

Notes and Queries

KEY TO ABBREVIATIONS

- D**—Friends Reference Library, Friends House, Euston Road, London, N.W.1.
- Camb. Jnl.**—*The Journal of George Fox*, published by the Cambridge University Press, 2 vols., 1911.
- Camb. Jnl. Tercent. Supp.**—*The Short Journal and Itinerary Journals of George Fox*, published by the Cambridge University Press, 1925.
- D.N.B.**—*The Dictionary of National Biography*.
- F.P.T.**—“*The First Publishers of Truth*,” original documents relating the establishment of Quakerism in England and Wales, 1907.
- F.Q.E.**—*Friends' Quarterly Examiner*.
- Rancocas John Woolman**—The Rancocas edition of *The Journal of John Woolman*, edited by Amelia M. Gummere, Phila. and London, 1922.
- Smith, Cata.**—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.
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INDEX TO VOL. XXII.—Please strike out the first reference under the name of Henry J. Cadbury. The editor had no intention to associate our Friend with the French Prophets.

CORRECTION.—Vol. XXI, p. 52, for *Joseph Foster* read *Thomas Foster*. The following respecting Thomas Foster (c. 1759-1834) is quoted in Joseph Smith's Supplementary Catalogue from the *Memoir of the Life, Works and Correspondence of the Rev. Robert Aspland, of Hackney, 1850* :

“ Mr. Thomas Foster was for more than 50 years a respected member of the Society of Friends, in which he was born and educated. He was led, early in life, by reading William Penn's Works, to embrace Unitarianism. Through the medium of Mr. William Rathbone,

also a member of the Society of Friends, he became a subscriber to the London Unitarian Book Society. In the autumn of 1810, he printed in the *Monthly Repository* some remarks on the Yearly Meeting Epistle, which were afterwards distributed amongst the Friends. This circumstance led to proceedings being taken against him by the Society and eventually he was disowned. He defended himself in *A Narrative of the Proceedings of the Society called Quakers, within the Quarterly Meeting of London and Middlesex, against Thomas Foster, for openly professing their Primitive Doctrines concerning the Unity of God, 1813*. He was a man possessed with a simple and earnest love of truth, with a sound head and a truly warm heart. He continued to reside at Bromley Hall, where his friends were ever welcome, and

where the most agreeable society, both in and out of the circle of the Friends, was constantly found. He then removed to Evesham, where he resided about 10 years. He died at Rushwick, near Worcester, July 9, 1834, in the 75th year of his age."

For account of the trial, see *Memoirs of J. J. Gurney*, i. 98.

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EMLÉN OF PHILADELPHIA.—By the kindness of Thomas E. Shipley, of Morris Building, Philadelphia, Pa., the Reference Library has become possessed of a fine genealogical chart (in ms.) of the descendants of George Emlén (d. 1710) and his second wife, Hannah Garrett, including Emlén, Cresson, Logan, Howell, Fisher, Wister, Shipley and other families.

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Extracts from John Grubb's Diary, 1793, appear in *F.Q.E.*, 1925, and narrate his journeyings with his "Aunt Dudley" in the West of England and through Wales into the Midlands. At Bristol they met James Brandwood, of Lancashire, and Sarah Thornbeck, of Yorkshire, travelling Ministers. At tea at James Harford's, at Chew Magna, "there was a large company and a very grand equipage, a vast deal of silver." Friends mentioned in the Diary include Thomas Rutter, John Helton, Arnee Frank, Robert and Anne Fry, Priscilla H. Gurney, Anne Summerland, Abiah Darby, Lindley Murray.

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LOLLARDISM AND QUAKERISM (i. 52).—"During our searches we noticed a query by the Rev. T. G. Crippen, librarian at the Memorial Hall, London: 'Whether Quakerism succeeded more in those

districts in Wales where Lollardism had been preached.' After some investigation we are able to answer in the affirmative." Quoted from T. Mardy Rees's *Quakers in Wales*, 1925, p. 13, where reasons for the statement are given.

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CHEW, OF MARYLAND (ii. 131, vi. 68).—Ann Ayres, of Nansemond, Virginia, married Samuel Chew, about 1658.

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BENJAMIN LAY (xxii. 73).—C. Brightwen Rowntree, of Saffron Walden, sends some corrections of the article on this anti-slavery agitator. He has made a considerable study of the life of Lay and he read a paper on it before Essex and Suffolk Quarterly Meeting in 1922, which we have had on loan:

(1) He was born 1682—according to the Colchester records (Friends') of Births.

(2) When he married and left the sea (c. 1710) he settled in London—not Colchester. He went to Colchester about 1720 or 1721.

(3) He was disowned by Devonshire House M. Mtg., not in 1717, but 4 xi. 1720.

In Colchester are preserved letters written by him or about him, covering the years 1721-1731, including letters to and from Philadelphia M.M.

(4) He went to Barbados in 1731, not 1718.

(5) I think it would be rather later than 1731 that he went to Philadelphia. Probably 1732.

(6) I think some of his biographers are confused between the house which he built near Philadelphia in 1732, and the grotto

where he kept his library in the garden (containing a hundred feet of bee hives) of the house to which he was persuaded to move on account of his wife's health. This house was the farm of a Friend living at Abington.

Whittier, in his Introduction to *The Journal of John Woolman*, calls Lay "the irrepressible prophet who troubled the Israel of slave-holding Quakerism."

JOHN FARMER (xxii. 75).—By the kindness of C. Brightwen Rowntree, of Saffron Walden, we have been placed in possession of further information respecting John Farmer. In a safe in Walden meeting-house there is a manuscript written by Farmer, detailing his life down to the year 1714, a copy of which we have had before us.

John Farmer was born in 1667, of parents living near Taunton, in Somersetshire. His father, Isaac Farmer, was a preacher among the Particular Baptists. In his seventeenth year John was baptized, but was disappointed of benefit expected from this ceremonial rite. He became dissatisfied with the Baptists owing to their unwillingness to risk the consequences of meeting publicly for worship. In 1685 he attended a meeting of Friends and heard Jasper Batt preach. He joined Friends, as also did his mother later.

[In his narrative he gives an account of the sufferings of Baptists who supported the Duke of Monmouth.]

His trade was that of a wool-comber, which he followed in various places, and, finally, at

Saffron Walden, when he married Mary Fulbig, née Wyatt, whose brother was an ancestor of George Stacey Gibson, and who was a Minister among Friends before and after marriage. She had one daughter, Mary Fulbig, born 1690, and another daughter was born of the second marriage, Ann Farmer, 1701.

He travelled in the ministry with the approval of his Friends and was occasionally accompanied by his wife. He writes fully of his second visit to Ireland in 1711, for which apparently he was unprovided with either certificate or companion (x. 176), though this is not referred to in his own narrative. Contrary to the advice of Irish Friends he travelled into Kerry and the south-west and held meetings in inns, the open air, and wherever people could be gathered together, often despite clerical opposition. He was twice imprisoned.

Another manuscript, preserved in Walden meeting-house, written by Farmer, describes his visit to America, with credentials from his home-meetings, 1711 to 1714. He visited most of the Meetings in the Colonies—Virginia, "three Monthly Meetings and eighteen Meetings"; North Carolina, "4 meeting house yet but 2 meetings"; New England, "about 15 meetings"; Rhode Island, "about 9 meetings" and reference to John Wanton; Long Island, "about 9 meetings"; East Jersey, "3 meetings and friends Increase"; West Jersey, "about 11 meetings and also an Increase of friends"; Pennsylvania, "about 31 friends meetings and also an Increase"; Maryland, "16 meetings of friends; and reference to Thomas Everden,

formerly of Kent, England, and to Richard Johns; and others. Many visits were paid to the Indians and the narrative contains numerous stories of their contact with white settlers.

Accompanied by John Oxley, in a vessel owned by Samuel Harrison, of London, Farmer passed to Barbados, ix. 1713, "here is a lerned Rich & honist yong man named Edward Harrison latly com amongst us . . . 3 friends have Testimonys." The next landing was on Nevis—"13 meetings held. here is 4 that goe under y^e name of Quakers . . . but some in Charlestown were not very civell." Christopher's Island—"7 meetings there, where I found 2 or 3 that were called Quakers who lately came from Anguilla theither." Anguilla—"kindly Received by George Leonard who had been Governor. 3 or 4 Quakers. a friends meeting kept awhile, untill hee y^r preached amongst them fell away into drunkness & other sins." Antigua—"meetings in friends meeting house in Johns Toune & som at Henery Hodges house in y^e country. . . . I began to saile from Antigue y^e 24 3 mo. 1714 for London, for I had freedom by y^e Lord given mee in Barbados to go home before I againe went to north america."

Writing from London, "y^e 6 of 10th mō. 1714," as a preface to his autobiography, which he intended should be printed "for the good of souls in this & future Ageses," but remains in manuscript, John Farmer states:

"I have at several times spent above 6 years & 6 months time preaching his Everlasting Gosple, & have traveled above 29,200 mils

by land & sea in England Wales scotland Irland North America & the west Indies."

Of Farmer's second visit to America reference has been made in the last volume of *THE JOURNAL*. The place and date of his death does not appear. In 1724 the daughter, Ann Farmer (b. 1701), received a certificate of removal to Pennsylvania, perhaps to be near her father; Mary Farmer was a widow in 1725.

For one of the religious journeys of Mary Farmer to "West-ward," she received the following curious certificate, copied from the minute of her Monthly Meeting:

". . . We have Good Unity with her, & her Testimony is well Recd in ouer parts. Ouer Arnest Desire is that her Labiour of Love may have the Good Effects; That Like the Skillful warriar he that is higher then y^e highest Amongst us may fill her Quiver full of Arrows that She may be Inabled to wound the Hairis Scolpe of the wicked and that She may Allso be made like Awaiting Cloud by the hand of the Great Minister y^t Sendith the Gospil Rain & Showers to the Comforting of the weary Travelours and bowed Down Sons and Daughters of Sion. . . ."

Of the mission to Holland of Mary Wyatt-Fulbig-Farmer in 1725, there is also a manuscript extant and a copy made by C. B. Rowntree is before us. She was accompanied by her sister-in-law Mary Wyatt, of Chelmsford (See v. 49). On the certificate, when returned, she is named "Mary ffarmer Widow." She died in 1740.

AUTHOR WANTED (xxii. 95).—George A. Clarke, of Harlesden, London, N.W.10, writes: "I

have not heard the sentence before, but the words: "Joyful in the house of prayer" occur in Montgomery's hymn:

"Glad was my heart to hear
 • My old companions say,
 Come, in the house of God appear,
 For 'tis a holy day.

Thither the tribes repair,
 Where all are wont to meet,
And joyful in the house of prayer
 Bend at the mercy-seat."

FLY-LEAF INSCRIPTIONS AND FAMILY REGISTERS.—"SAMUEL ARNOLD of Crowne Court, Grace Church Street, London, Upholder, son of James Arnold of Portsmouth, in Hampshire, Upholder, and RUTH MARKES,¹ Relict of Ezekiel Markes, late of Blow-Bladder street, Grocer, daughter of William Crouch, of Crowne Court aforesaid, Upholder." The parties were married on the "eighth day of the Eleventh Month, called January," 1701. The certificate is signed by the contracting parties and fifty-five witnesses, including William and Ruth Crouch, John Crouch, Michael Lovell, George and Ann Whitehead, Theodor and Anne Eccleston John Butcher, Edward Mann, Joseph Wyeth, Richard Partridge, Thomas Dry.

On the back of the certificate is a record of the family of S. & R. Arnold. Of their thirteen children nine appear to have died young. There were two Williams, two Ruths, two Johns, & three Samuels. The survivors were James, John,

¹ The marriage of Ezekiel Markes, son of William Markes, of Gayton, Co. Northampton, Grazier, and Ruth Crouch, took place in 1696.

Joan and Ruth, the first, tenth, eleventh and thirteenth child.

Taken from a manuscript in the J. J. Green Collection in D.

DANIEL WHEELER AND HIS SHIP'S CARPENTER.—I should be glad to know where, in the writings of Daniel Wheeler, he mentions that the carpenter on board the *Henry Freeling* was one Joe Fogerty and that he was the only one of the crew that would not attend the meetings on ship board got up by D. Wheeler. The Fogertys are a Limerick family.

ERNEST H. BENNIS.
Limerick, Ireland.

INFANT MORTALITY.—Richard Crafton (c. 1664-1741), Citizen and Feltmaker, of Southwark, married Elizabeth — (c. 1666-1739), and had issue:

	born	age at death
Elizabeth	1689	3 months.
Mary	1690	3 months.
Elizabeth?	twin	
Sarah	1691	2 weeks.
Richard	{ 1692	
Mary	{ 1692	3 years.
Thomas	1694	6 weeks.
Thomas	1695	13 weeks.
Frances	1697	
Martha	1698	6 months.
William	1699	16 months.
John	1701	9 months.
Samuel	1702	9 weeks.
Hannah	1704	10 days.
Rachel	1705	7 years.
Benjamin	1707	7 months.

Anthony Sharp (1642-1706), of Dublin, had twenty children, of whom twelve died in infancy and four only outlived their father. (See *Quakers in Ireland*, by Isabel Grubb, in ms.)

PENNY POST OFFICE (xxii. 54).—In *Notes and Queries*, London, November 21, 1925, under the heading of "London Postmarks," we read:

"In London two separate postal systems were in operation from 1681 to 1840. . . . One, known as the Penny Post, had its origin in the private post established by Docwra in 1680 and taken over by the Government in 1683. . . . This post continued until 1801, when the charge was increased to twopence for each letter and the post then became The London Twopenny Post, being merged into the General Post in 1840."

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DODSHON DEATH.—In a manuscript in D, recently examined by Stephen Hobhouse, there is a notice of Mary Dodshon, of Bishop Auckland, who was a Minister and who visited much in Durham and elsewhere from 1738 onwards. She died 7 mo. 1782, aged 76. This accounts for the puzzling notice in the *Gentleman's Magazine* for July, 1782, printed in our volume for 1924, page 67, where *Frances* should read *Mary* and *May* should read *July*.

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WILLIAM LAW AND FRIENDS.—Stephen Hobhouse, while working in connection with a Woodbrooke Research Fellowship, has been fortunate in discovering some original manuscript letters and drafts of the great devotional and mystical writer, William Law, which bring him into touch with contemporary Quakerism. He

is hoping to edit these with an appropriate commentary, etc.

The most important papers are certain letters written in 1736 by William Law, at the instigation of the poet John Byrom, to a young Anglican, Frances Henshaw, of Leek (1714-1793), who was afterwards, for fifty years, an active Minister of the Society of Friends. She was twice married—in 1745 to William Paxton, and in 1755 to William Dodshon, both Friends resident in Durham. She had four sons by her first marriage, of whom at least one, William Paxton, survived her. He was her executor and was in 1794 living at Macclesfield.

Stephen Hobhouse (at Failand, Stanford le Hope, Essex) would be most grateful to receive any further papers or information relating to Frances Henshaw—Paxton—Dodshon, or to any descendants of hers (other than what he has already found in the Library at Friends House).

He would also be glad of any information in regard to Roger Shackleton, of York (died 1766), and Joseph Clutton, of London, a "famous chemist" (c. 1680-1750). These Friends were (in the years 1738-1739) in friendly touch with William Law and John Byrom.

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MINUTE BOOK LOST.—Information respecting an early minute book belonging to Wellingborough Monthly Meeting is sought. It disappeared between the early nineties of last century and 1908.

G. Harlock, Finedon, Wellingborough, Northants.