

Notes and Queries.

Our readers are invited to assist in replying to the Queries appearing from time to time in these columns. We shall also welcome short paragraphs on historical and bibliographical subjects of Quaker interest.

"THE UNIVERSAL FRIEND'S ADVICE."—A curious eight-page tract has recently been added to the Devonshire House collection, entitled, "*The Universal Friend's Advice, to those of the same Religious Society. Recommended to be read in their Public Meetings for Divine Worship.*" Penn-Yan, [New York State] Printed by A. H. Bennett, at the Democrat Office, 1833.

The preface, signed C. M., consists mainly of Scripture. The burden of the writer appears to be the need of an orderly observance of public worship, but he also addresses Parents, Children, Masters, and Servants.

Is more known of either writer or tract?

[John Cox, Jun., of New York City, writes: "I have not hitherto heard of the pamphlet. There was no Meeting at or near Penn Yan, which is in Yates Co., N.Y. From what I can learn from an elderly Friend in that region, Caleb Macomber was doubtless the author. See a sidelight on his character in *Memories of Sunderland P. Gardner*, a Hicksite minister of note (1802-1893): "Caleb Macomber was the only minister so far as I recollect in Farmington Monthly Meeting [c. 1814], and had great influence in transacting the business of the Society; great deference was paid to his judgment, and matters were generally disposed of according to his choice

or direction. I think that the implicit submission to his views eventually proved a serious injury to him, and a disadvantage to Friends, yet I believe he was at that time a minister of the gospel" (page 15).]

FRIENDS IN FICTION.—The events narrated in *A Day of Fate*, by Edward Payson Roe (1838-1888), published N.Y. 1880, centre in a Quaker household in New York State.

There are a few references to early Quaker preachers in Cumberland in Hall Caine's *Shadow of a Crime*. It is curious to read in the latter book of Quakers at an open-air meeting singing hymns "in a chaunting measure, with a chorus that danced to a spirit of joyfulness" (chap. xl.), and, "a simple Quaker hymn—

'Though your sins be red as scarlet,
He shall wash them white as wool.'"
(chap. xlv.)

LAURA S. HAVILAND.—What was the exact date and the place of death of Laura S. Haviland?

JOHN LANGSTAFF.—One of the early Friends in Durham County was John Langstaff, who was convinced at a meeting at Rampshaw Hall, with others, at which James Nayler was present, in 1653. It is

said that one of the early meetings was held for a time at J. L.'s house. Can any reader confirm this, or name the residence?—JOHN W. STEEL, Darlington.

FRANCIS HOWGILL AND APPLEBY JAIL.—Ernest E. Taylor has sent us a photograph of the lock and key of the prison on the old bridge at Appleby, in which Francis Howgill died, A.D. 1668/9. He writes, "The chain of evidence is not complete, but the late Charles Thompson, of Morland, was absolutely certain that the lock and key were authentic."

INDEX TO BOWDEN'S "FRIENDS IN AMERICA."—The value of this book as a work of reference has ever been lessened for lack of an index. This want has now been supplied by Evelyn Roberts, of London, who has prepared and presented to D. a full index, containing some 3,400 entries.

CAREY — CAREW. — In 1655 George Fox was at the house of Robert Carey in Plymouth and there met Elizabeth Trelawney. Was Robert Carey connected with the family of Pole Carew? *Carew* used to be pronounced *Carey*, and perhaps is so still, especially in Cornwall. The seats of the families of Trelawney at Coldrenick and Carew at Anthony would be barely ten miles apart.—ALFRED P. BALKWILL, Lydgate, Princetown, Devon.

KNELLER AND MRS. VOSS.—In a recent sale catalogue of pictures there is the following

entry:—"Voss (Miss—Daughter of Kneller the painter and Mrs. Voss, wife of a quaker in Austin Friars). . . . Mezzotint by J. Smith after Kneller, 1705." Is there any foundation for this reference to Friends?

[The following appears in the account of Sir Godfrey Kneller (1646-1723) in *D.N.B.*:—"Early in life, according to some accounts before he left his native land [Germany], he had a mistress, a Mrs. Vos, who is stated elsewhere to have been the wife of a Quaker in Austinfriars, and to have served him as a model. By her he had an illegitimate daughter, Agnes." In the beginning of Quakerism in London there lived, in Basinghall Street, a man named Samuel Vosse (Vasse, Vaux), at whose house meetings were held. See *Camb. Jnl.* He died in 1696, and the Burial Registers give his name—"Samuel Voss, senior." Basinghall Street is in the neighbourhood of Austin Friars. There are no further particulars at hand respecting this family.—ED.]

WEARING HATS IN CHURCH.—One of the panels in the title page of the "*Didactica opera omnia*" of J. A. Comenius [*i.e.* Komensky], published at Amsterdam in 1657, contains a picture of a man in a pulpit, who wears his hat, and is addressing a congregation all of whom are equally covered.—WILLIAM E. A. AXON, 42, Richmond Grove, Manchester.

"HAT WORSHIP."—That the dislike to "hat worship" was not confined to Friends may be gathered from a Welsh ballad

which has been printed in the "Journal of the Welsh Folk-Music Society."

The English version runs thus :

One day a learned bishop,
In measured voice and deep,
Pronounced the benediction
Above his gathered sheep ;
And listening with attention
To what his Lordship said,
He noticed there a peasant,
His hat upon his head.

The Bishop when he saw him,
In anger did call out,
" Now there, while I am speaking,
Take off thy hat, thou lout ! "
" I won't," the peasant answered,
" The merit must be small
Of words that will not enter
The brain through hat and all."

The Welsh text will be found in the publication, already named, of the Welsh Folk-Music Society, which is doing so much good work in the gathering and recording of the fast-fading melodies of the people.—WILLIAM E. A. AXON, Manchester.

DAVID FALCONAR (viii. 42 n.).—The date when David Barclay appointed David Falconar his factor should be 25th of Tenth Month, 1666. The " him " on the ninth line refers to D. Falconar, not to his son, John.—W. F. MILLER.

THOMAS CLARKSON.—Can any reader inform us of the name of the mother of Thomas Clarkson ?

JOHN ROBERTSON AND WILLIAM JAMESON (vii. 105).—Dr. W. A.

Macnaughton, of Stonehaven, writes :—

" It is apparent that Robertson's ' Mad Priest ' was Professor William Jameson, Lecturer on History, Glasgow University—born blind—educated at the University—attained to great learning—became well-skilled in history, both civil and ecclesiastic. On 30th May, 1692, the Senate, taking into consideration the blindness and great learning of Jameson, who had no estate to live by, allowed him 200 merks Scots for two years, for which he was to give instruction according to his capacity in civil and ecclesiastical history. Jameson published at Edinburgh in 1689 '*Verus Patroclus ; or The Weapons of Quakerism, The Weakness of Quakerism.*' I have extracted the above notes from the *Dictionary of National Biography*. Later he wrote a number of pamphlets violently upholding the Presbyterian view as opposed to Episcopal Church government, and, though blind, he must have been a great controversialist."

Dr. Macnaughton adds :—
" There is a notice of John Robertson in *Scottish Notes and Queries*, xi. 22, in which the writer remarks :—' It is difficult to decide which of the parties to this theological discussion bears the palm for the employment of abusive epithets. Robertson's title pages alone contain enough libel to frame a strong criminal indictment. Although Robertson describes himself as an Agriculturalist, his knowledge of classical language and acquaintance with the ancient literature of Greece and Rome were gained at Marischel

College, which he entered in 1668. His works are written in vigorous English, garnished with Scottish idiom, strengthened by the most powerful arguments from Barclay's *Apology.*'"—W. F. MILLER.

DANIEL QUARE AND THE BAROMETER.—In the course of some recent investigations into the early history of the barometer I have come across the mention of the name of "Mr. Quare," and I am interested to know whether this would be the Quaker horologist, Daniel Quare. Towards the close of the seventeenth century much work was done in determining the exact relation between the height of the barometer and its elevation above sea level. The astronomer Halley ascended Snowdon several times with that object in view, and in a communication to the Royal Society, a Mr. W. Derham says he ascended the Monument in September, 1696, with one of "Mr. Quare's" "best portable barometers." This was, of course, long before the invention by Vidi of the Aneroid, and one can understand the inconvenience entailed in carrying about a mercurial barometer in any form.

In another communication the same writer describes Quare's device for preventing the oscillation of the mercury when moving the instrument. To attain this purpose the stem was "pinched" or greatly contracted near the top.

Could anyone inform me whether Daniel Quare was a barometer maker, and, if so, whether it is generally known that he was the inventor of a special portable instrument?—WILFRED IRWIN, Derwent Lodge, Cockermouth.

QUAKERS INCREASING.—A paragraph headed "Quakers Increasing" has been going the round of many papers, since first set going at Manchester Y.M. Durrant's Press Cutting Agency has sent it to Devonshire House from papers such as *The Christian World*, *The Christian*, *Westminster Gazette*, *Oldham Evening Chronicle*, *Bristol Evening News*, *Shields Daily Gazette* and *Christian Age*.

The paragraph is as follows:

"While so many of the Churches are deploring a falling off in membership, the Society of Friends in this country has been increasing for many years past, and now, for the first time in many generations, the increase is at a greater rate than that of the general population. During the last decade the population advanced by 10.9 per cent., while the increase in the membership of the Society of Friends was 13 per cent. There is a considerable excess of women over men in the membership, and the proportion of women shows a tendency to increase. The figures relating to marriages indicate that Friends marry outside more often than otherwise, and that considerably less than half the mixed marriages are solemnized in accordance with the usages of the Society."

GEORGE IV. AND FRIENDS.—A year or two before our Friend Ann Hunt of Bristol passed away, I called on her and among other interesting reminiscences she told me that she first attended Yearly Meeting in 1830, and that during one of the sittings the Duchess of Gloucester drove down to Devon-

shire House and had William Allen and Elizabeth Fry called out, and informed them that the King being in great extremity both in mind and body desired the prayers of Friends. This request was communicated to both the Men's and Women's Meetings, and the business being suspended, each meeting became a Meeting for Worship during the rest of the sitting. Friends were requested not to speak of it out of meeting. Is there any record of this in the Minutes of 1830 or can any Friend confirm or give further information?—THOMAS DAVIDSON, Fritchley, Derby.

“EDUCATED IN THE CHURCH OF ENGLAND.”—Does this phrase imply an education *for the ministry* in the Church of England? It is used of Roger Prichard in *F.P.T.* (p. 113), and we know that he became a clergyman.

[We are on the look-out for the recurrence of the above phrase, but have not yet met it elsewhere. Meanwhile, we note that in the account of John Hall, of Skipton, written by his son, David Hall (1683-1756), it is stated, “His parents carefully educated him in the national way of worship of those commonly called Episcopalians, or the Church of England,” but that “At the age of fourteen years [A.D. 1651], he was bound apprentice for seven years to a taylor.”—ED.]

THE EJECTMENT OF 1662.—The lady of a country squire was dangerously ill. The clergyman was sent for, but returned word that “he was going out with the

hounds, and would come when the hunt was over.” “Sir,” said one of the servants, “our shepherd, if you will send for him, can pray very well; we have often heard him pray in the field.” The shepherd was immediately summoned to the side of the sufferer, and prayed with such astonishing pertinacity and fervour, that when he rose from his knees, the gentleman said to him, “I conjure you to inform me who and what you are, and what were your views and situation in life before you came into my service.” Upon which he told him that he was one of the ministers ejected [1662] from the Church, and that having nothing of his own left he was content for a livelihood to submit to the honest and peaceful employment of keeping sheep. The good man (Peter Ince) was an Oxford M.A. In better days he had been noted as a Hebraist, and had been much revered by his brethren for his varied excellencies of mind and life.—Quoted in *The Great Ejectment of 1662*, by Benjamin A. Millard, 1911, p. 72. See also Palmer's *Nonconformist Memorial*, 1803, iii., 363.

STATISTICS OF SUFFERINGS.—The penalties inflicted in fines, etc., from the Restoration to the Revolution, 1660-1688, amounted to twelve or fourteen millions sterling. It is estimated that during that period about sixty thousand persons suffered in one way or another on account of religion, while five thousand are said to have suffered death in prison as the result of their privations.—Neal, *Hist. of the Puritans*.