

The Quakers in Greystoke Parish, Cumberland.

The publication of the names of Quakers in the Episcopal visitations, which Prof. G. Lyon Turner is contributing to THE JOURNAL, has enabled us to elucidate a number of facts with reference to the Quakers of Greystoke. The following particulars have been drawn from four sources:—(1) The registers of Greystoke parish, which, through the courtesy of the present rector, the Rev. Allan M. Maclean, B.A., we have been able to examine. Mr. Maclean has kindly transcribed several entries for this article. (2) The Penruddock Kist, which contains much information upon the life of the parishioners of Greystoke parish, in the second half of the seventeenth century (*vide* an article in the Cumberland and Westmorland *Transactions*, vol. ix.). (3) Prof. Turner's article in THE JOURNAL, vol. vi., p. 35. (4) Six tracts in D: and referred to in article on the Penruddock Presbyterian Meeting House (C. and W. *Transactions*, Vol. v., p. 156, New Series).

During the Commonwealth, the clergymen of Cumberland and Westmorland were, generally, opponents of Quakerism. Richard Gilpin, the rector of Greystoke, a man of great parts, who by his "Articles of association" and his sermon on "The Temple Rebuilt," showed a comprehensive churchmanship, yet nevertheless was an antagonist of the Quakers. The movement began in Greystoke "some time before the Restoration," and for long was regarded as a turbulent event in the life of the parish. Even as late as 1696 the controversy was renewed by the publication of Henry Winder's pamphlet on *The Spirit of Quakerism*. The subject was continued until 1708, when Thomas Camm, of Camsgill, Westmorland, issued his pamphlet *A Lying Tongue Reproved*, which was in answer to a pamphlet entitled *The Spirit of Quakerism cloven-footed*. This had been published in 1707 by the Rev. Samuel Audland, a nephew of Thomas Camm, and at that time minister

of Penruddock Presbyterian Meeting House.¹ In the postscript attached to the funeral sermon, dated 1708, of John Noble, of Penruddock, a Presbyterian, a reference is made to the Quaker movement of fifty years before in the following words:—"In that time of infection, John Noble was not only preserved in Jesus Christ, but useful according to his power, to reduce others to the way of Truth."

We do not think, however, that from the years 1673 to 1696, the period between the close of the Winder trial, and the publication by him of *The Spirit of Quakerism*, there had been any animus between the two nonconforming parties in the parish. In this latter year Henry Winder wrote:—"The survivors of my accusers remain Quakers still, but are very quiet. They speak little of Revelation."

In the Conventicle Returns for 1669 (Congregational Historical Society's *Transactions*, iii., 301) the Quakers in the diocese of Carlisle are described as "sometimes in one parish, sometimes in another, very tumultuous." We may infer, however, that about the time of the Indulgence of 1672, the Quakers and Presbyterians of Greystoke were on friendly terms. Though their doctrines kept them apart, and their conventicles were separate, they appear to have moved together as tenants of Hutton John, a manor situated in the parish of Greystoke, in a tenure case which was re-opened in 1668, and in a tithe case in 1672, where they figure as parishioners of Greystoke. In the tithe case, an important distinction should be recognised between the Quaker view and that of the Presbyterians. The Quakers, no doubt, had an objection to the tithe on general grounds, although this is not expressly stated in the Kist documents. The Presbyterians, on the other hand, complained against an unjust measure, and on this common ground both Quaker and Presbyterian united. The rector had "from time immemorial" collected his tithe of corn, by a measure which contained sixteen gallons. The girth of this measure had continued to expand, until in the time of the

¹ Messrs. Nicholson and Axon, in a communication recently sent to the writer, state that the probable relationship was through Camm's marriage with a widowed aunt of Samuel Audland.

Rev. Alan Smallwood, D.D., it had become twenty-two gallons. John Noble, of Penruddock, raised the case, together with representatives from the townships in the parish, one of whom, Miles Haithwaite, was probably a Quaker. After trials at Carlisle, Lancaster, and Appleby the parishioners won their case.

The names of both Quakers and Presbyterians are found in the entry in the parish register under March 29, 1685. The names alone are given, and we have endeavoured to identify them. They are "denounced excommunicate for their offences, and other their contumacye in not appearing at Consistorye court for the reformation of their lives and manners."

JOHN SLEE, Q.² The Slees were an important family, and branches are found at Motherby, Stoddah, Penruddock and Highgate, all within the manor of Hutton John. There were several with the name John, but this one was probably "John Slee of How, a great speaker" (*vide A penitent old disciple*, etc., by Henry Winder). This is evidently the John Slee who went with Thomas Lawson, "a baronet's younger son, a man of some attainments and an excellent botanist" (*vide* article on Matthew Caffyn in *D.N.B.*). He is described in George Fox's *Journal* (i. 120, 1901 edition) as an eminent "priest" of Rampside chapel (North Lancashire). He and John Slee appear to have gone on a mission into Sussex in the year 1655, which probably explains this item in the Swarthmore accounts for 1655: "To John Slee for a Bible, and other nessessaries, 7/6." (Article on Early Quaker Finance, *THE JOURNAL*, vi. 51.) Lawson and Slee had an encounter with Caffyn (*vide D.N.B.*, where a pamphlet is referred to entitled: *An Untaught Teacher Witnessed Against*, 1655).

JACOB RELF. We cannot trace this name, but the Relfs were a leading Presbyterian family at the Presbyterian Church, Penrith, in the eighteenth century.

JOHN ATKINSON and MARY, his wife, of Motherby. A Schoolmaster. P.³

² Q.=Quaker.

³ P.=Presbyterian.

JOHN NOBLE and JANE his wife. Noble was a renowned yeoman (*vide Three Penruddock Puritans*, published by Reed, Penrith, 1908). P.

JOHN TOD and AGNES his wife, probably the blacksmith who died 1697. P. (?)

ADAM BIRD and ISABEL his wife. A branch of a well-known family, the Birds of Brougham, Westmorland. Adam Bird lived at Motherby. P.

HENRY SHEPHERD. Probably P.

MARY TOD, widow. Possibly the widow of Nathan Tod (or of James Tod). P. (?)

JOHN JACK and ELIZABETH, his wife. Probably of Penruddock Head. P.

HENRY WINDER and his wife. A yeoman of Green Close, Hutton John. His secession to Quakerism 1656 (?) caused the Puritan rector, Richard Gilpin, of Greystoke, to hold a day of intercession. He was made Receiver of Collections for Cumberland.

With reference to his position as Receiver of Collections, I ask had not Judas, the betrayer of our blessed Lord as great a trust, if not greater, reposed in him ? ”

—*An Old Apostate*, etc, by T. Camm, 1698.

Winder's first wife was buried 24th May, 1663. Camm describes her as “ an honest woman too, for ought that I ever heard, though she had hard hap of having a very dishonest husband.” Shortly afterwards—Camm says six weeks—Winder married Ann Dawson. In 1665, Winder went back to those whom Gilpin had gathered round him, but who by the Act of Uniformity had become Nonconformists (Presbyterians). Gilpin himself had declined the bishopric of Carlisle, and had retired for the time to Scaleby Castle, which he had purchased. He afterwards became an eminent minister in Newcastle. Winder was the victim of an extraordinary murder charge about 1673, by the Quakers, Margaret Bradley, of Knipe, Westmorland; Mary Langhorne, of Helton, Westmorland; and Margaret Walker, of Soulby, Dacre, Cumberland. Six tracts relating to this case are in **D.**, three by Thomas Camm, two by Winder, and one by Rev. Samuel Audland. It appears that Mary Langhorne, Margaret Walker, and Ann Winder were sisters. Winder attributes the charge to the jealousy of Mary Langhorne,

who at the time that Winder was a widower, was herself a widow and was much annoyed when Winder chose Ann, her younger sister. The Quakers in the neighbourhood seemed to have believed in Winder's guilt, although they disowned the three women in their proceedings at the Carlisle Assizes. Winder, however, got judgment in his favour, with £200 damages. While Mary Langhorne was in Carlisle Castle twins were born, one of whom she named Innocent Prisoner, and the other Harmlesse Sufferer. Henry Winder was buried at Greystoke, 9th February, 1716-17, aged 101. His grandson was the Rev. Henry Winder, D.D., a well-known Presbyterian minister in Liverpool in the eighteenth century.

JOHN JACK and ANN his wife, of Berrier. Probably the descendant of the John Jack buried 1624. P.

MILES MALLISON and JANE his wife. Son-in-law of John Noble. P.

THOMAS EDMONDSON and JANE his wife, of Motherby. Q.

AMBROSE HODGSON, of Penruddock. Q., although some of this name appear as P.

JOHN SLEE and ISABEL his wife, of Highgate, Hutton John. We are inclined to think that this was the Presbyterian family of Sles.

JOHN SOWERBY, of Bowscale. (Called in THE JOURNAL, vi., 35, Bowsgill, and unless this be a printers' error, Bonsgill). Q. His wife is mentioned in 1675, but probably dead in 1685.

JOHN TODHUNTER. In 1675 of Bowscale, probably the village carpenter. Q.

JANET MARK, widow. Probably the widow of Richard Mark, of Hutton Roof. [Q.] She may have been related to Margaret Mark, Q., who renounced her husband (*vide* Winder's *A Penitent*, etc.)

CHRISTOPHER SCOTT. No particulars.

BRIDGET SLEE, widow. Possibly "Widow Slee de Sidebank" (Penruddock). P. (?).

WILLIAM GREENHOW and ELIZABETH his wife. Possibly the son of Thomas Greenhow, of Berrier (about 1672). Q. One of the "four topping Cumberland Quakers" (*vide* Audland's tract). In 1698 Camm describes him as "many years since in his grave."

RICHARD MARK. Q.

THOMAS BARKER. No particulars.

ABRAHAM RELF. No particulars.

JOHN RELF. No particulars.

RICHARD ATKINSON and ELEANOR his wife, of Greystoke. One of the "four topping Cumberland Q.'s."

ELIZABETH HUDSON. Watermillock. No particulars.

MARY ROBINSON. Watermillock. No particulars.

JOHN MARTINDALE. Watermillock. No particulars.

AGNES RUKIN. Watermillock. No particulars.

It will be seen from this first attempt to identify the names of the forty-two persons excommunicated on 29th March, 1685, at the Greystoke parish church, that the majority were suffering for their Nonconformity. Upon comparing this list with the one given in the Episcopal visitations (*THE JOURNAL*, vi. 35), we find this further ecclesiastical procedure.

Name.	Presented.	Excommunicated.
Richard Atkinson and Eleanor	1674, 1675.	1675, 1685.
Thomas Edmondson and Jane	1674, 1675, 1677.	1675, 1685.
John Todhunter	1674, 1675.	1685.
Richard Mark and his wife	1674, 1675.	Richd. in 1685.
Richard Slee and Agnes	1675.	
Cuthbert Hodgson and Jane	1675, 1677.	
Ambrose Hodgson	1675; with his wife Jane in 1677.	Ambrose in 1685.
Hugh Atkinson and Margt.	1675.	
John Slee and Isabel	1675, 1677.	1685.
Wm. Greenhow and his wife	1675, 1677.	1685.
John Sowerby and his wife <i>Dacre (parish of Greystoke)</i>	1675, 1677.	John in 1685.
Edward Walker and Margt.	twice in 1672, 1673, 1674, 1675.	1675.
Thomas Dawson and Margt.	twice in 1672, 1673, 1674, 1675.	1675.

Liverpool.

J. HAY COLLIGAN.

A New Book on Peace.

Beneath Bow Bells is the title given to a series of addresses on International Peace, delivered in July, 1908, at Bow Church, Cheapside, London, by W. Evans Darby, B.D., LL.D., Secretary of the (London) Peace Society (London: Headley, 7½ by 5, pp. 126, 2s. net).