

Notes and Queries.

GEORGE FOX HOLOGRAPHS (ii. 2, 123; v. 2).—Ellwood and Maria Brockbank, of Southport, have in their possession a folio sheet in the handwriting of George Fox. In order to preserve it, it has been mounted, and on the back is written, in a modern hand, "Leaf out of George Fox's Original Journal." We do not know if the last two words refer to the MS. *Journal*; and we are not able, at present, to assign to this fragment a definite place among the documents composing the MS. *Journal* (Spence MSS. in D.). It will be seen on reference to the printed *Journal* (Bicentenary edit., ii. 217), that the two narratives follow one another fairly closely. We give below a transcription of this paper, as we think our readers will be interested in a statement of George Fox's views on perfection, from a document in his own handwriting:—

"On the 4 day of the 2 month, 1675, ther came a prest & som people with him to mee & he asked mee if i was groen vp to per[fe]ction & j said i was what i was by the grace of God; & the comon prayer prest said it was a sivell aneser. & he said that if we doe say that we have noe sin, the trovth is not in vs, what did j say to this? & j sade, if wee say that wee have not sind, wee make him a lier, whoe came to destruy sin & take away sin & soe ther is a time to see that people have sined & that the[y] have sinn, & to confes ther sin, & to for sake it, and the blvd of christ to clenes from all sin. & it was asked him whether adam was not

perfet be for he fell & all godes workes was they not parfit, & the prest said yes. bvt the prest said wee might all wayes be striving; & this was a sad striving & never over come; bvt j tovld him that pole [Paul], that cryed ovt agenest the pody of death, after thankd god, throw iesvs christ, whoe gave him the victory, & ther was noe condemnashen to them that was in christ iesvs, soe ther was a time of cryeing ovt & a time of prasing. & the prest said that ther might be a perfection as adam & afaling from it & j said ther was a perfection in Christ be yond adam that shovld never fall. & it was the worke of the minesters of christ to present every man parfet in christ, & for the parfeting of them the[y] had ther gifts from christ, & the[y] that denyed perfection the[y] denyed the worke of . . . [illegible]. the giftes of christ which was for that end, for the parfeting [broken]."

THE SLOW.—A place, so called, occurs in *The Journal of George Fox* (ii. 360), and has been hitherto unidentified. When looking through Francis Gawler's *Record of Some Persecutions, 1659*, we noticed the following:—"Thomas Holmes and John Brown being in Monmouth Shire at a place called the Slow, near Curwent," etc. Correspondence followed with John Ballinger, of the Central Library, Cardiff, and we give below portions of his letter and also that of the vicar of Caerwent. J. Ballinger writes:—

“ There is a farm called Slough in the parish of Caerwent, Monmouthshire, not far from Portskewitt, which would exactly fulfil the conditions of the entry in Fox's *Journal*, as regards the crossing of the passage and coming to the Slone in Monmouthshire. In a Monmouthshire Directory of 1852 the same farm is called the 'Slow.' It is a few miles west of Chepstow on the main road between Chepstow and Newport. This road did not exist in Fox's time; the main road then went somewhat to the North across the forest of Wentwood. I am not quite sure, but I think from the map which I have before me that three or four houses on the main road between Crick and Caerwent may be known as the 'Slow' or the 'Slough.' I am writing to the Vicar of Caerwent to ask him whether this is so, and will let you know what he says.”

W. A. Downing, M.A., wrote from Caerwent Vicarage, shortly before his decease a few months ago :

“ What is now known as Slough Farm was originally a manor belonging to the Kemeys family. In some documents the Kemeys family are described as of Slough or Slow, and, sometimes, of Islaw Gwent or Slow. In Runston Church, which is a ruin, is to be seen a tombstone with this inscription :—' Here lieth the body of David Jones, of Slow, who departed this life the 6th day of December, 1719.' There are no cottages near Slough Farm which could be described as a hamlet.”

The spelling *Slone* might easily have resulted from a mis-reading of *Slow*. The mistake was an

early one, as the word is clearly *Slone* in the MS. *Journal*.

ON VENTILATION AND ITS ABSENCE.—The following is from the pen of John Scott (1730-1783), the Quaker poet, of Amwell. It is clear that it refers to the old Meeting House in White Hart Court, not to the new one built in 1774. The subject is dealt with more fully in *The Monthly Ledger*, edited by Thomas Letchworth, vol. i., p. 588, vol. ii., p. 215.

“ Yearly Meeting, 1774 (June).

“ Of all the places wherein I have suffered injury from that pernicious heat produced by a croud of human bodies, the very worst is the Meeting-house of the people called Quakers, in White-hart-court, Grace-church-street [London]. The situation of this building is the most improper imaginable; it is almost surrounded with high houses which preclude the access of fresh air. The construction of it is yet worse; its dimensions are so small that many of the assembly are almost always indecently kept standing, or, by changing places, occasion a perpetual interruption; and a double projection of wide galleries and the flat part of the roof, confine the air in a most disagreeable manner. During the time of the national yearly meeting, the doors of this meeting are constantly, and the windows mostly, kept shut; and as the season is usually warm, and the meetings are continued day after day without intermission, it at length resembles a heated oven. An ingenious physician, whose curiosity induced him to ascertain the difference between the air of

this room and that of the adjacent streets, found it no less than 17 degrees of an accurate thermometer. . . .

“ I cannot say the subject greatly concerns me as an individual, for I, for the most part, absent myself from these meetings, but I have often felt pain for others who may not be aware of the danger, or who, being aware of danger, may notwithstanding esteem their attendance indispensable. That such attendance has sometimes produced illness is well known; and that it has produced it often there is just cause to believe”

PRESERVATION OF HISTORICAL DOCUMENTS.—*Apropos* of the circular on this subject, recently sent down by London Yearly Meeting, the following, dated 1828, found in MS. among Joseph Gurney's papers, from Lakenham Grove, Norwich, by Sir Alfred E. Pease, will be of interest:—

In consequence of the Yearly Meeting Minute to rummage our Records, the following circumstance occur'd at the Oxford Quarterly Meeting, *viz.*:—

“ The early Minutes and Records of that Meeting from the commencement of the Society to about 1760 were known, some time back, to be lost. On the recent Minute for an inquiry, a very careful search for the missing Volume was made; it was found that a Friend, in whose family the Records had been kept, had failed in business, which occasioned his disownment. His effects were sold, and this Volume, among them, found its way into the hands of a bookseller, who, know-

ing that the present Head of Magdalen College, Oxford, Dr. Routh,¹ was curious in MSS., sold this Volume, with other works, in a lot to him.

“ A deputation of Friends, on Third Day, waited upon the Doctor; he received them very courteously; the Book was produced, found to terminate at the precise period described, and of course clearly identified. The Doctor described how he came by it, and assured the Friends that he had read the Volume several times, and always with satisfaction; and in referring to the part the Society took in keeping clear from all political matters, and in the support of the religious welfare of their Body, as appeared from the Minutes, he said he consider'd it highly creditable to their character. He then inform'd them that, altho' he set a high value upon the Volume, and had even provided in his will that it should be presented to some Foreign University or Society, yet he consider'd it ought to belong to the Society. The Friends, out of delicacy, propos'd to repurchase, but he would not suffer it, and offered without reserve to present to the Society. He added, it would be a satisfaction to him (as they were strangers) to receive an application in some official shape from the Society, that he might know it was really restor'd into its hands.

“ A Memorandum was found in it, descriptive (as most articles of 'Vertu' have) of its pedigree, that it belonged to 'Waring,

¹ Martin Joseph Routh, 1755-1854. His large collection of MSS. was sold by auction, in 1855. See *D.N.B.*

Esq., one of the Society of Friends, who, having been excommunicated, no Friend was present at the sale of his books, when this volume in question was bought by' etc. etc. I believe he express'd much more respecting the Society and his esteem for it, but I cannot entirely trust my memory for more than the above."

A. R. B[arclay].

WAVENDON (WANDON) BUCKS.—The portion of the *Records of Buckinghamshire* which contains references by William Bradbrook to the Wavendon Parish Register, was reprinted in 1904 and issued as a 24-page pamphlet. It contains a section, headed, "The Quakers," and also some isolated notices of Friends. Hogsty End (now Woburn Sands) was in this parish. There is a list of the thirty-seven Quaker families whose names occur most frequently in the Register.

"It would seem that for a number of years (nearly 60) two register books were in use in the parish; this double use was probably caused by the presence at Hogsty End of the Quakers' Meeting House and burial ground, and the necessity of the Rector recording the Quaker burials on account of the 'Woollen Act,' and the Act of 1695 which imposed a duty on entries in the parish register, and made the Incumbent responsible for the accuracy of the record and the collection of the tax."

Here is an interesting entry:—

"1722. Dec. 21. Received a certificate, dated Dec. 15th, signed by Herman Hingsberg² and Peter

²Apparently a member of Devonshire House M.M. See Whitehead's *Christian Progress*, p. 695.

Priest, searcher of the parish of Allhallows, Lombard Street, London, that Ann How of Aspby, Quaker, dyed of the small pox & also was Buried in wolen. She dyed at London, Buried in the Grave yard at Hogsty End in the parrish of Wandon in a Leaden coffin."

IRISH RECORDS.—Dublin Y.M. has decided to form "a collection of documents and objects of historic interest connected with the Society of Friends," which is to be housed at the Eustace Street Meeting House, Dublin. Already several objects have been received by the Curators, Edith Webb, Paul Roberts, and Thomas Henry Webb.

OSSINBRIGS (v. 152n).—H. J. Foster, J. D. Crosfield, and J. Rendel Harris write suggesting that the fabric referred to was probably named from the place from whence it came, Osnabrück, as "doulas" derived its name from Dowlais in N. Wales. J. R. Harris adds, "Why don't thee quote Shakespere, 'Dowlas, filthy dowlas,' *King Henry VI.*?"

ALL HALLOWS-BARKING (v. 118).—Frederick G. Cash draws attention to the fact that the proper designation of the church in which William Penn's baptism took place is "the church of All Hallows-Barking." It is situated in Tower Street, close to Tower Hill, London. "The church was endowed, many centuries since, by the Abbess and Abbey, or Priory, of Barking, a quiet little Essex village several miles from the City church, which took its name from its benefactors and founders. It seems worth while

noting this, because many seeking the celebrated church have gone miles out of their way, fruitlessly, to find it." The now large town of Barking may almost be considered a suburb of London.

[In *The Tower of London*, by Fulleylove and Poyser, 1908, there is a chapter on "Allhallows Barking by the Tower," from which we take the following:—"Printers, even to this present day, have an awkward habit of placing a comma between 'Allhallows' and 'Barking,' and so send many who would visit the church on an empty quest into Essex."—EDS.]

WILLIAM ALLEN MILLER, F.R.S. (v. 119).—It may be interesting to note that this eminent man was a lineal descendant of the Quaker families of Owen of Manchester, Sevenoaks, Reigate, London, etc. (*vide* THE JOURNAL, i. 114), and of Vaux of London and Reigate, now of Philadelphia. His mother was Frances Bowyer Vaux [1786-1854], "a woman of great mental power," says Charlotte Sturge in *Family Records*, 1882, p. 6, and his sister was Elizabeth Owen Miller (1823-1840). It is probable that he inherited his scientific abilities from his Vaux ancestors, a race of physicians, surgeons, etc.—JOSEPH J. GREEN.

RICHARD CHAMPION (v. 120).—Although unable for the moment to answer the query of Frank L. Rawlins, I find in the *Gentleman's Magazine* [1791, ii., p. 1,158], that on October 7th that year died "Near Camden, in South Carolina, Rich. Champion, Esq., late deputy paymaster general of His Majesty's

forces, and proprietor of the china-manufactory, formerly carried on in Bristol." It would appear probable that this Richard was son to Richard Champion of Bownas's *Life*, and there is an account of him in *D.N.B.* [x. 34]. Richard Champion was born in 1743, commenced making china in 1768, was manager of Cookworthy's Bristol china works in 1770, carrying on works in his own name, 1773-81, was a friend of Burke, and died in Carolina, as we have seen. I have some notes of the Champion family by Richard Champion Rawlins, late of Hampstead.—JOSEPH J. GREEN.

SARAH FOX, *née* CHAMPION (v. 119).—The remaining MS. Journals of Sarah Fox (1741-1811) are in possession of Rachel Elizabeth Tuckett, *née* Fox, widow of Philip Debell Tuckett. They are carefully preserved by her at Yeldhall Manor, Twyford, Berks, where I have seen them. The journals are very voluminous and of great interest and value, and extracts would form a specially interesting volume. A few extracts and other details were printed in *The Friend*, 1874, and also in Theodore Compton's *William Cookworthy* [1895, pp. 97-100].—JOSEPH J. GREEN.

WILLIAM PENN'S MATERNAL ANCESTRY (v. 118).—This question has never been quite satisfactorily solved, and it would appear not improbable that as the widow of a Dutchman, Pepys supposed her to be of Dutch parentage. The name Jasper or Jesper is well known in England, and the old Quaker family of Jesper, formerly

of Stebbing, Essex, later of Preston, etc., has been supposed or stated to be of the same family as Penn's mother.—JOSEPH J. GREEN.

WHERE ARE THE CATON MSS.?—In Barclay's *Letters, etc., of the Early Friends*, page 18n, we read, "This valuable collection of early letters, written nearly throughout by W. Caton himself, appears to have been intended by him for publication. It has a title page, dated Swarthmore, 22nd of Sixth Month, 1659, and a preface signed by himself, dated 7th of Second Month, 1660." Various letters given by Barclay are copied from the Caton MSS., but there is no indication of the place where they were preserved.

The Caton MSS. are also mentioned in Bowden's *History*.

Among the Swarthmore MSS. in D. is a document signed "W.C.," and headed, "An Epistle to the Reader," which refers to a volume of ancient epistles, collected by the writer. He writes, "J have laboured and endeavoured soe much as in mee to set them in order ; J meane to record them as they were writt. . . I thought good to abstract the heades of y^e cheife perticulars . . . and to make a Table," etc. It appears as if this was the preface to the Caton MSS.

Can any of our readers inform us of the present location of this series of MSS.? The result of the work indicated above would probably be of much use in present-day research.

EARLY NEEDLEWORK. — The undersigned is very desirous of locating among English Friends or others, any early pieces of needlework, *especially samplers*, the latter worked before the year 1735. Will any one who knows of such examples, or of anything connected with Quaker domestic life among the women and girls, kindly inform this Journal?—AMELIA MOTT GUMMERE, Haverford, Pa.

PERSONS AND PLACES IN G. FOX'S "JOURNAL."—Biographical and topographical notes are being prepared to accompany the transcription of the MS. *Journal*, about to be printed by the Cambridge University Press. Any information likely to assist in the preparation of these notes would be gratefully received by Norman Penney, Devonshire House, Bishopsgate, London, E.C.

LAUGHARNE.—I have lately visited the graveyard at Laugharne in Carmarthenshire, where Friends at one time were buried. It now forms part of a farm, and any ownership which Friends may ever have had in it is entirely lapsed. The deed granting the use of it for burial for one thousand years was not made out to Trustees, but two families were allowed to bury there, and any other persons who called themselves Quakers, who died in the county of Carmarthen. I was told that old men remembered a few gravestones there, which were probably used for hearthstones.—F. WILLIAM GIBBINS, Neath.