

## 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*.

**F.P.T.**—“*The First Publishers of Truth*,” London, 1907.

**CUMBRIAN MINISTERS IN THE INTERREGNUM.**—There is general ignorance as to the actual doings in many parishes between 1640 and 1662. Dr. Nightingale has done a very thorough piece of work for Cumberland and Westmorland in this connection, and as this district is so interesting to Friends, he has drawn on George Fox's *Journal* and other records of the same kind; also upon historical works which themselves rely on *F.P.T.* Conversely, Friends may well study his two massive volumes (in **D.**) on *The Ejected of 1662 in Cumberland and Westmorland*, to annotate the *Journal*. Two notes will illustrate the interlocking.

(i) Fox noted that in 1652 the minister at Grayrigg was a Baptist (*Camb. Journal* i. 105). This place is within the ancient parish of Heversham, and Dr. Nightingale could not fill the gap between Samuel Cole who left in 1650, and Richard Tatham who appeared on 9 May, 1654.

(ii) Fox noted that in 1653 John Wilkinson held the livings of Brigham and two places adjoining in Cumberland (*ibid*, i., 109 ff); and that he was a Baptist. Dr. Nightingale quotes the Church book of the Independent Pedobaptist Church at Cockermouth, (in

**D.**) which shows that by 16 June 1654 Wilkinson and most of his hearers had joined the Friends. The book does not appear to show that Wilkinson had been officiating in the parish churches, but it does hint that Baptist views were sympathetically heard, though Wilkinson's was a sister Church to Cockermouth. The parish records are blank between 1617 and 1661, but the Baptist Church of Great Broughton does claim its origin in this period, without having any documents to prove its claim.

These are the only two cases given by Fox to substantiate the charge that Baptists obtained livings and collected tithes. Dr. Nightingale has found no evidence to corroborate him even in these two cases, though there is nothing to contradict him.

Note by Dr. W. T. WHITLEY, Preston.

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**TONES IN PREACHING.**—Our Member, Richard F. Ball, draws attention to a passage in Joseph Hoyland Fox's *Woollen Manufacture at Wellington, Somerset*, 1914, p. 5,—a quotation from the *Journal of Sarah (Champion) Fox (1741-1811)*, relating to Mary Were (1741-1805), a well-known

Minister, in which, under date 1785, we read that she "sang us two or three of her delightful songs." R. F. B. thinks that the meaning will be generally misunderstood, and that it refers to Mary Were's sermons delivered in a tuneful voice. In support of this, he sends another quotation, under date 1800, 9 mo. 19— "Mary Were, in one of her sweet songs, reminded us that 'though the branch was broken off, the Vine remained.' "

Here is an earlier reference to the same topic, taken from the Minutes of Reading Monthly Meeting:

"1683. 6 mo. 31.

Thomas Courtis said y<sup>t</sup> Singing (or Speaking Singingly) in Prayer or in Preaching, or with a vocall voice was abomination, & he Reflected upon Samuell Burgis at Oare, & said he had Sang them many a merry Jigg, but now he would seem to Excuse it & said he would as leif heare one Sing a ballad, w<sup>ch</sup> is noe better."

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REGINALD HOLME (xii. 34).— The dispute with regard to his mill at Skelwith Bridge is referred to by Sir Daniel Fleming, of Rydal Hall, as follows :

"January 29 16<sup>83</sup> Spent in ale with my cosen Tho. & Rob. Brathwait, Mr. Nicoldson & his son Daniel, Renhold Brathwait, Ed. Benson, Rob. Partrigg, & others when we fill'd up y<sup>e</sup> Quakers Mill-dam att Skellat-bridge  
oo<sup>li</sup> or<sup>s</sup> o6<sup>d</sup>."

"March 13, Spent with my Cosen Brathwhait, Ren. Brathwhait, & James Johnston, when wee [went] to pull downe y<sup>e</sup> Quakers Mill-dam oo<sup>li</sup> or<sup>s</sup> o6<sup>d</sup>."

"Trouble gathered round Reginald. In 1676, the Friends decided at their Lancaster Quarterly Meeting that as he had so long resisted their counsel for a settlement of his dispute with one Thomas R., that the latter was justified in having recourse to the law. The climax came in 1684, when three men (chosen from a distance) were deputed to take legal possession of Reginald's premises. The result was not agreeable. Reginald, assisted by his sons, John, Jacob, George, and by his daughter Dorothy, 'did also riotously fall upon them, beat, and abuse them, and did also threaten them and speak very contemptuously concerning their authority—' [Rydal Hall Papers.] For this proceeding a warrant was issued for the arrest of the whole Holme family. We hear of Reginald later at Clappersgate, divorced from his mill."

*Transactions of the Cumberland & Westmorland Antiquarian & Archæological Society*, n.s. viii. 149.

There are many references to R. Holme in the Minutes of Swarthmore M. M.

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MEETINGS IN FURNESS, 1663.— A note in Sir Daniel Fleming's handwriting among the Rydal Hall Papers shows that the proceedings of the Friends were soon watched and reported :

"Nov. 1. 63. there then mett at y<sup>e</sup> house of Jno. Benson at Stangend in Lancashire these Quakers following

Westmorland people  
Francis Benson, Bernard his son, Regnhold Holme, Michael Wilson, Barbara Benson.

Lancashire people

Gyles Walker, wright, near Hauxside, William Wilson y<sup>e</sup> speaker, & his wife.

These James Russell gave me in y<sup>e</sup> names of Nov. 5. 63."

From *Transactions of Cumb. and West. A. & A. Soc.*, n.s. viii. 176.

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 THE HAT AND THE BUTTON (xiii. 3).—William L. May, of Maydena, Sandford, Tas., writes of a somewhat different story, which appears in the *Life of Isaac T. Hopper*, 1853, p. 257:

"Jacob Lindley of Chester Co. . . . related another incident, which happened in old times when Quakers were accustomed to wear cocked hats turned up at the sides. A Friend bought a hat of this description, without observing that it was looped up with a button. As he sat in meeting with his hat on, as usual, he observed many eyes directed towards him, and some with a very sorrowful expression. He could not conjecture a reason for this, till he happened to take off his hat, and lay it beside him. As soon as he noticed the button, he rose and said, 'Friends, if religion consists in a button, I wouldn't give a button for it.' Having thus delivered this short and pithy sermon, he seated himself and resumed the offending hat with the utmost composure."

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 WILLIAM GRIMSHAW (xiii. 69n).—For further information respecting the Vicar of Haworth (1708-1763), see *Proceedings of the Wesley Historical Society* (vol. x., pt.

6, June, 1916, Rev. John W. Crake, Wotton Hill, Gloucester), "A Few Notes on Early Methodism in Haworth," pron. How'erth.

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 BENJAMINA, CANDIA, TACE.—Will our readers assist us to trace the origin of these well-known Quaker women-names, or supply instances of their early use?

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 NEW JERSEY.—Extract from a Petition to the Queen, of the Lieut. Governor and Council of New Jersey, against the Quakers for their opposition in the Assembly "to the raising of men and money to carry on the glorious Expedition against Canada." Received in London, 3 Sept. 1709:

"Mr. Gardiner on behalf of himself and the rest of the members of this House that were of the People called Quakers desired the following entry might be made, viz.

"The members of this House being of the People called Quakers, have allways been and still are for Raising money, for support of Her Maj<sup>ties</sup> Government, but to raise money for Raising of Soldiers is against their Religious Principles and for Conscience cannot agree thereto."

Public Record Office, London, CO., 5-970.

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 FRIENDS' FAMILY LIBRARY.—Particulars desired of this American Series of Friends' Books.