

THE JOURNAL  
OF THE  
FRIENDS HISTORICAL SOCIETY

Editor: NORMAN PENNEY, F.S.A., F.R.Hist.S.  
Devonshire House, 136, Bishopsgate, London, E.C. 2.

---

---

For Table of Contents see page two of cover

---

---

Our Quotation—2<sup>1</sup>

*“God grant that in the strange new sea of change  
wherein we swim  
We still may keep the good old plank of simple faith  
in Him.”*

WHITTIER, *To Lucy Larcom*, 1866.

---

---

“London Yearly Meeting during  
250 Years”

---

THE addresses delivered at the special meeting, held during Y.M. 1918, with much additional information as to epistles, clerks, etc., can now be obtained in a well-printed volume for 5s. 6d., post free, from Norman Penney, Devonshire House, London, E.C.2, or from the New York Book and Tract Committee, 144 East Twentieth Street, New York, N.Y., for \$2.60.

<sup>1</sup> Readers are invited to send to the editor quotations from the whole range of Quaker literature which they consider specially noteworthy in both inward meaning and outward form.

As additional light is being constantly thrown upon doings of London Y.M., we propose to supplement from time to time the information given in the volume by paragraphs in THE JOURNAL.

I.—Page 116.—Joint Sittings :

2nd day afternoon, 29 v. 1871.

Y. M. met at 4. The subject to come forward was the War Victims' Fund. An application to allow some Women friends to be present was read from the table and after some discussion assented to and a message sent to that effect by the doorkeepers. It was curious, however, that some continued speaking against it, and making all manner of suggestions, to the very moment when the ladies in question appeared in the gallery and so decisively disposed of the question. The stream grew stronger and stronger until at last the galleries were filled and a very pretty sight it was.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

II. Page 54—Adjourned General Meeting for Ackworth School :  
5th day, 1 vi. 1871.

Concluded to discontinue holding the adjourned G. M. for Ackworth School in Y. M. time. An excellent decision.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

III. Page 13.—Josiah Forster :  
6th day, 2 vi. 1871.

A marked feature of the epistles was the frequent reference to the removal of Josiah Forster. I thought there was quite too much said. When we came to the epistle to Iowa, the expression occurred : "That upright pillar in the Church, the venerable J. F." etc. William Graham rose and said we had heard our late dear friend J. F. spoken of in many aspects, but it remained for the epistle to Iowa to represent him as an upright pillar. He objected to the phrase. It was not altered, but "the venerable" was struck out on the suggestion of R. Godlee.

J. S. ROWNTREE, *Account of Y. M. 1871.*, ms. in D.

IV. Noteworthy Sayings :

Peter Bedford to Joseph Thorp, clerk : "Thy gentleness hath made thee great." Y.M. 1859.

"John Candler advised against long and wordy speeches, as he had been 'ready to sigh' when some (even Ministers) who were affluent in words sat down, and to say with Job : 'How hast thou plentifully declared the thing as it is.'" Y.M. 1859.

V. Page 135.—Elizabeth Talwin :

Elizabeth Talwin (1727-1795) was a daughter of John and Mary Ashby, of Worcester. In 1754 she married Joseph Talwin, of Ratcliff and Bromley, and moved to the neighbourhood of London. She appears

to have become an active and useful member of her new Meeting. The minutes of the Monthly Meeting of Women Friends of Ratcliff began in 1755 and E. Talwin's name is the first to appear, she being placed on an appointment with two others, to accompany Margaret Ellis, of Pennsylvania, in the work of visiting families.

For the next forty years (during thirty of which she was clerk of her M.M.), namely, until 1794, the year before her death, there is barely a page of the minute books on which the name of E. Talwin does not appear. She was an Overseer ; and also a member of the Committee of Friends' Workhouse, Clerkenwell, being appointed to this service when, in 1767, women first joined the Committee. Eleven years later, when women Elders were first appointed, she became one of them.

Our friend was treasurer to her Monthly Meeting, and on one occasion when there was a £30 deficit in the funds she recommended that Friends be stirred up to contribute more liberally “ as this does not seem the proper time, when provisions of all kinds are at such an extravagant price, to withhold our usual liberality from the poor.”

We do not find records of any children born to Joseph and Elizabeth Talwin. A description of their beautiful home at Bromley, from the pen of Anna Perry, may be seen on page 10 of this volume of THE JOURNAL.

There are minutes on the books of the Women's M.M. respecting the servants in the Talwin home. In 1770 E. Talwin had to call in the help of her friends regarding Sarah Hayman “ who is in danger of marrying out of the Society, private advice having availed nothing.” On the other hand, another servant was received into membership, “ her conduct and conversation corresponding with our profession.”

#### VI. National Stock.

Into the finances of the Yearly Meeting we have an insight in the Diary of the Yearly Meeting of 1762, written by Elihu Robinson, of Cumberland :

1st 6 mo. 3rd day of week. At Seven in the morning attended the Committee for auditing the public accounts, found they were truly stated and fairly kept. The chief disbursements this year are : for the passage of about eight public friends to America amongst whom are Hannah Harris, Alice Hall, Elizabeth Wilkinson, Joseph White, Robert Proud, &c., which expenses are about £21 each ; Luke Hinde's bill for books and epistles for the use of the Society, £50 ; expenses in delivering the addresses to the King, &c., £20 . 15 . 0 ; and the clerk's wages about £60 per annum ; all which disbursements this year made about £300 or upwards, the balance remaining in the chashiers hand only £197 . 17 . 2, so that a national collection was thought proper to be ordered.

#### VII. Pages 37-42.—Revival of the Discipline, 1760.

Among John Thompson MSS. in D. is a paper, in a female hand, giving extracts from the report of one of the Y.M. Committees visiting the various Meetings. The manuscript is undated, but was evidently written about one hundred years after the report itself. It is as follows :

" Selected from ' An account of a visit paid by a Yearly Meeting's Committee in 1761, to the counties of Bucks, Cornwall, Devon, Dorset, Gloucester, Hereford, Northampton, Oxford, Somerset, Warwick, Wilts and Worcester.' It appears that seventeen friends were appointed, but the names of those who visited the counties named above were Joshua Dixon, John Fry, William Fry, William Young, Thos. Pole, Joseph Ball, John Player, George Boone, and Sampson Lloyd.

" They found things in a low state in divers places. In Herefordshire there was a prevailing practice amongst friends of keeping open their shops on First-days—This of course prevented the attendance of meetings ' the minds of friends not being enough at liberty from temporal affairs.' The payment of tithes, mixed rates, and hiring substitutes for the militia was not uncommon, and intemperance is frequently alluded to. In Evesham it was said loss had been sustained by mixed marriages, and marriages with those of near kin. In Worcester deficiency in plainness of speech, behaviour and apparel was noticed and all Friends were not clear of unnecessarily frequenting public houses. At Witney the Friends refused to answer the queries while the committee were present, consequently they had to draw their own inference with respect to the state of the Meeting. In Devon and Cornwall ' Friends appeared to be much in the practice of using run goods ' in their families, and at Looe ' things were in a low state, but the committee thought it would be better, were it not that too much regard was paid to the opinions of some amongst them who were of a brittle and unsavoury disposition.'

" In one M.M. (I believe in Wiltshire) the friends were found in a very ' raw state ' with regard to their knowledge of our principles and discipline, and the committee advised them to procure or ' borrow ' a Book of Discipline for their further information. In many places it was usual to hold meetings on First-days at twelve or one o'clock, and the M.M.'s afterwards. To these arrangements the committee objected, and suggested the eleventh hour as more suitable for the morning meeting for worship—they also recommended that the M.M. should not be held on First-day or in an evening. There appears to have been a scarcity of well-qualified Elders, yet from the state of the ministry there seemed great need of the help of such.

" Still in many cases the committee did not see their way clear to recommend any appointment being made, as they did not think there was any Friend suitable for the office. In some Meetings they felt liberty to advise an appointment. In one Meeting in which they thought it might be made, the Friends seemed determined to have no select meeting held, and a minute was recorded in which it was decided that the queries for Ministers and Elders should be answered in the M.M. and that the advices to them should be also publicly read. This also was trying to the Committee ' as tending to subvert the good order of truth by exposing the weakness of its members, and preventing their receiving the close private counsel that might be needed.'

" A general acknowledgment of deficiency in plainness of speech, behaviour and apparel is made, and drowsiness in meetings is frequently



mentioned. After each report of the state of a Q.M. follows a valuable epistle of counsel, which in almost every case was directed to be circulated in its several Meetings. Illuminations on rejoicing nights are testified against.

“ After reading this report we are ready to conclude that Friends as a body have not become worse than they were a hundred years ago. The temptations may perhaps have been of a different character than those of the present day but I expect there have always been trials of one kind or other almost from the earliest period of our religious Society, when perhaps the members of it were ready to think the former days better than the present. This thought may a little encourage some who take a discouraging view of the Society as it now exists and imagine its mission is accomplished which I believe is far from being the case.”

viii. Page 117n.—Sarah F. Smiley.

We are informed that S. F. Smiley never married, and that she is still living in New York and still occupied in religious work.

ix. Index.

Read Crafton, Mercy, 144. Vandewall, Daniel.

1675. 22 February. Information that George Gates, of Layston, George Edridge, of the same, Susan Edridge, of the same, Christopher Bateman, and Helen, his wife, of the same, Joan, wife of Anthony Brand, the elder, of the same, Thomas Seimour, and Alice, his wife, of the same, William Savage, of the same, John Knight, of Throcking, John Fisher, the elder, of Widdiall, Henry Hewlett, of the same, Anna, wife of John Brown, the elder, of the same, Elizabeth, wife of Edward Browne, of the same, Martha, wife of John Aldridge, of the same, Richard Rumball, of Barley, Grace Finckle, widow, of the same, Mary, wife of Matthew Cooper, of the same, Ann Rustead, spinster, of the same, Stephen Hagger and George Hagger, the younger, sons of George Hagger, the elder, of Upper Chishall, in co. Essex, John Harris and Mary, his wife, of Cottered, William Gutteridge, singleman, of the same, Daniel Mardell, of the same, Prudence Burnhedge, widow, of the same, Ann, wife of John Parker, of Yardley, John Burnhedge, of the same, John Rockhill, of same, Thomas Nutting, of the same, William Nutting, singleman, of the same, Thomas Garne, of Aldbury, Robert Tilling, of the same, John Shinn, of the same, Thomas Phip, of Furneaux Pelham, Henry Bush, of the same, William Stalley, of the same, Susan, wife of James Browne, of Standon, Francis Exton, of Walkerne, Nathaniel Bracey, of Sandon, Richard Faire, of the same, Mary Stalley, spinster, of the same, Stephen Fetherstone, of Royston, Edward Sutton, of the same, John Brand, of the same, and ten other persons unknown were present at an unlawful conventicle in the house or barn of George Gates, of Layston, butcher, and that John Parker, of Yardley, and Anthony Tompkyns, of the Borough of Southwark, co. Surrey, took upon themselves to teach and preach there.