

Notes and Queries

KEY TO ABBREVIATIONS

D.—The Friends' Reference Library at Devonshire House, 136, Bishopsgate, London, E.C.

Camb. Jnl.—*The Journal of George Fox*, published by the Cambridge University Press, 1911.

D.N.B.—*The Dictionary of National Biography*.

HONOLULU.—Was the paper called "The Friend" published in Honolulu at the time of Lincoln's death a Quaker publication?

REQUEST FOR A REGISTERED MEETING HOUSE AT FAVERSHAM, KENT.—"To the Archbishop of Canterbury.—We the people called Quakers desire it may be registered in the Ecclesiastical Court in Canterbury that they may use a house or place in Faversham in the County of Kent for religious worship for the said people. And do likewise desire a certificate of the same.

"JOHN SIMS,
"JOHN MADDOX,
"JOHN LOVE.

"1 July, 1696."

From *Extracts from the Visitation Books of the Archdeacons of Canterbury*, p. 59, published in "The Home Counties Magazine," vol. vii. (1905).

[No record has been found that this request was granted, or that a regular Meeting was established at Faversham until 1914.]

ANNIVERSARY CELEBRATIONS (xiii. 42).—Another volume, omitted from the list, is *Proceedings of the Centennial Anniversary*, Friends' Meeting House, Darby, Pa., 1905.

BUXTON FAMILY.—Was any member of this family ever in membership with the Society of Friends?

DESCENDANTS OF MARY DYER, THE MARTYR.—During William Savery's visit to the Island of Jersey, in 1797, he met "an elderly woman who said she was granddaughter to Mary Dyer, who was put to death at Boston, and that there were several other of her descendants on the island" (*Journal*, Lond. ed. 1844, p. 228). Is more known of Mary Dyer's descendants in Europe?

BREAKING UP MEETINGS.—Does the practice of all Friends shaking hands at the close of the meeting following the same action of the "heads" of the Meeting, still obtain in America? Whittier writes of it in his poem "The Meeting":

"The elder folk shook hands at last,
Down seat by seat the signal passed,"

and it was customary in the Middle West in the fifties of last century (see Cook's *Quaker Divide*, 1914, p. 64). Was this custom ever practised in European Meetings?

CHURCH-FETTIPLACE MARRIAGE, 1693.—Thomas Church of Bread-

street, Citizen and Skinner, of London, son of Thomas Church, late of Salop, Gent. dec'd, married Theophila Fettiplace, daughter of Giles Fettiplace of Cowlne St. Allwin in the County of Gloster Esqr & Mary his wife, at Cirencester in county of Gloster

Witnesses

Giles Fettiplace
Elizabeth Fettiplace
Frances Bellers
John Bellers and others

The above signatures are immediately below those of the contracting parties.

From the original in Friends' Library, 142 N. Sixteenth Street, Philadelphia.

PARTRIDGE-CHURCH MARRIAGE, 1706.—John Partridge of Cheap-side, Citizen and Gouldsmith, of London, Son of Seth Partridge, late of Hempstead, in the County of Hartford, yeoman, deceased And Theophila Church, widow of Thomas Church, Citizen & Skinner. of London, and daughter of Gyles Fettiplace of Colnallin, in the county of Gloucester, Esquire, deceased.

Place of Marriage—Public Meeting Place at Hammersmith in Middlesex

Date—Second Month called April 18th day 1706

Signatures

John Partridge
Theophila Church

The following names appear below those of the contracting parties under the heading "The Relations" :—

Frances Bellers
John Bellers
James Church
Eliz. Church
Thomas Church

Mary Mason
Mary Clay
Elizabeth Bellers

Other witnesses :—

George Whitehead
Wm. Penn
Benjamin Bealing
Anne Whitehead

The original certificate is in possession of George Vaux, of Philadelphia.

CROSBY RECORDS.—*A Cavalier's Note Book*, being Notes, Anecdotes & Observations of William Blundell of Crosby Lancashire, Esquire, Captain of Dragoons under Major-Gen. Sir Thos. Tildesley, Knt. in the Royalist Army of 1642. Edited with introductory chapters by the Rev. T. Ellison Gibson, author of "Lydiat Hall and its Associations." 1880.

Page 113 Quakers.

My Neighbour Richard Johnson told me this day (August 18, 1665) in plain terms, that those of his religion did not use baptism by water at all; and that it is not lawful for them to fight in any case; and that one Bennet,—in Derbyshire, first called them Quakers.

Mrs. Trask was a kind of primitive Quaker, yet was she called a Sabbatarian. She lived in prison (where she died) a most strict penitential life fifteen years.

One John Blaket [?Blaykling] (if I mistake not the name) is a great man among the Quakers, and liveth near Sedbergh in Yorkshire. Copied by ROBERT MUSCHAMP.

BAPTISMS.—1717 June 5 Samuel Firth aged about 19, Mary about 18 and Sara about 7, all young people from Eccleshill, bapt at Bradford.

1720 Jan. 8. Phœbe a young woman & dau^r of Samuel Firth a pretended Quaker late of Eccles-hill about 22 years old, bap^t at Bradford.

From *Northern Genealogist*, i. 241.

MARGARET LINDOE.—Historical Manuscripts Commission. Fourteenth Report, Appendix Part iv. The Manuscripts of Lord Kenyon.

Page 548. The Rev. William Jones to the Hon George Kenyon 1406. 1797 September 2 (Nayland)—“ I have left off my doctor and my medicines, for some days . . . It is happy I got well, for I have enough to do in making one house answer the purpose of two, my neighbour, Whitaker, having taken the adjoining house to his own use. The room over the kitchen is now filled on every side with books. . . . It seems there is a son of the Bishop, a nephew of Lord Thurlow, who, by Tom’s description of him, would suit so well with us, that if there should be any chance of his coming, I would put aside every other application and keep one place open for him. If you know of any such thing in the Wind, let me know of it privately . . . It is a matter of indifference to me whether I take another pupil or not.

“ The case is this: my friend and pupil, Reginald Cocks, has questioned me about a son of Lord Lyttelton’s, at whose house he now is. Do you know the young man, or does he know him? because, for your brother’s sake, and my own comfort, I shall be very tender what sort of person I take into my family. Reginald, if he

knows the lad, would not deceive me. He is now at Rugby School, a seminary not upon a level with Cheam, in my opinion, as a preparation for my house . . . Now I talk of pupils, I can tell you that, since your brother went home, I have had a female pupil of a very unusual description. In the first place a Quaker; in the next place one of the finest and most amiable young women I ever saw; allied to the first Quakers in the kingdom and the admiration of them all. Robert Barclay, the famous apologist of the Quakers to Charles the Second, was her grandfather. Pupils I have had, some of whom have been, to be sure, very extraordinary, but none more so than this young woman. When I thought her sufficiently instructed, we made her a christian, by baptism, in Nayland Church, & next week, to my great surprize, our William is to make her his wife. Things are to be well or ill in this world, according to God’s blessing, and not without; so of this, I can only say that it appears well. Her name is Margaret Lindoe, and your brother Tom dined with her at my table, together with two presbyterians who introduced her here, when I knew nothing of what was approaching. . . . ”

Copied by ROBERT MUSCHAMP.

SENT TO BOARDING SCHOOL.—At a Monthly Meeting at Enfield y^e 22th 12^{mo} [16]92.

“ Edmon Burton has sent word that he cannot afforde to keepe the widdow ffenches sonn longer at the raite of £6 a year, & ffriends concidering y^t it will be nessecary

the Boy be put sum where for 4 or 5 years wher he may be learnt to reade & write, in order to make him fit for an aprentis ship, & doe think that to send him to the friend that keeps schoole & Borders in Yorkshire¹ for six pounds a year will be the best way to Jmprove & fit the Boy for any sort of Busanesse."

The widow was asked to be present at the next meeting, when she objected to her son being sent into the North and desired permission to consult her mother before she "possatiuely resolved," with the result that under date 26th of 2^{mo} 1693 we have :

"The widdow ffrench has this

¹ The following list of Friends' Schools is copied from the Yearly Meeting Minutes, under date 1691. One Yorkshire School only is given.

Schooles kept by ffriends.

- 1 In Bristoll one.
- 1 At Penketh in Lancashire one for boyes. And
- 1 One at watrington for Girles.
- 2 At Alton Two.
- 1 In Huntingtongshire at Ramsey one for both Sexes.
- 1 In Thornebury in Glocestershire one for both sexes.
- 1 At Bradly near Sheffield one for Boyes.
- 1 At Brighthamsted in Sussex one for Girles.
- 3 In Hartfordshire 3: Two at Hartford one at Hogsdon.
- 1 Near Watford one, (W^m Lod-dington M^r) for boyes.
- 2 At Coxhall in Essex one for boyes. And at Colchester in Essex one for boyes.

day declared to this meeting that shee is willing her sonn be sent to The friends schoole in the north, and, desires friends to send him when & as they shall think conuenient and Desires shee may have him at home a day or two wth her before friends send him."

DEATHS BY LIGHTNING.—1680
12 mo 25.

ffriends received a Brieff on y^e behalfe of Ann y^e late wife of Jn^o Sawyer late of Cookeham in this County whose late Husband and Sonn being at Plow in y^e feild with foure horses were all Strook dead in y^e place with a Tempest of Thunder & littening to y^e great damage of y^e poore pettitioner w^{ch} petition was Signed by Tho : Staples & Jn^o Whitfeild two Justices of peace

agreed to give 3^s towards y^e Reliefe of y^e said Ann Sawyer. don.

Copied from the Minutes of Reading M.M. by Albert Cook Myers.

HARRIET MARTINEAU AND A QUAKER MARRIAGE. — In the *Retrospect of Western Travel*, London & New York, 1838, i. 66, by Harriet Martineau (1802-1876) there is a lively account of a Friends' marriage which took place in Philadelphia in 1834.

OBADIAH HOLMES (xiii. 38), reported by Allen C. Thomas as presented in 1650 by the Pilgrims of New Plymouth, suffered most severely next year at Lynn, beyond Boston, from the Puritans of Massachusetts. He was a Manchester man, who settled first

at Seekonk, but afterwards went to Rhode Island, and was member of the Baptist Church at Newport. Full details are given by Benedict in his *History of the Baptists*.—

W. T. WHITLEY.

THOMAS GOWER, gentleman, (xiii. 20) was presented at Whitburn, in Durham in September, 1665, for keeping his children unbaptized. While he was in company with Thomas Wood, a Quaker, yet it is not said that he was. And apparently he still was a Baptist. He was a Londoner, captain in the trainbands, who, with Paul Hobson, signed the Baptist confession of 1644, and its revision of 1646. In the correspondence of the Hexham Church, he appears as head of a Baptist Church at Newcastle in 1654. In 1662, he was reported by spies as plotting in Lothbury, very dangerous. In May, 1665, he was presented for not attending his parish church, having been in London for the last two years. This apparently led to his returning north, so that he

was arrested in August, and next month was reported as in Durham jail, and as cited to the ecclesiastical court—obviously in connection with the new fact published by Prof. Lyon Turner. In April, 1666, a further report was made that he was in prison and excommunicated. But in 1668, he was with Hobson at Shields, when a warrant came for both. Other reports, still to be seen in the State Papers, show that he was in Durham jail till 4 May, 1672. But now by the efforts of the Quakers, a great pardon was being prepared, and on 26 June Gower's name was added; on 10 January, 1672/3, Ellis Hookes wrote to Margaret Fox that all the prisoners were discharged except those in Durham. Yet while Gower did owe his freedom to the same Pardon, which freed Bunyan and others at Bedford, Joseph Davies and others at Oxford, John Griffith and others at the King's Bench, it would seem that he was still Baptist, like these, and all shared in the boon obtained by the Quakers.

W. T. WHITLEY.

A Quotation for the Times

I do not object to my children suffering any hardships or running any risks, in the cause of liberty and the support of great principles, if duty requires it; but I wish them to know themselves, to act from the highest and noblest motives, and to be true to their conscientious convictions.

WILLIAM LLOYD GARRISON, Boston, Mass., 1862, in *Elizabeth Buffum Chace. Her Life and its Environment*, 1914, vol. i. p. 242.

Tolerance founded upon doubt can never be an inspiring virtue.
T. EDMUND HARVEY, *A Wayfarer's Faith*, 1913, p. 3.