

## Notes and Queries

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A LANCASHIRE QUAKER REFERRED TO BY MACAULAY.—In Macaulay's *History of England*, cap. XXI., reference is made to "an honest Quaker," from one of the "northern districts," who has recorded "in notes still extant," that when he went on a journey to London the people in the towns he passed through were amazed at the sight of the broad and heavy half-crowns with which he paid his way. This was in consequence of the terrible debasement of the coinage during the reign of William and Mary. Clipped and light-weight money was then an almost universal bane throughout England. Macaulay mentions in a foot-note that a few years before the time when he wrote, the memoirs of this Lancashire Quaker had been printed in the *Manchester Guardian*. Who was this Quaker, and have his Memoirs been published in any other form than the newspaper referred to?—  
JOSEPH COLEMAN, 154, Wakefield Street, Adelaide, S.A.

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WANDSWORTH, S.W.—"At a Vestry held on 15th August, 1742, Mr. Edward Halsey, Mr. Gravat Philips and Mr. John Grey, three Quakers, residing upon the East Hill, and others complaining that the Hon. Mr. Digby had removed the two gates that lately opened at the east and west end of the Walk before the front of his house and placed them on the north side of the said Walk the one about three and the other about 6 yards from the East and West end thereof, and

the said Halsey on behalf of himself and his Brethren alledging amongst other things that the said two gates were not wide enough for their wives' Hoope Petticoats; and James Dunwell a waterman also residing upon the said hill complaining that he could not so conveniently as before drive his wheel-barrow into the said walk

And the Parish taking the said complaints into their consideration

Resolved that this Parish is content that the several and respective gates of the Hon. Mr. Digby's walk do remain as and where they are now placed without his causing any other gate or opening to be made in or about the said walk."—From *Wandsworth Notes and Queries*, p. 117.

Information sent by Cecil T. Davis, Librarian of Wandsworth Public Library.

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WILLIAM MASSEY.—In the Central Library (Stratford) of the West Ham Public Libraries is a scarce little work by Massey. A copy is not in the British Museum (1900), nor is it mentioned in Joseph Smith's Catalogue.

Rules and Maxims

of

Moral Conduct

In Verse

to be

Spoken extempore by Boys

at

Breakings-up.

By William Massey

Late Master of a Boarding School  
at Wandsworth.

Doctrina sed vim promovet insitam  
Rectique cultus pectora roborant.

—*Horace.*<sup>1</sup>

London :

Printed by T. and J. W. Pasham,  
in Blackfriars.

1764.

—A typed copy of this tract is in the possession of Cecil T. Davis, Librarian of Wandsworth Public Library.

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MATERN, OF SILESIA.—“Halloway Court, [torn c. 1½ inches] London. These are to Certify, Thatt [torn c. 1½] f[o]urteenth day of the Third Month called May, one Thousand six hundred Seventy and Six, There was a Daughter borne vnto Hans Matern (late of Siletia) and Rosyna his wife, Who In Remembrance of y<sup>e</sup> mercies of the Lord, called her name Hannah, Because the Lord has not been a Stranger to them, in a Strang Land; And we vnder-written being then present doe as witnesses thereunto Subscribe our names.

PRISCILLA HART

RUTH CROUCH

SARAH FOLLETT

JANE SOWLE

ANNE EDWARDS

MARGARETT HARISON, midwife.

BARBARA PRACHIN, Grandmother.

ABIGAIL DUCIE.”

—MS. No. 2 of Quaker Records, London and Middlesex, No. 1478A, in Somerset House, London.— Copied by ALBERT COOK MYERS.

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AN INTERRUPTED BURIAL.—  
“The Death and Burrialls of  
ffriends in walton ffelixstow and  
therabouts.

1 “Best teaching draws forth the  
power within

And cultured minds are strong.”

“Sarah ffryer dyed the y<sup>e</sup> 14<sup>th</sup>  
day of y<sup>e</sup> 11<sup>th</sup> mo 1659 and the  
16<sup>th</sup> day of y<sup>e</sup> Same month we  
haveing noe burring place of o<sup>r</sup>  
owne we Carried the Body to  
Harwich to be burried But the  
mayor Milles Hubbard and the  
townesmen in their Rage and  
madnes tooke y<sup>e</sup> body ffrom us  
and Sent it backe againe and Sett  
it vpon the Sea Shoore vpon the  
Stones and So left it wher it  
remained ffor Some time vnburried  
how Shee came Conveied away  
we are not Certaine but by the  
Impretion of the Shingell or  
Stones we Conceive The Body  
might be interred in the Sand.”—  
MS. Friends' Register for Monthly  
Meeting of Woodbridge, Suffolk,  
No. 1080, Somerset House, London,  
p. 189.—Copied by ALBERT COOK  
MYERS.

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EARLY SWARTHMORE REGISTER.  
—“A Chronology or Record Of  
the Births Marriages and Burialls  
of many of the people of God of  
Swarthmore Monthly meeting (in  
scorne called=Quakers) since the  
time of their Seperation from the  
World : That the generations  
to come may know that our  
Geneologie is not lost nor our  
Account numbred with The  
Uncircumcised.”—Title page of  
register of Swarthmore Meeting,  
Lancashire, No. 1259, in Somerset  
House, London. Copied by  
ALBERT COOK MYERS.

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SPIRITUAL HERALDRY.—Richard  
Claridge, a learned and eminent  
Friend, received from a relative  
the genealogy of his family taken  
from the Heralds office, on which  
occasion he wrote, “There is a  
pedigree [the Christian] which is

noble indeed and worthy of our most diligent search and earnest enquiry. To be the children of God and co-heirs with Christ . . . this, this, my dear Kinsman, is far above all this sublunary world. Oh let this divine and spiritual heraldry be our main care and concern omitting no opportunity under those blessed means which are afforded us, to make our calling and election sure."

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DIARY OF ANN YOUNG (x. 41).  
—The present owner of this MS., who prefers to remain anonymous, called recently at Devonshire House. He states that there is practically nothing of historical or general interest in this Diary.

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A Priest, having taken a cow from a Quaker, for what he called his due, was met by an Indian (supposed to be an American Indian), who said to the Priest:—  
Indian. Where got you that cow?  
Priest. From the Quaker.  
Indian. What makes you take the Quaker's cow?  
Priest. Because the Quaker won't pay me.  
Indian. Do Quaker man owe you ought?  
Priest. Yes.  
Indian. For what?  
Priest. For preaching.  
Indian. Oh; you a Minister, are you?  
Priest. Yes.  
Indian. But do Quaker man hear you?  
Priest. He may if he will, our Church doors are open.  
Indian. So you may hear Quaker man, if you will, for the Quaker man's Meeting House doors are open as

well as yours; but if you don't hear Quaker man, Quaker man will not take your cow from you; but you a Minister its like, who made you a Minister, if God make you a Minister, God pay his Ministers, if man make you a Minister, man pay you, but not Quaker man, because Quaker man don't hear you. Go carry Quaker man his cow again.

Copied from a 4to MS. book in the possession of C. D. Sturge, with the following inscription in front: "Found amongst Hannah Sturge's papers, Oct. 22, 1896. Supposed to have come from Coalbrookdale."

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FRIENDS MEETING AT DAL-MAILING in 1795.—We had likewise, shortly after the "omnes exeunt" of the players, an exhibition of a different sort in the same barn. This was by two English quakers, and a quaker lady, tanners from Kendal, who had been at Ayr on some leather business, where they preached, but made no proselytes. The travellers were all three in a whisky, drawn by one of the best ordered horses, as the hostler at the Crosskeys told me, ever seen. They came to the inn to their dinner, and meaning to stay all night, sent round, to let it be known that they would hold a meeting in friend Thacklan's barn; but Thomas denied they were either kith or kin to him; this, however, was their way of speaking.

In the evening, owing to the notice, a great congregation was

assembled in the barn, and I myself, along with Mr. Archibald Dozendale, went there likewise, to keep the people in awe; for we feared the strangers might be jeered and insulted. The three were seated aloft, on a high stage, prepared on purpose with two mares and scaffold-deals, borrowed from Mr. Trowel the mason. They sat long, and silent; but at last the spirit moved the woman, and she rose, and delivered a very sensible exposition of Christianity. I was really surprised to hear such sound doctrine; and Mr. Dozendale said, justly, that it was more to the purpose than some that my younger brethren from Edinburgh endeavoured to teach. So, that those who went to laugh at the sincere simplicity of the pious quakers, were rebuked by a very edifying discourse on the moral duties of a Christian's life.—From *Annals of the Parish or the Chronicle of Dalmailing, during the Ministry of the Rev. Micah Balwhidder, written by himself.* Edinburgh, 1821, pp. 294, 295. Who were the Kendal Friends?

[All the recorded ministers at this time, 1795, whom I remember, were George Braithwaite, dry salter, William Ferguson, cordwainer, and Alice Rigge. The tan-yard in Stramongate adjoining the meeting-house was the property of and carried on by James Wilson, whose descendant, Wilson Sutton, died in York Retreat, 1816, but I never heard that they were ministers. The large building at the foot of Jennings yard was the place where the firm of Messrs. Ferguson & Brown carried on their leather and shoe trade. It was a great grief to the

Society that William Ferguson should have a partner (Brown) who was a Unitarian. William made use of flowery language, and liked to be heard, so I have been informed by old people.—THOMAS JENNINGS.]

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LIST OF PATENTS GRANTED TO THOMAS MOTLEY.—

No. 3587. 22 July 1812. T.M. of Bristol, ironmonger. "Making letters or characters for signs, shew boards, shop fronts etc., and for indicating names or words in relief in a conspicuous manner."

No. 4264. 19 May 1818. T.M. of the Strand, co. Middx., patent letter manufacturer. "Ladders."

No. 4621. 27 Nov. 1821. T.M. of the Strand, co. Middx., patent letter maker. "Candlesticks, lamps and candles."

No. 8618. 7 Sept. 1840. T.M. of Bath Villa, Totterdown, Bristol, civil engineer. "Apparatus for burning concrete fatty matters." [Lamp for burning tallow.]

No. 12514. 14 March, 1849. T.M. of Bristol, civil engineer, and Thomas Clarke, of Hackney, co. Middx., engineer. "Obtaining and applying motive power, improvements in railroads and other roads, and in supporting pressure, resisting strain, and protecting against fire."

Thomas Motley, who was certainly a Friend, wrote a letter, dated from Bristol, to a Mr. Clive, on the subject of a suspension bridge at Tiverton, published in the *Mechanics Magazine*, of September 23, 1843, vol. xxxix., p. 227.

Information from R. B. PROSSER, London, 1905.