

## Friends and Current Literature

---

*Books of interest to Friends may be purchased at :*  
*Friends' Book Centre, Euston Road, London, N.W.1.*  
*Friends' Book and Tract Committee, 144 East 20th Street, New York City.*  
*Friends' Book Store, 302 Arch Street, Philadelphia, Pa.*  
*Friends' Central Bureau, 1515 Cherry Street, Philadelphia, Pa.*  
*Friends' Book and Supply House, 101 South 8th Street, Richmond, Ind.*

*Many of the books in D may be borrowed by Friends, and other applicants if recommended by a Friend. Apply to the Librarian, Friends House, Euston Road, London, N.W.1.*

---

*The Quakers as Pioneers in Social Work*, by Dr. Auguste Jorns, translated from the German by Thomas K. Brown, Jr. (New York: The Macmillan Company, 8 by 5½, pp. 269, \$2.00, or 10s.)

Dr. Jorns' book, "Studien über die Sozialpolitik der Quäker," appeared in 1912. As far as we can judge the translator has successfully represented the original, and he has supplied some valuable up-to-date notes. There is a Foreword by Amelia M. Gummere. After the chapter: "Brief Outline of the Quaker Movement," we have six chapters dealing with "Poor Relief," "Education," "Alcoholism," "Health and the Insane," "Prison Reform" and "Slavery." We agree with the statement in the review by Henry J. Cadbury, in "Friends' Intelligencer," 3 mo. 28: "The subjects in the volume have received, some of them, special treatment in English monographs, and most of them are dealt with fully in chapters in the Rowntree series of Quaker history," and a reproduction after nineteen years has certain disadvantages, as, for instance, the use made of the English "Discipline" of 1883, long out of date. The "Brief Outline" is, on the whole, good, but it suffers somewhat from several errors which should have been corrected by the committee in charge of the publication. It is not certain where George Fox's shoe-maker-master resided, but it was *not* in Nottingham (p. 22). Is it correct to state that a "second period of the Quaker movement" began with the Restoration, and that there was then a "withdrawal" from active propaganda (p. 39)? Penn was *not* in America before the founding of Pennsylvania (p. 45); and Friends did *not* remain in the Pennsylvania Assembly until the Revolutionary War (p. 46)—the correct date is given in the 'Foreword' (p. 13). It is news to us that the London Yearly Meeting's Meeting for Sufferings was established in connection with fire-briefs (p. 72)—this is corrected as to date and function on p. 11.

The Bibliographical and General Indexes are a joy and well worthy of imitation. The book is attractively produced. It is one of the Pennsbury Series, but does not say so.

The sixth edition of Thomas's *History of Friends in America* has appeared (Philadelphia: Winston, pp. 287, 8s. 6d.). There is a 24-page Bibliography.

The "Diary of Grace Growden Galloway" occupies 63 pages in *The Pennsylvania Magazine of History and Biography*, January, 1931. Grace Growden was the daughter of Laurence Growden (1694-1770), and grand-daughter of Judge Joseph Growden, of Pennsylvania. In 1753 she married Joseph Galloway, "a brilliant young man of a wealthy Maryland family." The Revolutionary War found Galloway on the side of the English with the result that he had to seek refuge within the British lines with his only surviving daughter, while his wife remained behind in the endeavour to preserve their property. The father and daughter sailed for England in 1778. The property was largely lost and Mrs. Galloway died in 1789.

The Diary extends from June 17th, 1778, to July 1st, 1779. The names of many Friends appear, some as helpers, especially Warner Mifflin, who "was very kind. I have a great love for him." The diarist was greatly comforted by a religious visit from Thomas and Susanna Lightfoot. At the opening she "was not well pleased to see them," but after the interview, "her discourse made me feel a new heart. I think myself quite calm and happy, I feel a joy not to be described."

A painting of the diarist is reproduced. The Diary is edited by Raymond C. Werner, of the University of Illinois.

With the present issue the *Transactions of the Unitarian Historical Society* completes its fourth volume (London: Lindsey Press, pp. 475). Among contributors we notice our old friends Alexander Gordon and George Eyre Evans. A request for further information respecting "Progressive Friends" mentioned in our volume 26 will be answered.

Albert G. Linney, author of "Peepshow of the Port of London," has produced *A Pocket Guide to the Docks of London* (London: Newton, pp. 60, 1s., well illustrated).

*The Diaries of John Bright*, edited by R. A. J. Walling, with Foreword by Philip Bright (London: Cassell, 9½ by 6½, pp. xii + 591, 25s.). The very many subjects which appear in this volume are well introduced in the voluminous Index. "The memoir of Bright's youth, with which the book opens, written in his old age, contains a remarkable picture of the life of a Quaker family at the beginning of the nineteenth century." His strong views on disownment for "marrying out" appear on page 94. Lindley Murray on page 143 should be Lindley Murray Hoag. The note to Maria Webb's "Penns and Peningtons" is incorrect (page 434). Francis T. King (page 468). It is difficult to find one's way about owing to the absence of dates on the page-headings.

The movements of ministering Friends are recorded in extracts from the minutes of Philadelphia Monthly Meeting, 1754-1757, printed in the

*Publications of the Genealogical Society of Pennsylvania*, March, 1930—  
Joshua Dixon, Samuel Fothergill, William Brown, Thomas Soundy,  
Mary Peisley, Comfort Hoag, Catherine Payton, Thomas Gawthrop, Jonah  
Thompson, Christopher Wilson, John Hunt.

Other entries of interest include :

“ 4 mo. 1756. The Overseers informed the Meeting they have dealt  
with John Mifflin and Joseph Fox for being concerned in promoting and  
advising to the late Declaration against the Indians, and offering  
Rewards, for scalping them. . . . disowned.”

“ 3 mo. 1757. James Logan was treated with in respect to his  
purchase of a Slave.”

“ It was reported that William Logan and his wife had lately  
purchased a Negro.”

*The History of Peace*, by A. C. F. Beales (London : Bell, 9 by 5½,  
pp. viii + 355, ). This volume is described as “ A Short Account of  
the Organised Movements for International Peace.” There is a fine  
Bibliography and an Index.

*The Life and Works of Francis Hopkinson*, by George Everett Hastings  
(Chicago : University Press, pp. xii + 517, \$4.00). This fine volume,  
well printed and illustrated, is a worthy tribute to a noted American  
(1738-1791), one of the signers of the Declaration of Independence. There  
are a few notices of Friends and Friendly persons. Among his Revolu-  
tionary ballads was one, published in 1780, “ A Tory Medley ” :

“ Three Tories in very foul Weather,  
Assembled in great Consternation,  
To lay their wise Noddles together  
And settle th' Affairs of the Nation.

“ The third was a Quaker demure,  
Whose Religion was keeping his Hat on ;  
He sigh'd and he groan'd, to be sure,  
But his heart was as wicked as Satan.”

The Quaker is said to represent Samuel Rhodes Fisher, of Phila-  
delphia, who suffered much for his peace principles by imprisonment and  
banishment.

Copy presented by Edward Hopkinson, of Philadelphia.

The Professor of History at Haverford College, Pa., writes respecting  
*The Dutch and Swedes on the Delaware, 1609-64*, by Christopher Ward  
(Philadelphia : University of Pennsylvania Press ; London : Humphrey  
Milford, Oxford University Press, 6¼ by 8½, pp. xii + 393, English price  
21s.) :

“ It is well esteemed. I know it has several very good reviews in  
our magazines. It is not of the most scholarly type, but the author has  
great facilities in writing and tells an interesting tale.”

We are liable to forget that when Penn established his colony the land was already largely peopled by settlers from Holland and Sweden. The following are the main features of the story :

" France took land between the 40th and 46th parallels (from Philadelphia to Montreal) in 1604." (p. 51.)

" Dutch possessions from 1623 for over forty years." (p. 353.)

" Swedes sailed up the Delaware mid-March, 1638." (p. 86.)

" The presence of the Swedes in New Netherland was annoying to the Dutch," 1640. (p. 95.)

" Finns from Sweden arrived in 1641—noted for destroying the forests." (p. 104.)

" English of the New Haven colony encroaching on New Sweden." 1641. (p. 99.)

" English took possession of 'indubitably Swedish territory,'" 1641. (p. 100.)

" The air was full of protests in this scramble for possession by the Dutch, Swedes and English," 1641. (p. 100.)

" Fifth Swedish expedition arrived in Feb. 1643—ten years of expansive activity." (pp. 107ff.)

" Johan Printz arrived from Sweden," 1643 (died 1663). (pp. 107ff.)

" Pieter Stuyvesant, the Hollander, arrived." (p. 132).

(Printz and Stuyvesant, the two great men of the period.)

" Delaware 100 p.c. Swedish river," 1654. (p. 176.)

" Trouble to the Dutch from the English from Maryland under Nathaniel Utie. The Dutch were ordered off the River," 1659. (p. 278.)

" Johan Classon Rising, the last of the governors of New Sweden." (p. 202.)

" Dissatisfaction, strife, hunger and pestilence in the years 1658 and 1659 brought the Dutch Colony to the edge of ruin." (p. 268.)

" Holland passed out of control of the River," 1663. (p. 324.)

" On September 6th, 1664, Fort Amsterdam became Fort James, the city became New York. It was an altogether irregular proceeding, justifiable only on the ground that the Dutchmen in America were intruders and trespassers on territory rightfully belonging to England, a mere specious excuse at best." (pp. 363, 365.)

" In 1664, the year of the Dutch downfall, there were 10,000 people in all New Netherland, but in New England there were 50,000 and in Maryland and Virginia another 50,000." (p. 377.)

" The Swedes were a peaceable people, just and fair-minded. They treated the Indians well. They never attacked them. They were never guilty of such massacres as the Dutch inflicted or as the English perpetrated." (p. 23.)

" It is pleasant to celebrate the magnanimity displayed by our forefathers in buying the Indians' land instead of stealing it. William Penn, as depicted by Benjamin West, portly and philanthropic, quieting his title to forty-eight thousand square miles of Indian Territory by a generous donation of certain 'parcels of goods,' is a benevolent figure, pleasant to contemplate." (p. 39.)

We heartily commend the book, which deals with a little known period of the colonisation of North America.

Elizabeth Sturge, of 2 Durdham Down, Bristol, has presented a copy of *The Sturges and Early Quakerism*, printed for private circulation, 1930. The paper was read at a gathering of the Sturge family, and consists of a short review of the lives of the Quaker Sturges from the seventeenth century.

---

There has just appeared, written by Harry B. Weiss and Grace M. Ziegler, *Thomas Say, Early American Naturalist* (Springfield, Ills. : Thomas, 9½ by 6, pp. xiv + 260, \$5.00, well illustrated). Thomas Say (1787-1834) sprang from Quaker stock and was educated in Friends' schools. There is a sketch of the father, Benjamin Say (1756-1813) and of the grandfather, Thomas Say (1709-1796). Of the latter information was given in our volume xv (1918). We can now supply some notes respecting Benjamin. He was educated at Friends' schools and appeared to have joined the Free (or Fighting) Quakers. In 1776 he married Ann Bonsall, a grand-daughter of John Bartram, naturalist, and in 1795 he married Miriam Moore. "He was a State Senator; he was chairman of many important movements; he was for several terms a Member of Congress." He was much esteemed as a physician, and was supposed to be one of the wealthiest men in Philadelphia at the time of his death.

The Say volume is of much general interest; chapter eight deals with "Robert Owen's Communistic Experiments," at New Harmony in Indiana, the abode of Thomas Say, the younger.

---

*Nailer Tom's Diary, Otherwise The Journal of Thomas B. Hazard, of Kingstown, Rhode Island, 1778 to 1840*, "which includes observations on the weather, records of births, marriages and deaths, transactions by barter and money of varying value, preaching Friends and neighborhood gossip."

Printed as written, and introduced by Caroline Hazard, The Scallop Shell, Peace Dale, Rhode Island. (Boston: Merrymount Press, 11 by 8½, pp. xxiv. + 808, in double column.) To prepare the Diary for the printer took four years and the printing two years.

Thomas B. Hazard (1756-1845) was son of Benjamin and Mehitable (Redwood) Hazard. In 1783 he married Hannah Knowles (d. 1818) and there were five children, of whom Benjamin and Thomas ("Pistol-Head Tom") appear frequently in the Diary. Parents and sons were good meeting-goers—when absent Nailor Tom records reasons, as, for instance: "too cold, chores to doo, writing to doo, badly poisoned, gott wett." The remainder of the day was occupied by a variety of occupations.

Here is a specimen entry:

7th day 20th of 1st month, 1816: "C.W.w. [clear, wind west]. I workt in the shop. Carried Dockter Hasard<sup>s</sup> a p' tongs and he paid me in Borax and Tin for mending the same. Sold Hezekiah Babscock Sheep Pelts Eight in Number for three tand sheep Skins. Settled accounts with Stephen Albro and Gave him an order on William Peckham Jun<sup>r</sup>. for \$3.85<sup>cts.</sup>, the ballance of acc<sup>ts</sup> and we signed the Book. Paid Benja<sup>a</sup> T. Peckham my state Tax and took his Recipe. Settled several acc<sup>ts</sup> with him he had to Colect. He supt here."

We have noted the names of about sixty visiting Ministers, among them David Sands, John Townsend, Job Scott, Mary Hampton, Anna Braithwaite, John Wilbur, George Withy, Christopher Healy, Deborah Darby, (J. J.) Gurney.

There is a valuable introduction, with a conspectus of the Diary. Copy presented to Friends' Historical Society by the introducer and placed in the Reference Library.

John Lane The Bodley Head has published a book of considerable interest—*Elizabeth Fry's Journeys on the Continent, 1840, 1841, from a Diary kept by her Niece, Elizabeth Gurney*, edited, with an Introduction by R. Brimley Johnson, and a Foreword by the Right Hon. Sir Maurice de Bunsen, Bart., G.C.M.G., illustrated from the Diarist's original sketches and from portraits (London: 9 by 5½, pp. xxxii + 208, 12s. 6d.). The diary consisted mainly of letters to her family at Ham House, Essex. The party comprising the tour of 1840 were Samuel Gurney and his daughter Elizabeth, the diarist, and his sister Elizabeth Fry, also Josiah Forster (for part of the journey), William Allen and his niece Lucy Bradshaw. The second journey was undertaken by Elizabeth Fry, her brother Joseph John Gurney, and his daughter Anna, and the diarist as before. Elizabeth Fry was the centre of a triumphal procession—"great curiosity to see our noted Aunt is the first cause, I dare say, of this mob infesting her, but those who came first from curiosity continue in her train, as tho' bound by some spell, and aid her in every thing" (page 78). Her addresses on philanthropic subjects were deeply religious, and she was therefore able to instruct her auditory although told that she "must have no preaching" (page 15). Even when not speaking she "stands by, *looking* sermons" (page 141). She had frequent attacks of illness—"we are constantly applying to Uncle Buxtons Bottles. I tell Aunt that with them as carnal and her Bible as spiritual food, she might travel over Arabian deserts" (page 137).

The journeys must have been very costly :

"We lived in the lap of luxury at our hotel. No expense or pains spared to make us comfortable. Uncle was shocked at the bill, but I asked him what else he could expect considering the style we had lived in, and having so many to take meals with us sums up the bills" (page 153). "Nothing can exceed Uncle's *extravagance*" (page 127).<sup>1</sup> One contretemps caused some consternation. It occurred at the beginning of the journey of 1841. "Aunt's bonnet could not be found, everybody was set to hunt. The steward was in affliction. 'If it is lost, Mrs. Fry, you can't get another made like it all over Holland. What will you do?' We gave up the search and settled it was lost when we heard Aunt calling us that she had found it crushed. She held it up squashed as flat as a pancake! 'My bonnet! My bonnet!—Uncle has sat upon it, upon it!' The ladies put it straight for her and every one congratulated her. Uncle had been quietly studying German sitting on it" (page 109).

We can heartily recommend the book. There is a curious error in one of the Tables, which gives the birth of a father as 1852 and the death of his daughter as 1825!

<sup>1</sup> E. Fry's own means were very limited.

An attractive centenary volume has appeared—*The Mount School, York, 1785 to 1814, 1831 to 1931*, prepared by H. Winifred Sturge and Theodora Clark (London and Toronto : Dent, 9 by 6, pp. xii + 271, 7s. 6d.). An interesting book to *read*, well illustrated, but its *use* greatly lessened by lack of index.

A sketch of the life and work of *Antonius Manasseh* (1866-1929) has been written by Christofer G. Naish and is published at one shilling.

Edward Needles Wright has now completed his work: *Conscientious Objectors<sup>2</sup> in the Civil War* (Philadelphia : University of Pennsylvania Press ; London : Humphrey Milford : Oxford University Press, 9½ by 6, pp. viii + 274, 12s. 6d.). After a general Introduction there is a chapter on Noncombatant Religious Sects—the Society of Friends, Mennonites, Dunkers, Shakers, Amana Society, Schwenkfelders, Christadelphians and Rogerines. Chapters follow on Political Recognition, Attitude of Civil and Military Authorities, Official Attitude of the Noncombatant Sects, and the last deals with an interesting comparison between the Civil War and the World War. There is a fifteen-page Bibliography and an Index.

Messrs. Constable and Co., have published an attractive volume : *The Firm of Cadbury, 1831-1931*, written by Iolo A. Williams in view of the centenary celebration (London : 8½ by 5½, pp. 295, with many illustrations 10s. 6d.)

*The Story of Religions in America*, by William Warren Sweet, of the University of Chicago, takes the reader in an attractive manner from Creative Forces, and First Experiences and Benevolent Enterprises, to the period of Reconstruction and Big Business. There is a frontispiece of "A Quaker Exhorter in New England," and an illustration representing "Mary Dyer Led to Execution," with the erroneous statement that she was "the only Quaker to suffer the death penalty in the Colonies." (New York and London : Harper, 9 by 5½, pp. 571.)

*The History of Scarborough*, long anticipated, is now published, edited by Arthur Rowntree (London : Dent, 10 by 6½, pp. xx + 456, 21s.). It is well worthy to rank with the histories of Hitchin and Luton—abounds in illustrations. The Editor wrote the chapter on the Nonconformists and deals with Friends satisfactorily.

Not the least interesting portion of the latest life of Benjamin Franklin—*Franklin, The Apostle of Modern Times*, by Bernard Fay. (London : Sampson Low, pp. xvi + 547, 15s.) is the series of Cartoons, illustrating incidents in the life of the great American.

Robert Muschamp has had reprinted from *The Warrington Examiner*, February, 1931, his article on early Quakerism, entitled : "The Story of the Quakers. Early Happenings in Warrington and District."

<sup>2</sup> This term is said to have been originated by General Smuts.

*Studies in English Puritanism from the Restoration to the Revolution, 1660-1688*, by C. E. Whiting, D.D., B.C.L., Reader in History in the University of Durham and Vice-Principal of St. Chad's College, Durham (London: Society for Promoting Christian Knowledge, 8½ by 5½, pp. xvi + 584, illustrations, 21s.). This is a "great" book, the result of intense study of the multitudinous literature of the period. After a chapter on "The Act of Uniformity," there are thirty-eight pages on "The Presbyterians and Independents," fifty on "The Baptists," and one hundred on "The Quakers," followed by a chapter on "The Minor Sects" numbering about fifty. Chapter xii deals with "Some By-paths of Puritan Literature." Unfortunately the author did not study here in addition to the British Museum—some slips in the Quaker portion might have been avoided<sup>3</sup>—491 names, not 471, p. 163; note 1 to p. 167, must have puzzled the writer, the correct date was "7th mo.," not August; George Fox's step-daughter would be Isabel Yeamans not Mrs. Keith, p. 229; Elizabeth Hooton can hardly have been correctly styled: "A sixteenth Century Elizabeth Fry," p. 228. Alas! the fiction that Margaret (Askew) Fell was a descendant of Anne Askew, the martyr, has been revived (p. 232).

References to Friends abound—we have noted over seventy in addition to those given in the Index, which are confined to the Quaker chapters.

---

*Quakerism in the City of New York, 1657-1930*, by John Cox, Junr. (New York: Privately printed, 1930, 7½ by 5½, pp. viii + 244. Foreword by Rayner W. Kelsey, illustrations and detailed Index). The author has produced his record of New York Quakerism in subject-wise method, in twenty-six sections, e.g., The Genesis 1657, The Meeting for Worship, Philanthropy and Charity, Marriage, Quakers in Civil and Public Life, as Doctors and in other Professions, Education, and he draws valuable information, as "one who has long been familiar with the basic manuscript records of New York Quakerism" (Foreword). We are glad to have data respecting many Friends living in the chief city of the Empire State to add to the already 400,000 entries in the card catalogue in D.

---

The reference to Mary Leadbeater in Jnl. F.H.S. xxvii. 58 reminds me that the volume of her poems, published in Dublin in 1808, is prefixed by a verse translation of the Thirteenth Book of the Æneid (pp. 2-85), written by Maphæus Vegius in the fifteenth century, and that in 1930, over a century later, at the time of the Virgil Bimellenium, another Quakeress, Professor Anna Cox Brinton, of Mills College, California, and temporarily of Woodbrooke, pays tribute to the same Italian humanist in modern fashion. That tribute is a scholarly monograph, well illustrated and annotated, giving an account of the continuators of Virgil and their illustrators, of Maphæus Vegius, his life and writings, and reproducing the text of sixteenth century English and Scotch verse translations of the Thirteenth Book. Other translations are not numerous. She mentions Mary Leadbeater's version on page 39, but not that she was a Friend.

HENRY J. CADBURY.

<sup>3</sup> We would have advised caution in the use of Croese's "History."

*John William Hoyland of Kingsmead*, by H. G. Wood of Woodbrooke, is an important contribution to Quaker history and biography. J. W. H.'s great grandmother was Barbara Hoyland, the sister of Daniel Wheeler. In her fiftieth year she commenced to write an account of her childhood and religious experiences for the benefit of her children.<sup>4</sup> From this most interesting MS. H. G. Wood freely quotes for the background of his study. It gives a vivid picture of the home life of Barbara Wheeler as a member of a family firmly attached to the Anglican faith and of the influences that brought her into the Society of Friends. Then we have in a later generation a glimpse of a Quaker household that was constrained by the fervour of the Evangelical movement under D. L. Moody. The subject of this biography never lost this evangelical faith; it penetrated his life and thought, it fitted him for the post of Warden of Kingsmead, the offer of which came to him after an active, uphill business career. That John William Hoyland was in the right place at Kingsmead and as Chairman of the Selly Oak Colleges' Council, there can be no doubt. Incidentally H. G. Wood tells us much about the history of the Colleges that have made Selly Oak known all over the world. This is what makes the biography such an interesting and valuable contribution to Quaker history. (London: Society for Promoting Christian Knowledge, pp. 256, 7s. 6d.)

S. GRAVESON.

---

Messrs. Longmans have recently published a life of *William Charles Braithwaite* (London, pp. 178, 5s.), written by his sisters Thomas and Emmott, which will be a reminder if such is needed, of a man of mental and spiritual stature who served his generation in various lines of service. In addition to the memoir there is a valuable selection of his writings. His contributions to Quaker history will long survive as leading expositions. How often we would consult him on historical questions!

---

The first illustration to the *Bulletin of Friends' Historical Association*, Spring Number, 1931, represents the new meeting-house in Washington, D.C., the work of Walter F. Price who has recently been at Friends House studying the architecture of Friends' meeting houses, and the other shows the new building of the Historical Society of Frankford, Pa. Of all the good things in this issue it is difficult to make a selection. The Journal of the visit of Joseph Foulke among Friends of Long Island in 1837 is very attractive. We are glad to have a list of Quakerly biography in "Dictionary of American Biography," as alas! the volumes are absent from Friends House Library.

The date of the death of Sir William Penn was of course 1670 and not 1770 (p. 48). We are glad to see the editor lashing out against an indexless publication!

---

*James Nayler, Rebel Saint*. The translation into English of Emilia Fogelklou's life of James Nayler, published in Stockholm in 1929, is now completed, and is published in London by Ernest Benn, Limited, under the title *James Nayler, the Rebel Saint, 1618-1660*—"an attempt to

<sup>4</sup> See *Jnl. F.H.S.* iii.

reconstruct the chequered life history of a singular personality from the age of the Commonwealth." We venture to state that no Quaker biography of modern times has been presented to the British public in such literary form as this volume. The translator and editor, our Friend Lajla Yapp, of Birmingham, has done her work in masterly fashion. There are 323 pages (including thirty-five pages of Notes, Appendix, Bibliography and Index) and seven illustrations. The price is 15s.

Mrs. Gwendolyn Beaufoy, of Headington, Oxford, has compiled a history of the Beaufoy family—*Leaves from a Beech Tree* (the name Beaufoy means "beautiful beech")—from the time of William the Conqueror to the present day (Oxford: Basil Blackwell, pp. 291, nineteen illustrations, 21s.). The family is traced into Oxfordshire, Warwickshire, Worcestershire and South London, the chapter concerning us specially being "The Beaufoys of Meriden and Evesham."

Griffin Beaufoy, was the first of the family to become a Friend—between 1666 and 1672. His wife Joan and several of their children also became Friends. Francis (1663-1731) was a butcher in Evesham; his son John (1688-1722) was a maltster and "a sincere Quaker." Mark Beaufoy (1718-1782), the son of John, married in 1743 Elizabeth, daughter of Capel Hanbury. Mark, Junior (1764-1827) and his brother Henry "made runaway marriages on account of their Quaker faith, choosing partners belonging to the Church of England." Mark Beaufoy, Senr., became a prominent Friend, and Mrs. Beaufoy has introduced valuable information respecting him, to which we may refer in our next volume. See vol. xxvii. 36, 78.

Dr. Leslie Hotson, professor of English at Haverford College, Pennsylvania, has made an important discovery about Shakespeare in the collections at the Public Record Office in London. In *Shakespeare versus Shallow*, Nonesuch Press, 12s. 6d., he shows, with very full documentation, the identity of Shallow in "Merry Wives of Windsor" and "Henry IV, part Two" with a Justice Gardiner, who was Shakespeare's personal enemy, and who would be well known to his London audiences.

From *The King of the Beggars, Bampfylde*—Moore Carew (Oxford: Clarendon Press):

"*Bampfylde* casting his Eye on the publick News-Papers, finds an Account of a Vessel bound to *Philadelphia*, laden with Cloths and Serges, that was lost in a Storm on the Northern Coast of *Ireland*, belonging to that neighbourly Sect of People call'd Quakers, several Families of whom were aboard, embarking with an Intention to settle in that Country; *Bampfylde* therefore getting a large broad-brimm'd Hat, a plain unadorn'd Dress, and a natural Wig, passes for one of these cast-away Passengers, and proceeds to *Thorncombe*, on the Skirts of *Devonshire*, where was at that Time a Meeting of People of that Profession; into whose Company he insinuated himself, and by many a demure Look, and zealous *Thee* and *Thou*, he persuaded his friendly Brethren very considerably to assist him, which, it is well known, Quakers will do to People of their own Stamp and Faith."

See *D.N.B.* (1693-1770?)