

## Notes and Queries.

MEETING HOUSE COURT (vi. 4, 54).—Referring to the above, I should have said, till a few days ago, that there was no such locality “near London Bridge,” unless the Old Jewry were called so, (which it manifestly isn’t). A Meeting House Court existed *there* till a few years since, as I can testify.

However, the one about which the Editor seeks information, and which I have now traced, is in, or rather just out of Miles Lane, Arthur Street West. If my readers know Crooked Lane<sup>1</sup>—which is one of the straightest in London—they will know that it leads from King William Street and Cannon Street into Arthur Street. Immediately opposite, through an archway, is a flight of steps which take the wayfarer into Miles Lane. In passing, I may remark that this Lane in all probability took its name from Miles Coverdale,<sup>2</sup> the eminent translator

<sup>1</sup> The name probably arose long before the Great Fire, when this lane used to curve round and over what is now the approach to the present London Bridge, into Fish Street Hill, where Edward the Black Prince had a mansion, close to the spot where the Monument now stands. Fish Street Hill was for centuries the chief approach to Old London Bridge.

<sup>2</sup> Mention has been made of Miles Coverdale. It is a remarkable fact that his remains were interred three times, once in a Moorfields church, where he had been Rector, and when that building was demolished many years ago to make room in a growing neighbourhood, his body was

of the Bible, who was Rector of St. Magnus, a church hardly a stone’s throw away on the eastern side of the bridge. On the west side of this little-known Lane is the tiny Court in question. It has just space enough for three tiny shops or stores. The houses, old and rather tumbledown, were probably one structure formerly, and are thought locally to have escaped the Great Fire, which, however, raged furiously close by. It is also said locally to have been a “Quakers’ Meeting House.” A tenant of the Lane, to whom I spoke, said he had been there fifty years, and the place was the same fifty years since as now. It was probably “the Quakers’ Meeting House.” The corner house, he added, leading to the Court, as I understood him, was at one time occupied by a Quaker hatter named Noble. I went up the little, old, dark staircase of one of the stores, almost sheds, as far as the second storey, and found it and its outlook desolate though, withal, interesting—a veritable “bit of old London.”

Subsequent search at the British Museum through several London Directories of the eighteenth century, beginning with 1738, an insignificant volume of less than 100 pages, revealed no proof nor disproof of the above theory.

removed to the crypt of St. Magnus, London Bridge, where he had also filled the pulpit. Finally, when these vaults were cleared a few years since, his coffin was again removed with all the others, and deposited in a suburban cemetery.

Many lists of "Quakers' Meeting Houses" appear from time to time, but there is no mention of this one unless the frequent mention of "Michael's Lane" gives the clue. St. Michael's Church, destroyed by the Fire, was close to Crooked Lane, and "Michael's Lane" may have existed as part of or side by side with the former.

On the evening of the very day on which I wrote the above, I most unexpectedly came upon a complete confirmation of my theory that Michael's Lane was the same as, or was in the immediate neighbourhood of Miles Lane. This therefore also confirms my belief that the above-named Court contained a meeting-house of the Society of Friends. For Michael's Lane is given year after year in the old Directories in the lists of "Quakers' Meetings."

Three quarters of a century ago St. Michael's Church (which had replaced an earlier one destroyed by the Great Fire) was demolished to make room for the approach to "new" London Bridge, which was opened by William IV. and Queen Adelaide in 1831. These alterations "necessitated the removal of all the houses," I read, "in the parish east of St. Michael's (or, Miles' Lane)" etc. "Various little courts and passages branched out of these two lanes" (Michael's and Crooked) and "these have all disappeared except two or three on the *west* side of Miles' Lane."

I need not quote more. Much of additional interest I could have given about this locality in the earlier remarks, but such has no reference to our Society's connec-

tion with Meeting House Court. It appears certain that in early days Friends met for Divine Worship in this little cribbed and confined place.—FREDERICK G. CASH.

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THE FATHER OF BENJAMIN WEST.—In Woodfall's *Public Advertiser*, 17th October, 1776, we read:—

"On the 5th of this Month died at Warborough in Oxfordshire, Mr. John West, Father of Mr. West, the Historical Painter. He was born at Long Crandon in Buckinghamshire in 1690, and in 1715 he went to Pennsylvania in America, where he had three brothers settled, who went there with William Penn. He married, and raised a family of ten children in that Province; and in 1764 he returned to England to visit his native Land, and see his youngest Son (the Painter), who at that Time was settled in London. . . . He was one of the People called Quakers, a Man of a pious, humane Mind, impressed with a due Sense of Religion without Bigotry or Superstition. He was just, charitable and upright in all his Dealings with Men, beloved and respected by them when living, and at his Death lamented by all who had the Happiness of his Acquaintance."

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THE FAMILY OF BENJAMIN WEST, THE ARTIST, P.R.A.—Benjamin West's father, John West, born 10 mo. 28, 1690, at Long Crandon, Bucks (Upperside Mo. Mtg.), was a son of Thomas and Rachel (Gilpin) West and a grandson of Thomas Gilpin (my ancestor), the Cromwellian soldier and Quaker

minister of Warborough, Oxfordshire (*Piety Promoted; First Publishers of Truth*, 215-217; *Gilpin Memoirs*). John West came to Pennsylvania in 1715 and married Sarah Pearson (daughter of Thomas, from Cheshire), by whom he had nine or ten children, of whom the youngest was Benjamin, born in 1738. John West's portrait appears in (1) his son's picture of the West family; (2) in the painting and engraving of Penn's treaty with the Indians; and in (3) a book of West's early sketches owned by the Historical Society of Pennsylvania. John West left in England a son, Thomas, who was brought up there and never came to Pennsylvania. Thomas figures in the picture of the West Family and Penn's Treaty with the Indians. He was a Friend and resided in Reading.

Query: What do the registers and minutes of Upper Side Mo. Meeting show as to John West's first marriage, his removal to Pennsylvania, and the birth and death of his son, Thomas?—ALBERT COOK MYERS.

[A search has been made in the Registers and Minute Books of Upperside M.M., but without the discovery of further information.—EDS.]

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“REPENTANCE BEYOND THE GRAVE.” — From Nottingham Monthly Meeting Minute Book, date 2 vii., 1760, I copied the following:—

“The Friends that was appointed to speak to Mary Jerrom reported that they had a suitable opportunity with her and that she still maintained her

erroneous opinion of there being a State of Repentance beyond the Grave or Time. Saying that ye souls in misery submitting themselves or repenting may be restored to Mercy, and the Divils also in time, for she could not think that the Almighty could be so cruel or unjust to punish the Wicked Everlastingly without End for crimes committed in this short space of life. Her mother, at the same time, vindicated her daughter's opinion, recommending to the Friends Hartley's book which she had by her, in favour of those opinions.”

Do you know anything of “Hartley's book”? — EMILY MANNERS.

[This was, probably, Thomas Hartley, Rector of Winwick, Northants (c. 1707-1784), a convert to Swedenborgianism. He revised the translation by William Cookworthy of Swedenborg's *De Coelo et de Inferno*, which was published in 1778 (see Smith's *Catalogue*, i. 448). Samuel Scott, the Quaker Minister, of Hertford, writes of Hartley in his *Diary*, “A man of unaffected piety, great sincerity, and exquisite sensibility. He lived some years in Hartford, and left a sweet savour behind him, both among rich and poor” (quoted in White's *Life and Writings of Emanuel Swedenborg*, 1867, ii. 592).

We cannot say which book by Hartley is referred to; his collaboration with Cookworthy was of a later date than that of the Nottingham M.M. Minute.—EDS.]

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BINGLEY, YORKS, AND THE QUAKER FAMILY OF LISTER (vi. 54).—It is somewhat remarkable

that in the *Chronicles*, etc., of Bingley, referred to in the last JOURNAL, there is no allusion to the Quaker family of Lister, from which Lord Lister is lineally descended, and of which family there are a number of entries in the Friends' registers of Knaresborough Monthly Meeting, including births from 1700, marriages from 1715, and burials at Crossflats, near Bingley, from 1736. Some members of this family resided at Gilstead in Bingley, and the status was that of yeoman, tanner, maltster, etc.

Thomas Story alludes in his folio *Journal* of 1747<sup>3</sup> under date 1738 to attending

"On the 18th of the Fifth Month, being the First of the week . . . a Yearly Meeting for Worship at Bingley which was very large, consisting of many Hundreds of People; and the Truths of the Gospel being largely opened unto them, and no publick Minister there besides myself, I was very much spent as to my natural strength, and now of great Age; but the Lord being pleased to restore the Strength of my Mind, and being Kindly entertained, in Company with many Friends, by our friend, William Lister, at his House there, my strength, through the goodness of God, was soon recovered; for the Lord sanctifies every Blessing to the ends proposed in it.

"On the 2nd (of the Fifth Month) I went to Carleton, accompanied by William Lister the younger," etc.

Two members at least of the Lister family of Bingley settled in the parish of Saviour's, Southwark, and Aldersgate Street, as

<sup>3</sup> Page 739.

tobacconists, one of whom, *viz.*, Joseph Lister of Southwark, son of Thomas Lister, of Bingley, maltster, was the father of John Lister apparently, the father of Joseph Jackson Lister, F.R.S., and grandfather to Lord Lister. For further particulars of the Lister family, we must refer to *Family Fragments*,<sup>4</sup> by William Beck, and Burke's *Peerage*,<sup>5</sup> the latter of which, however, gives no earlier details of descent before the above-named John Lister of Stoke Newington.—JOSEPH J. GREEN.

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EARLY NEEDLEWORK (v. 175; vi. 4, 55).—I should rather doubt the identity of the fair worker of the Hannah Penn sampler with the only daughter of Richard Penn, inasmuch as the majority, certainly, if not all the many samplers I have seen (and there are Quaker samplers owned by my family dating from 1660) were worked by girls in their *teens* or even earlier, whereas Hannah Penn would be about twenty-four at the date of the sampler. Of course it is not impossible, but as an example of juvenile work, when the late Elizabeth (Sanderson) Hanbury, widow of Cornelius Hanbury, died at Richmond, Surrey, in 1901, aged 108½, she left a sampler behind her, worked in 1800 or 1801, when aged eight!—JOSEPH J. GREEN.

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Sarah A. Storrs, of Virginia Water, Surrey, has recently presented to D. some beautiful specimens of needlework said to have been produced by Quaker

<sup>4</sup> 1897, pp. 39-43. etc.

<sup>5</sup> 1904, p. 971.



prisoners in York Castle at the end of the seventeenth century. These consist of three strips of linen,  $10\frac{1}{2}$  inches long by  $\frac{1}{2}$  inch wide, with two rows of very fine stitching and a buttonhole at each end; also two strips in miniature, measuring only  $1\frac{1}{2}$  inches long by  $\frac{1}{8}$  inch wide.

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Norman Penney, the Society's Librarian at Devonshire House, has just been honoured by election as a Fellow of the Society of Antiquaries [of London], one of the oldest of the learned societies. . . Fellows of the Society of Antiquaries are entitled to use the letters F.S.A.—*The Friend* (Lond.), 25th June, 1909.

ANNALS OF THE PEMBERTON FAMILY.—In the *Friends' Miscellany*, edited by John and Isaac Comly, Byberry, published in Philadelphia, 1835, vol. vii., no. 1, it states that Phineas Pemberton wrote a narrative describing the early sufferings of James Harrison, his wife and also himself, in England on account of their religious principles. James Pemberton lent this book but could not recollect to whom, and it was consequently lost. Some time previously his brother, John Pemberton, read the narrative, and made a few extracts, which are given in this account. Has the original ever been found and published?—ROBERT MUSCHAMP, Myrtle Cottage, Radcliffe, Lancs.

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### Obituary.

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On the 31st of Fifth Month, the death of Frederick Goodall Cash, of Birmingham, took place at Middlesbrough, Yorks. Ten days previously our friend was elected President of the Friends' Historical Society. He left the North at an early hour to attend the Annual Meeting on the 20th, and he afterwards expressed to several of his friends his pleasure at the result of the election. F. G. Cash had special knowledge of ancient London, and was greatly interested in historical and topographical research. A brief account, with portrait, appears in *The Friend* (Lond.), for 18th June.

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Thompson Wigham died at his residence in Carlisle on the 23rd ultimo, aged seventy-four years. T. Wigham took much interest in antiquarian research, and had extensive knowledge of local history.