

editorship of the present number, numerous suggestions were made respecting matter suitable for insertion, and it is probable that the difficulty of selection and discrimination will be far greater than that of finding material for *The Journal*. We bespeak for it a wide and cordial support.

JOHN S. ROWNTREE.

### Notes and Queries.

**A**N interesting work might be written on the various experiences of Friends crossing the Atlantic on religious service. Who will send us an article on "Friends on the Atlantic"?

Professor Edward Arber's first volume of "The Term Catalogues, 1668-1709 A.D., edited from the very rare Quarterly Lists of New Books and Reprints issued by the Booksellers of London,"<sup>1</sup> contains frequent references to early Quaker literature, mostly adverse to Friends. Many of the titles are given in Joseph Smith's *Bibliotbeca Anti-Quakeriana*, but the following do not seem to have been known to our bibliographer.

"A true and impartial Narrative of the eminent hand of God that befel a Quaker and his Family at the Town of *Panton* in *Lincolnshire*; who affirmed he was commanded of God to pronounce Mr. *Ralph James*, Preacher of the Gospel, a Leper: the said judgment falling upon himself." In quarto. 1673.

<sup>1</sup> D. 13.N.

"The Young Man's Instructor . . . wherein several erroneous Doctrines of Quakers . . . are propounded and confuted. By Thomas Doolittle, Minister of the Gospel." In octavo, 1673.

"Hidden Things brought to Light, or The Discord of the Grand Quakers among themselves. Discovered in some Letters, Papers and Passages, written to and from G. Fox, J. Nayler, and J. Perrot; wherein may be seen the Cause and ground of their differences and falling out; and what manner of Spirit moved and acted each of them." In quarto, 1678.

"The Spirit of Delusion re-proved, or The Quakers' Cause fairly heard, and justly condemned. Being an Answer to *W. Penn, G. Fox, G. Whitehead, G. Keith, E. Burroughs*, and several others, the most leading men among them. Wherein their horrid Perversion, and false and dangerous Interpretations of above Fifty distinct Texts of Holy Scripture are plainly evinced. By Tho. Wilson, Rector of *Arrow* in *Warwickshire*." In octavo, 1678.

"The Cabal of several Notorious Priests and Jesuits discovered : : : shewing : : : their frequenting Quakers' meetings," etc. Folio, 1679.

Professor Arber in the Preface to his *Catalogues*, writes, p. xii., "The history of the Quaker Press in London has yet to be written. How did the Society of Friends, who had no connection whatever with the Company of Stationers, manage to pour out so many books in defence of their principles all through this troublous period? That has yet to be made known."

And again, p. xiii., "One of the most extraordinary things in the history of the Society of Friends is the way they appealed to Public Opinion through the Press, at a time when the Government were endeavouring with all its might to suppress Public Opinion altogether : : : In the Preface to his *Bibliotheca Anti-Quakeriana*, 1873, Mr. Joseph Smith says, 'The reader will perceive on examination that the greatest adversaries the Society had to contend with, in early days, were the Nonconformist Divines.' But if the Nonconformists wrote against these worthy people, the Conformists put them in prison."

In a private letter, Professor Arber expresses a hope that his reference to the London Quaker Press of an early day, will stir up some of the Friends to write its history. Here is a field of work little occupied. The only writing on the subject that we know of is contained in articles in *The Friend* (Phila.) Vols. 16 and 17,

reprinted in England, 1844, as *Antiquarian Researches among the early Printers and Publishers of Friends' Books*.<sup>2</sup>

The Friends' Reference Library<sup>3</sup> possesses a typed copy of a letter which was once in the possession of Mrs. George Goodrick, of George Road, Edgbaston, headed "The Dresses of a Wedding Party in the last Century described in a Letter from the Bridegroom's sister. The Couple—by name Goad and Wakefield—were married at Devonshire House, 6th month 7th, 1765." It commences "Honored Father, In answer to thy request will endeavour to satisfy thy curiosity respecting the Wedding Dresses," and is unsigned. The clothing of nineteen couples is described in some detail, as, *e.g.*, that of the bridegroom is "White cloth clothes—Coat, waistcoat, and breeches all alike," and that of the bride "White flowered satin, white petticoat sleeves—hat and cloak gauze linen." The names mentioned are Goad, Wakefield, Robinson, Willet, Browning, Barclay, Wilson, Harris, Miers, Archer, West, Pratt, Greenwood, Cross, Brown, Bland, and Whitaker. Can any of our readers supply further particulars? The marriage is not on the Friends' Digest of Marriages at Devonshire House.

The following, who are now working on the subjects placed opposite their names, would be glad of any assistance which our

<sup>2</sup> D. 496.4.

<sup>3</sup> D. EE.22.

readers may be able to render in the way of references to their subjects of study or in other directions.

John S. Rowntree—Names by which Friends as a body were originally known.

Isaac Sharp—Daniel Quare and John Bellers.

Norman Penney—The Recording Clerks and Elizabeth Hooton.

Howard R. Smith—Robert Sandilands and George Jacques.

(We shall be pleased to place other names on a similar list for future issues of *The Journal*. EDS.)

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In an advertisement in *The Grocers' Journal*, of September 12th, is the following: “‘My land,’ says William Penn, the founder of Pennsylvania. Did he make

it, and how did he get it? We have heard how he bargained with the Indians for as much land as a bear skin would cover; He cut the skin into fine twine and enclosed a large tract.” How did such an utterly unlikely story arise?

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We should be pleased to have the opinion of some expert as to how far it is safe to have documents typed which are to be preserved for long years to come; Will the various inks used disappear in the course of the centuries?

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Howard R. Smith, The Lawn, Reading, would be glad to communicate with members who wish information respecting the early history of Reading Quakerism.

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## The Handwriting of George Fox.

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From the voluminous writings of George Fox, it might be supposed that a large amount of manuscript in his own handwriting would have come down to us. Every reader of this paper will probably be aware of the extent of his *Journal*, and of the large number of his doctrinal works, pastoral epistles, appeals to those in authority whether in the State or in the Church, occupying over fifty pages of Joseph Smith's *Catalogue of Friends' Books*, published in two volumes, in 1867, to say nothing of the private correspondence which he carried on with Friends in all parts.

Yet, in fact, the amount of his actual penmanship that has come down to us, relatively to the whole of his writings, is exceedingly small. It is clear that either he frequently dictated to willing scribes, or handed them his rough originals to put into more scholarly form for the printer or correspondent for whom they were intended.