

## Notes and Queries

D.=The Reference Library of London Y.M., at Devonshire House, Bishopsgate, London, E.C.

JOHN CAM[M] EMPLOYED BY THE DUBLIN SOCIETY, 1749.—The following is an extract from *A History of the Royal Dublin Society* by H. F. Berry, 1915:—

“We find among the early records the following notice, which was issued in March, 1749: ‘The Dublin Society takes this opportunity to inform the public that they have engaged Mr. John Cam [a Quaker], well skilled in English husbandry, and making ploughs and carts in the best manner, to attend gentlemen and farmers in the country as an itinerant husbandman, to advise them in the right way of ploughing and managing their land for the growth of corn. He will carry with him some ploughs of his own making, etc. Said Cam will set out from Dublin on Monday, 27th, and will go to Navan, and so proceed to the rest of Co. Meath, and the Counties of Kildare, Carlow, Kilkenny, etc., where he may meet growers of corn and instruct them in the right way of tillage, and thereby save labour, expense, and time. A letter of recommendation will be given him from the Society to gentlemen of the country, and they are desired to give him a fair opportunity of showing his skill.’”

[Edith Webb, Recording Clerk of Dublin Y.M., in answer to an enquiry, writes:—“The name Cam or Camm does not occur in the Dublin Register, nor in that for Cork—although Friends of

that name emigrated to America from Cork in 1708, according to A. C. Myers’s *Immigration of the Irish Quakers into Pennsylvania 1682-1750*. Besides the Registers I have also looked through Dublin Monthly Meeting Proceedings for 1749, and the National Meeting’s Minutes for the same year, and the Certificates of Removal Book, thinking the letter of recommendation might have been inserted in it, but without result.]

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WANTED—EVIDENCES OF DISTRESS IN ENGLAND, 1692-1699.—I should be glad of evidences from Minutes and other MS. records of the Society of Friends, of the distress prevalent in England, 1692-1699 [as a result of war and the failure of crops for seven years] and also how the same was dealt with in the various Meetings.—CHARLES R. SIMPSON, School House, Hartshill, nr. Atherstone.

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A QUAKERESS AND GEORGE II. “Thursday, June 7.—His Majesty went to the house of Peers and gave the royal assent to [various] Acts.

“A female quaker who was in the house to see the King on the throne, began to hold forth, as soon as his majesty was gone, against the vanity of dress, and preached for half an hour.”—*Gentleman’s Magazine*, 1753, p. 293.

MEMORIAL TABLET ON FIRBANK FELL.—In connection with the General Meeting of Cumberland and Westmorland Friends, a Meeting for Worship was held at "George Fox's Pulpit" on Firbank Fell, on June 19, to commemorate the great gathering at which Fox spoke in 1652. A tablet bearing the following inscription was unveiled:—

"Let your Lives Speak.

"Here or near this rock George Fox preached to above one thousand 'seekers' for three hours on Sunday, 13th June, 1652. Great power inspired his message, and the meeting proved of first importance in gathering the Society of Friends. From this fell many young men went forth through England, with the living Word in their hearts, enduring manifold hardships as 'children of the light' and winning multitudes to the Truth."

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WILLIAM AND ANN HOBSON (xii. 77).—Some comment on the interesting account of this man in the last number of THE JOURNAL seems to be called for. His father, Joshua Hobson, was of Southwark, and married Martha Holmes, not *Holms*. The late George Bax Holmes of Horsham (1803-1887) was of the same stock and the last representative of the old Quaker families resident in that town. Doubtless his Sussex connection through his mother made William Hobson first acquainted with his wife. She was, as stated, Ann, daughter of Caleb Rickman, of Hookland Park Farm in Shipley, whose grave in Thakeham Friends' Burial Ground

is one of the two there which have headstones, not in his case, however, a contemporary one. There is a drawing of the old Quaker home, Hookland, in the Burrell MSS., British Museum; the house was pulled down many years ago. Caleb Rickman was the youngest of five brothers and three sisters, all of whom left descendants, and of whom five out of the eight are still represented in the Society of Friends. His grandfather was John Rickman, of Hurstmonceux, and the first Quaker of the family. It should be pointed out, as the name Boreham suggests Essex, that Boreham Street, the place of his burial only, is a hamlet in Hurstmonceux. His wife was Edwards by a former marriage; she was a daughter of Clement Knell of Lydd, an early Kent Quaker. The name *Knell* has been misread in early manuscripts as *Knott*, and so appears in the printed pedigree mentioned.

William Hobson's wife could claim through her mother a descent from one of the most substantial and staunch early Quakers of Sussex, Nicholas Beard of Rottingdean, who was converted by the preaching of George Fox in 1655 (*Camb. Jnl.* i. 184). Beard, who died in 1702, at a great age, and was the father of twenty children by one wife, has a notice in *Piety Promoted*, and, of course, figures largely in Besse's *Sufferings*. He gave the Society the Burial Ground at Rottingdean, which in early days was used also by the Friends of Brighton, Lewes, and Newhaven; it is still in the hands of Friends, and available if required.—PERCEVAL LUCAS.