

## Notes and Queries.

LAUGHARNE, WALES.—“There were Quakers formerly residing in Laugharne. Their burying-place was the part still called ‘The Quaker Yard,’ a field near Ants’ Hill, on the opposite side of the road to it.”—*Antiquities of Laugharne*, by Mary Curtis, 1880, p. 102.

“Several families of the Quakers resided here formerly. In a field belonging to Horse Pool Farm they had their burying-ground; it is entered by a gate on this side of the upper gate of Ants’ Hill House, and opposite to it. From the gate you pass down a narrow path with trees on each side; at the end of it, and on the right, is an opening into a square plot of ground closed in on all sides but one with a hedge and trees; it is the ‘Quakers’ Yard.’ It dates from about 1660. Some poplar trees then stood here. Here passed the old road from St. Clears. It turned first into the Llanddowror road, just past Cross Inn, then by Ants Hill; passed by the ‘Quakers’ Yard’ to Horse Pool and the bottom of the Holloway Fields; ending at the ruined inn called ‘The Dials’ by the Laques.” (*ibid.*, p. 160.)

In 1753 John Churchman writes (*Life*, 1779, p. 153):—

“Next meeting was at Jamestown, and in the evening of the day following at Larn [Laugharne] with the people of the Town, who behaved civilly, but seemed barren as to religion in a right sense. There is but *one* in this

town in unity with Friends, and he seemed near his end, whom I visited.”

“The Independents of Laugharne trace their origin to the labours of the Rev. Stephen Hughes, etc. . . . They are next found at the Mwr near Morfabach in 1704; they continued there till 1750, when they migrated to the town of Laugharne, settling at ‘The Bachs’ till 1850, when a disused old meeting-house of the Quakers was given them on the cliff where the present chapel stands.” [*Hist. of Independents in Wales*, by Drs. Rees and Thomas.]—ELLA K. BARNARD, 1750, Park Avenue, Baltimore, Md.

CARLYLE AND FOX.—In *Sartor Resartus* Carlyle writes regarding Fox’s consultations with clergymen, “The Clergy of the neighbourhood, the ordained Watchers and Interpreters of that same holy mystery, listened with unaffected tedium to his consultations and advised him, as the solution of such doubts, to ‘drink beer and dance with the girls.’” Where in Fox’s *Journal* do the words here quoted occur?

[The nearest approach to the words quoted is the following:—

“I went to another Ancient Priest at Mancetter in Warwickshire, and reasoned with him about the Ground of *Despair* and *Temptations*; but he was ignorant of my Condition; And he bid me

*Take Tobacco, and sing Psalms. Tobacco was a thing I did not love; and Psalms I was not in an Estate to Sing: I could not Sing.*" We do not recall to mind in the *Journal* the words here quoted: "drink beer and dance with the girls." ED.]

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FRIENDS IN THE WEST INDIES (ix. 2).—An outline history of Quakerism in the West Indies can be found in *The Friends' Quarterly Examiner*, 1892 and 1894, and also in THE JOURNAL, 1908. *The Friend* (Phila.), of 1898 contains a full account of the dissolution of Friends' Meetings in Barbados. In Antigua there was only one Friend left in 1748. There was never any meeting on Montserrat, but Robert King, a Philadelphia Friend, had a trading establishment there in 1763. *The Journal of Thomas Chalkley* gives a considerable amount of information about Friends in the West Indies, 1706-1741.—C. DICKINSON STURGE, Harborne, Birmingham.

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"REMARKABLE PROVIDENCES."  
—A curious old folio has recently found a temporary home in D., entitled "A Compleat History of the most Remarkable Providences, both of Judgment and Mercy, Which have Hapned in this Present Age, extracted from the Best Writers, the Author's own Observations, and the Numerous Relations sent him from divers Parts of the Three Kingdoms," etc., compiled by William Turner, M.A., Vicar of

Walberton, in Sussex, and published in London in 1697. The slightly more than six hundred pages of this book are full of recitals of extraordinary events of many kinds illustrating such subjects as faith, courage, temperance, chastity, gratitude, retribution, witchcraft, sabbath-breaking, and of Divine judgments upon superstition, murder, unfaithfulness, gluttony, etc.

Chapter 86, titled "Satan permitted to Hurt the Good in their Souls," gives several "passages" relating to Friends. One concerned Robert Churchman<sup>1</sup> and his wife, of Balsham near Cambridge, in 1661, "Persons of a very good Life and of a plentiful Estate," who had "departed from the Church." One night "a violent storm came down upon the room where he lay when it was very calm in all other parts of the town," and "a glimmering light appeared. A voice commanded him to go out of his bed naked, with his wife and children," etc., with the result that he returned to the Church. The case of John Gilpin, of Kendal, also receives notice, 1653, and several instances of "shaking, shrieking, yelling, howling and roaring" of Quakers in their meetings—William Spencer, of Wrexham, North Wales, 1653, John Hunter, of Benfieldside, Co. Durham, 1654, and John Toldervy, of London.

For the subject of Judgments, see *Camb. Jnl.*, i. 394; *F.P.T.*, p. 89n; *Beginnings of Quakerism*, p. 276.

<sup>1</sup> Robert Churchman's name appears in Besse's *Sufferings*, under Essex, in 1660.