

## Notes and Queries.

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

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 In *The First Publishers of Truth*, Westmorland portion, a very valuable historical document, written by Thomas Camm, and received in London in 1709, it is stated that George Fox was a "showmaker."—EDS.

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

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

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

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

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

C. D. STURGE.

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

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

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

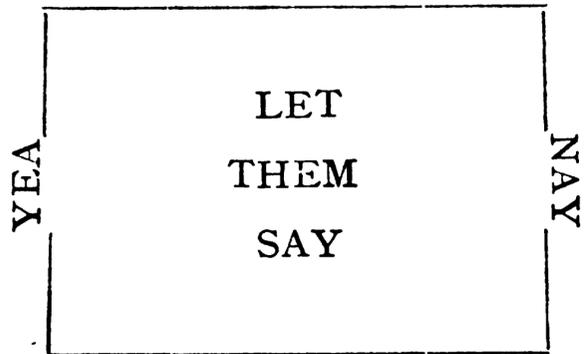
And that those that act Contrary thereunto are not owned by Us, either to be of Us or of our Society.”

Please explain above reference to fleeing into the Mint.

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

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



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

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

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