's *Railings and Slanders detected* (adverse), 1692; Richard Abell's *Deceit made manifest*, 1659; John Estaugh's *Call*, Dublin, 1745; William J. Allinson's *Memorials of Rebecca Jones*, first edition, *Memoir of Quamino Buccau*, 1851, *Memorials of John Gummere*; *Life and Writings of Thomas Say*, Philadelphia, 1796; Samuel Clark's *Mirror for Saints and Sinners* (adverse), 1656; *Life of Eleanor Wycherley*, 1859; Anne Powell's *Clifton, and other Pieces*, Bristol, 1821; A. H. Richardson's *Persecution of the Lutheran Church in Prussia*, 1840; John Richardson's *Anecdotes and Reminiscences*, Croydon, 1841; John Spire's *Scripture Testimony concerning Christ*, 1696; Mary Steele's *Miscellany*, Croydon, 1828; Harriet E. Stockly's *Conversations*, Philadelphia, 1860; Billy Hibbard's *Errors of the Quakers*, New York, 1808; Jonathan Johnson's *Quaker Quasht and his Quarrel Queld*, 1659; Magnus Byne's *Scornfull Quakers answered*, 1656; *William Pen Turn'd Conjuror*, 1709; "*The Harleian Miscellany*;" Edmund Skipp's *World's Wonder or the Quakers Blazing Starr*, 1655; Thomas Danson's *Quakers Wisdom* (adverse), 1659; Works by Benjamin Bartlett, William Woodville, M.D., Henry Hull Warner, James Logan, James Cowles Pritchard, M.D., F.R.S., Henry Ashworth, J. Gilbert Baker, F.R.S., Jonathan Binns, George S. Brady, Alfred Darbyshire, John Faulder (d. 1853), Benj. B. LeTall, Wm. Allen Miller, J. Howard Nodal, Cornelius Cayley.



## Second List of Members.

*Names received from the 8th of 11th month, 1903, to the  
30th of 4th month, 1904.*

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| Ackworth School                        | Cross, Mrs. Joseph                     |
| Albright, William A.                   | Crowley, Frederick, J.P.               |
| Allen, William C. (U.S.A.)             | Croydon Preparative Meeting            |
| Alsop, David S. (U.S.A.)               | Curtis, Albert C.                      |
| Altham, Thomas E.                      |  |
| Ashworth, George B.                    | Dalton Hall, Manchester                |
|  |  |
| Baily, Joshua L. (U.S.A.)              | Eddington, Alexander                   |
| Baltimore (Park Avenue)                | Edminson, Fredk. J., M.A.              |
| Friends' Library (U.S.A.)              | Elkington, Joseph (U.S.A.)             |
| Barton, George A., Ph.D. (U.S.A.)      | Elliott, Prof. A. Marshall (U.S.A.)    |
| Bell, Henry                            | Evans, Henry Tobit, J.P.               |
| Bettle, Edward, Jun. (U.S.A.)          |  |
| Biddle, John W. (U.S.A.)               | Foster, Elizabeth Perry (U.S.A.)       |
| Bigland, John                          | Fowler, Ann Ford                       |
| Binyon, Brightwen                      | Fox, Joseph Hoyland, J.P.              |
| Birkbeck, Robert                       | Fox, R. Hingston, M.D.                 |
| Birmingham Friends' Reading<br>Society |  |
| Boadle, John W.                        | Garrett, John B. (U.S.A.)              |
| Bootham School, York                   | Garrett, Sylvester (U.S.A.)            |
| Braithwaite, J. Bevan, Jun.            | Gayner, John S.                        |
| Brown, A. Kemp, M.A.                   | Godlee, Arthur                         |
| Burgess, C. A. (U.S.A.)                | Godlee, Theodore                       |
| Burn, R. Christie, M.A.                | Going, W. H., J.P.                     |
| Burt, Mary Dearman                     | Goldsbury, Alfred (N.Z.)               |
|  | Graham, William (South Africa)         |
|  | Grubb, John                            |
|  |  |
| Cadbury, George, Jun.                  | Hilyard, George D. (U.S.A.)            |
| Cadbury, Joel (B'ham.)                 | Hobbs, Mary M. (U.S.A.)                |
| Cadbury, Joel (U.S.A.)                 | Hodgkin, Howard, M.A.                  |
| Cadbury, Richard (U.S.A.)              | Hogg, Anna                             |
| Cadbury, William A.                    | Holdsworth, Charles J., J.P.           |
| Cash, Frederick G.                     | Howard, Eliot, D.L.                    |
| Catford, Cecil E.                      |  |
| Chalkley, Joseph William               | Jay, Allen (U.S.A.)                    |
| Colchester Friends' Book Society       | Jenkins, Charles Francis (U.S.A.)      |
| Coleman, Joseph (S. Australia)         | John Ryland's Library, Man-<br>chester |
| Cope, Gilbert (U.S.A.)                 | Jones, Ernest                          |
| Cox, Edwin S. (U.S.A.)                 |  |

- Kelly, Pres. Robert L. (U.S.A.)  
Kingston Preparative Meeting
- Leeds, Josiah (U.S.A.)  
Lester, Herbert  
Lewis, Alice G., A.M. (U.S.A.)  
Little, George Henry  
Lurgan Preparative Meeting
- Malcomson, Sarabella  
Manchester Free Library  
Marriage, Wilson, J.P.  
Maw, Samuel Alex., J.P.  
Moore, Alfred (U.S.A.)  
Morland, John, J.P.  
Moseley Rd. (Birmingham) Prep.  
Meeting  
Mount School, York  
Mountmellick School
- Nash, William R., J.P.  
Newcastle-on-Tyne Prep. Mtg.  
Newhall, Abby (U.S.A.)  
Newlin, Prof. Thomas (U.S.A.)  
Newman, Herman (U.S.A.)  
Newman, Thomas P.  
Nicholson, Sarah (U.S.A.)  
Nicholson, Timothy (U.S.A.)
- Pearson, William L., Ph.D.  
(U.S.A.)  
Peile, Frances Stoddart (Vict.)  
Penketh School  
Pennsylvania Historical Society  
Pickard, Joseph W.  
Pollard, George (Canada)  
Pretlow, Robert E. (U.S.A.)
- Raidabaugh, Peter W. (U.S.A.)  
Ransom, William, J.P.  
Reckitt, Elizabeth Sara  
Reynolds, Lucy B.A.  
Richardson, Anne W., B.A.  
Roberts, Lucy B. (U.S.A.)  
Robinson, William  
Rowntree, Walter S., B.Sc.,  
F.L.S.
- Saffron Walden School  
Scattergood, Thomas (U.S.A.)  
Shackleton, William  
Shield, John Hall  
Smeal, William G.  
Smith, John E., B.A. (Tas.)  
South, Edward L. (U.S.A.)  
Southall, Henry  
Southall, John T., J.P.  
Spence, Charles J.  
Stackhouse, Asa M. (U.S.A.)  
Stillé, Kate B. (U.S.A.)  
Stoke Newington Prep. Meeting  
Swarthmore College Historical  
Library (U.S.A.)  
Swift, Mary W. (U.S.A.)
- Taber, David S. (U.S.A.)  
Tangye, Sir Richard, F.R.G.S.  
Taylor; Joseph (India)  
Thomas, M. Carey (U.S.A.)  
Thompson, Rachel Ford  
Thompson, William (U.S.A.)
- Vaux, George, Jun. (U.S.A.)
- Walton, Joseph S. (U.S.A.)  
Watson, Christopher Scarr  
Watson, George Scarr  
Watson, John  
Watson, Thomas Henry, M.D.  
Webb, John R. (Canada)  
Wellingborough Prep. Meeting  
Weston-s-Mare Prep. Meeting  
Wetherall, George B.  
Wick, B. L. (U.S.A.)  
Wigham, Cuthbert (Canada)  
Wigham, Thompson  
Williamson, George C., Litt.D.,  
Ph.D.  
Wilson, Wilfred  
Winchmore Hill Prep. Meeting  
Wisconsin Historical Society  
Woburn Sands; Friends of  
Wolverhampton Prep. Mtg.  
Wood, James (U.S.A.)

RULES OF THE SOCIETY—*Continued.*

(V.) Until a General Meeting of Members is held, the following shall act as officers of the Society :

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THOMAS HODGKIN, D.C.L., Litt.D.

*Treasurer:*

ROBERT H. MARSH.

*Secretaries:*

ISAAC SHARP, B.A.

NORMAN PENNEY.

*Executive Committee:*

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JOHN DYMOND CROSFIELD.

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J. ERNEST GRUBB.

ANNE WARNER MARSH.

JOHN S. ROWNTREE, J.P.

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*Consultative:*

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WILLIAM L. PEARSON, Ph.D., Penn College, Oskaloosa, Ia.

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All communications should be addressed to the Editors,  
Devonshire House, 12, Bishopsgate Without, London, E.C.,  
or to Rufus M. Jones, 718 Arch Street, Philadelphia, U.S.A.

