

Notes and Queries.

FRIENDS AND MUSIC.—Was there ever a time when singing and simple kinds of music were not more or less indulged in? Did Friends ever refrain from listening to music when they heard it?—THOMAS WM. BACKHOUSE, *Sunderland*.

GEORGE FOX AUTOGRAPH LETTERS.—I. Endorsed "G. ff to ffr^{ds} in Holland from Harwich, touching his & ffr^{ds} passages oversea." Dated, "harag 23 day 8 mo 1677." This letter is in the possession of Caroline Brown, of Elmhurst, Tuffleigh, Gloucester, who has presented a photographic reproduction to D. It came into the owner's hands in 1878, at the death of Helen Bevington, daughter of Richard and Ann (Beesley) Bevington, and aunt of the late Richard Gopsill Brown, husband of the present owner of the letter. It is the only one left of several once wrapped together in parchment, and endorsed, "Original Letters of George Fox, dated 1675, 6, and 7." The letter opens with a salutation of love, and then recounts, with more detail than given in G. F.'s *Journal*, the incidents of their stormy crossing. Gertrude Derrick Niessen and William Penn suffered much from sea-sickness. The date of the letter is valuable confirmation of the chronology of *The Journal*. It occupies one and a half pages of paper, twelve and a quarter inches by eight and one-twelfth inches;

G. F. wrote his account of the voyage on the evening of arrival at Harwich; William Penn's account, addressed to "Friends of Holland and Germany" and given in his *Travels*, was dated the following morning. Probably W. Penn was not well enough to write within a few hours of landing.

2. The letter dated "Swarthmore, 8mo 16, 1679," transcribed in THE JOURNAL, i. 62, is now in the possession of Wm. Candler Reed, of Croydon. It has recently been seen by the Librarian of D., and careful examination necessitates a few alterations in the transcription: THE JOURNAL, i. 63, line 1 should read "Monke smt [? system] came in," line 4, "this thing," line 5, "I did" (the *and* having been crossed out and the *I* substituted). The reply is in the handwriting of Richard Richardson, Friends' clerk, and thus identifies him with the Spitalfields school-master.

BLIND HOUSE (i. 92): The term is twice used in Foxe's *Acts and Monuments* (vol. viii., 213, 217, Pratt's Edition). Palmer the martyr and a fellow-prisoner were committed to what is called "the comfortable hostry of the blind house," at Reading (A.D. 1556). Presumably the *blind house* was either a place with a dark or *blind* entry having but one opening, or it was lacking in light, probably having windows high up. The expression *blind alley*

(having no outlet) may be adduced by way of illustration. Possibly these and it may be, other novel terms for a prisoner's "hold" or "dungeon" may come to light in overhauling the Devonshire House MSS., if so, it will be interesting to note them. Prisons in the Tower, in the Guildhall, and in the Bishop of Lincoln's Palace at Woburn were known by the name "Little-Ease." I am curious to know whether the latter term was used by the Quakers in the course of the accounts of their persecutions.—C. H. EVELYN WHITE, F.S.A., *Rampton Rectory, near Cambridge.*

[For references to names of prisons occupied by Friends, see *First Publishers*, p. 18, n. 4. EDS.]

[Reply also received from John D. Crosfield, and filed for reference. EDS.]

LLANDDEWI BURIALS.—Am I right in supposing that the burials in Llanddewi brefi Friends' Burying Ground, Cardiganshire, are recorded in Register No. 683, non-parochials, Somerset House? The pages containing the entries, all of which I have read, are headed in fair writing:—*Buryalls at Llandewy.* They begin with that of Sarah, dau. Humphry Williams, buried at Llandewy, 5mo. 1663. My doubt arises because of the number recorded for so small a ground, and from the distance from which Friends brought bodies for interment: Is any other Llanddewi known, having a burying ground, possibly in Pembrokeshire? I know of none. The register is an extremely interesting one; the last burial noted in it is on 2nd 3mo., 1770; but Friends were

interred in our Cardiganshire ground so recently as 1852.

An account of "Llanddewi Brefi: Home of the Friends" will be found in *Cardiganshire, and its Antiquities*, pp. 191-196, published 1903; there are also two articles on it by Frederick J. Gibbins, of Neath, in *The Friend* (London), 1874 and 1879. Any further history of this retired spot will be welcome.—GEORGE EYRE EVANS, *Aberystwyth.*

BEQUEST OF A COW.—Curious old bequest made by a Friend of Filde [now Preston] Monthly Meeting of Friends, dated 1706. The original document is in the safe at Preston Meeting House.

"These may Certifie whom It may Conserne that John Bigerstafe of Thornton y^e 12th day of first month 1706 did give unto y^e hands of Rebecka ffleming, Ann Eccleston, Allice Cartmell, y^e sum of three pounds whom I mention in trust to Imploy y^e above said money to y^e uses hearein and heare after mentioned and Its my minde that those women doe mention and apoynte other women ffriends to take care of y^e same after their desease. And its also my minde that a cow be bought with this money and that those that has this cow Lent them does Indeavour to bring up a heifer calf which I intend to be their own If they will be soe Industrious as to bringe the heifer Calf up: which in a little time If it lives may be a cow to suply their nessesitys with and that those three women may sell y^e cow that y^e moneys thouse arising may be getting something:

or If they see need they may Lend y^e same cow or an other cow that may be bought with y^e above saide money to another ffriend whom they may have a sense of to be deserving within y^e compas of Filde Meeting: And If it should soe happen that there bee none that stand in need in ffilde meeting then the money to be Imployd to such as may be a deserving ffriend in ffilde monthly meeting.

“And by thus Immploying y^e same It may still either be getting something or doeing servise to that people whom y^e world in scorn calls quakers (If y^e same be carefully Immployed) And may remain to future generations servise.

“As witness my hand y^e day and yeare above saide, John bikkarstaffe, and witness to this paper, John Cartmell.”—DILWORTH ABBATT, *Fulwood, Preston.*

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 BANNOCKBURN (i. 92).—There is no account in the early records of Friends in the South of Scotland (commencing in 1669) of any Friend resident in that locality, and I fancy the name must be derived from some one who had lived there before that date. Curiously enough, a worthy convinced Friend, Alexander Stevenson by name, at one time, I believe a handloom weaver, and afterwards an itinerant dealer in crockery, lived there for many years in a cottage all by himself. I remember his rugged figure, with broad brim, and collarless brown coat, at General Meetings at Edinburgh, say from 1845, probably earlier. He was one of the scattered handful, whom well-concerned public Friends were always taken to

visit, partaking at the same time of his hospitality, which according to his means was bountiful. He knew nothing of the origin of the name of his place of residence. His death took place in 1885.—WILLIAM F. MILLER, *Winscombe, Somerset.*

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 WILL OF AMY FLEETWOOD (abstract). Amy Fleetwood, of the Parish of Newington Butts, co. Surrey, widow of John Fleetwood: Will dated 11 April 1681. Will proved 5 August 1684. Calendar Hare. Folio 101. P.C.C.

“I, Amy Fleetwood, of the parish of Newington Butts, co. Surrey, widow, being aged and weakly in body but of good memory: To William Shewin, of the parish of Magdalens, Bermondsey, Pinmaker, and Ellis Hooke[s] of the parish of Newington Butts, Scrivener, £10: Remainder of estate to William Fleetwood, of Spittlefields, parish of Stepney, co. Middlesex, Chandler, and to my daughter, Amy Newbery, wife of David Newbery, of the Borough of Southwark, co. Surrey, Salter, equally. If Amy Newbery predecease David Newbery, her portion to be for the benefit of her two children, Mary and Elizabeth Newbery, payable at 21 or marriage, with remainder to David Newbery, and failing, to Amy Fleetwood's next heirs. Witnesses, Thomas Oare, Matthew Cundi-roff (?), Joseph Miles. Proved 5 August 1684 by Amy Fleetwood *als* Newbery [wife of David Newbery] of St. Saviour's, Southwark.” — ROBERT WOODWARD BUSS, 70, *Whitworth Road, South Norwood, S.E.*

GOLDNEY.—Is there a printed pedigree of Goldney, of Bristol? —ARTHUR SCHOMBERG, *Seend, Melksham, Wilts.*

QUAKERS AND WAR.—In a Newsletter of June 14, 1667, occurs the following: “. . . The City has given orders to enlist all from sixteen to sixty, and to maintain all who cannot maintain themselves. The Quakers have this morning sent to his Majesty an offer to serve him with 6,000 men. In three weeks the King will have an army of 18,000 foot and 5,000 horse. . . .” Above is quoted in the Twelfth Report of the Historical Manuscripts Commission (Rydal Hall MSS.), p. 50. Is anything further known of the offer? Is it likely to be true?

MINTERS (i. 92).—The practice of the ancient ecclesiastical “right of sanctuary” in connection with churches and monasteries gradually gave place, especially in London and Southwark, to a similar one at other places “under the pretext of their having been ancient palaces of the crown, or the like: such as White Friars and its environs; the Savoy; and the Mint in Southwark.” See Stephen’s *Blackstone’s Commentaries*: 3rd edition, vol. iv. ch. ix., p. 287, and ch. xxi., p. 447, note b.—F. F. TUCKETT, *Frenchay, near Bristol.*

In the seventeenth century there were various places in London, such as the Liberty of the Mint, and the Liberty of the Temple, which, owing to the fact that the residents claimed immunity from arrest, were the resort of all who wished to evade punishment or the payment of

their just debts: It was practically impossible to arrest anyone residing in these places. In novels descriptive of the time will be found many references to these places, notably to Whitefriars or Alsatia, within the Liberty of the Temple.—J. D. BROOKS, *Ashford, Kent.*

On the origin of Sanctuaries where asylum was accorded to fugitives from arrest, see Bingham’s *Antiquities of the Christian Church*, page 335 (1878 edition). The system of “sanctuary” was probably useful in the middle ages for somewhat similar reasons to those which led to the establishment of Cities of Refuge in Israel, but it grew into a great abuse which was not entirely stopped until the eighteenth century. The following appear to have been the latest sanctuaries left in London: The Minories, Salisbury Court, Whitefriars, Fullwood’s Rents, Mitre Court, Baldwin’s Gardens, The Savoy, Clink, Deadman’s Place, Montague Close and *The Mint* (see Mazzinghi on *Sanctuaries*, page 16). The Legislature soon took the same view as the Six Weeks’ Meeting, for the privilege appears to have been greatly curtailed in 1696.—ELIOT HOWARD, *Ardmore, Buckhurst Hill.*

[Replies also received from William Beck and John Dymond Crosfield, and contents filed for reference.—EDS.]

FAMILY OF LOVE (i: 51).—The Familists, or Family of Love, arose about the middle of the sixteenth century, their founder being Henry Nicholas, who was born in Westphalia in 1502. They disavowed all connection with the

Puritans, but historians have found it very difficult to learn from their writings their actual position as regards religion. The charges of gross immorality usually brought against them are now considered unfounded. The sect "lasted not much more than half a century on the Continent, and lingered in England, where they were the most numerous, till the times of the Commonwealth." Barclay's *Inner Life*, 1876, pp. 25-35; George Fox (anno 1661) mentions Familists among other sects with whom he had reasonings. See also Marsden's *History of the Early Puritans*, 1860, pp. 138-142; C. Fell Smith's art. on Nicholas in *D.N.B.* and William Penn's Preface to *The Journal of George Fox*.

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 "PRIEST" IN FRIENDS' WRITINGS.—Is it correct, as stated in *First Publishers*, page 17, note 3, that *priest* was used of a minister of any religious body (other of course than Friends)? I take it that *priest* stands for a minister in the service of the "national" church; and that Friends used it rather as denoting official position, than with reference to its original force, *i.e.*; it presented the minister rather as "parson" (*persona ecclesiae*) than as "presbyter." For I do not think it was ordination, so much as spiritual assumption to which the word in Friends' use pointed. Doubtless the application of the word *priest* (a mere variant of presbyter), as equivalent to "sacerdos," was not absent from their minds, though, in this sense, it was an absurd designation for most of those to whom they applied it; for in their case presbyter, as the wits well said, might have been written "priest-biter."—Z.

MARK SWANNER (i: 63-65).—A letter from George Whitehead, given in i. 64, and there stated to be in the author's handwriting is now proved to be only a copy taken from the original by Mark Swanner. Further study of early Quaker MSS. has resulted in the identification of Mark Swanner's hand-writing, and numerous MSS. in one hand may now be definitely ascribed to Richard Richardson's assistant. Among these is the MS. volume *First Day's Meetings*, now in Friends' Library, Philadelphia, the writer of which has hitherto been unknown (see *Extracts from the Minutes of London Yearly Meeting*, 1904, page 128).

Mark Swanner has recently been traced to Hertfordshire by means of the minute books of Hertfordshire Q.M. In Second month, 1688, he was appointed to "keep the Monthly and Quarterly Meetingbook and record all the things concerning the County." On this date his writing appears in the book and continues till Eighth month, 1689, when the writing, presumably of Alexander Seaton, who was appointed in his stead, commences. M. Swanner's name is not found among those of Friends in attendance at Q.M. and M.M. between Eighth month, 1689, and First month, 1691/2. He recommences to write out the minutes in Second month, and continues till the Eighth month Q.M., when we read, "Paid Mark Swanner for half year keeping ye book, due ye 29, 7mo. last past, ye sum of £1," which looks like a conclusion of his services, as his writing does not appear again, though he was present at a Q.M. at Hertford in Eighth month, 1701.