

## Notes and Queries

### KEY TO ABBREVIATIONS

- D**—Reference Library of the Society of Friends, Friends House, Euston Road, London, N.W.1.
- Camb. Jnl.**—*The Journal of George Fox*, published by the Cambridge University Press, 2 vols., 1911; *Supplement*, 1925.
- D.A.B.**—*Dictionary of American Biography*, New York.
- D.N.B.**—*The Dictionary of National Biography*, London.
- 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*.
- Pen Pictures.**—Supplements 16 and 17 to “*The Journal*”—being extracts from notes on London Y.M. 1789-1833.
- Smith, Cata.**—*A Descriptive Catalogue of Friends' Books*, compiled by Joseph Smith, 2 vols., 1867.

BOOKS WANTED.—“John Wood, of Attercliffe, Yorkshire, England, and . . . Descendants,” by Arnold Wood, 1903. Refers to the Wood family of New York City.

“In the Olden Time,” by Sarah S. Murray.

(Both books cited by John Cox, Jr., in his “Quakerism in New York City.”)

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IS IT FOUR OR FIVE (xvii. 100 ; xix. 137).—The provisions of the Quaker Act, 1662, and the Conventicle Acts, 1664 and 1670, declare that if “any persons sixteen years old should be present at any assembly not allowed by the Liturgy, at which there should be *five or more* persons beyond the household,” that meeting was held to be illegal.

On the question of the number present, Benjamin Nightingale writes in his *Early Stages of the*

*Quaker Movement in Lancashire*, 1921 :

“Whilst, however, the law would seem to be perfectly clear that it was an infringement of the Act when *five* persons other than members of the household were present at a Conventicle, the popular idea appears to have been that *more than five* were needed to constitute a breach of the law. In all cases [noted in the book on pages 128, 129, 132, 153] those who gave evidence against the offenders said that *more than five* were present.”

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The following will exhibit the varying reading or execution of the law :

Justices at Hicks's Hall, 1664, to the jurymen: “The only thing they were to look upon was that they did assemble together *above the number of five* in company” (Sewel, *History*, 6th ed. ii. 108).

A Quaker prisoner in Bristol : " We were but *four* above the age of sixteen years and the Act says it must be *above four* (idem, *ibid.*, ii. 158).

King Charles II. to Mary Fell, 1664 : " Cannot your mother keep within her own family, as she may have *five* [persons present], but she must have such tumultuous meetings ? " (*Letters, etc., of Early Friends*, p. 130).

Calendar of State Papers, Domestic, 1668-9, p. 342 : " There being *noe more but 4* besides the speaker."

The Lord Mayor of London in 1670 : " The King and Parliament are graciously pleased to *allow of four* to meet together " (*Camb. Jnl.*, ii. 158).

George Fox, in a short paper on the Conventicle Act, 1670 : " Oh Friends, consider this act which *limits us to five* " (*Jnl.*, bicent. ii. 122).

Thomas Thompson (1692), in his manuscript volume of copies of letters, quotes the Act of 1670 : " *above the number of four* " (p. 92) but later construes the act " *above the number of five* " (p. 293).

Oliver Heywood preached several times in the week at home " admitting only the number of *four* (Whiting, *Puritanism*, 1931, p. 65).

Rufus M. Jones : " By this Act it became a crime for *more than five* persons to hold a meeting (*Story of George Fox*, p. 107).

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THE VOICE IN MINISTRY.—A request, which appeared recently in *Notes and Queries*, London, headed : " The Human Voice," for information respecting the voice of noted persons, caused a reply

detailing the references to the voice of George Fox as recorded, at least, twice in his *Journal*, once when his voice drowned the fiddler (*Camb. ed. i. 126*), and again when, haranguing the Court, the Judge remarked : " Thou speakest soe loud thy voyce drownes mine and y<sup>e</sup> Courts ; I must call for 3 or 4 Cryers to drownd thy voyce, thou hast good lungs," to which Fox replied : " If my voyce ware five times louder yet should I sound it out and lift it up for Christ sake " (*ibid.*, ii. 58).

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In the account, written by Elizabeth Fry, of a meeting at Westminster Meeting House in 1838 for foreigners of rank and for our own nobility, called at the request of Hannah Chapman Backhouse, we read :

" Near unity as I have with dear H.B. and her gift, yet her utterance is so imperfect that she is not generally understood."

This statement surprises us concerning one who travelled in the ministry in both the old and the new world and was vastly appreciated and most helpful.

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The Editor will be glad to receive other references to the voice in Quaker ministry.

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AUTHOR WANTED. (xxii. 95, xxiii. 62, xxv. 87.)—The second portion of the sentence : " Fruitful in the field of offering and joyful in the house of prayer " is to be found in Isaiah lvi. 7.

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PRESTON MEETING.—We have had on loan from Dilworth Abbatt, Fulwood, Preston, Lancs., a volume entitled : " A List of Public Friends who have visited

Preston Meeting, commencing 2mo. 20th, 1751, down to the year 1794, who lodged at Robert Abbatt's when not named to the contrary." The record was continued by Ralph Alderson to the year 1845 and by Charles Holmes to 1862.

SARAH LYNES, afterwards Grubb (xxvii. 83).—In a letter of 1800, 5 mo. 10, Samuel Birchall of Leeds, wrote: "We have lately had Sarah Lynes here, she paid a family visit to Friends here, and had several large Meetings, the last was held in the Military Riding School at which nearly 3,000 people were assembled, a larger number than Sarah ever remembered to have faced."

Quoted in *Atkinson of Roxby and Dearman of Braithwaite*, by Harold W. Atkinson, of Northwood, Middx.

GODLINESS AND GAIN.—"The paper was read relating to such poor friends who remove themselves from one M.M. to another without a Certificate, also another relating to the Printer of Friends' Books, who seems to complain for want of greater encouragement in his employment. As for the friends belonging to Wansworth M.M. they are for the most part Handycrafts, who with Labour and Industry administers to the necessities of themselves & families & when trading in general is bad, as now it is, they are willing to live more meaner & sparing, not counting Gain to be Godliness but Godliness to be great gain; & having food and raiment to be therewith content, desiring our friend the Printer will be of the same mind with us thereon, until it

shall please God (if he sees meet) to make way for us all to enjoy a more plentiful Trade."

From the minutes of Wansworth Monthly Meeting, 1 xi. 1711.

QUAKERESSES IN THE REVOLUTIONARY WAR (xxvii. 83).—"We noticed in the *Quarterly Journal* of the New York State Historical Association several examples of those minor commemorations which seem to be multiplying on all sides, and should have no little effect in increasing the general sense for history in the mass of the population everywhere. One of these was the dedication of a tree in the garden of Gracie Mansion, New York City, to the memory of Deborah Morris Freeman. She was a Quaker—banished by Clinton for having given aid to American soldiers, prisoners in the neighborhood of the Battery and City Hall. She endured thereby hardships which permanently impaired her health. The tree was dedicated by three of her descendants who also unveiled what is called in America a 'marker,' a memorial upon which were placed four links of mooring-chain from British prison-hulks."

From *Notes and Queries* (London), July 21st, 1928.

"A Quaker woman who rendered the utmost service to the American States at the time of the Revolutionary War by entertaining a party of British officers, and thus delaying their movements at a critical moment, is to be honoured, it is proposed, by the erection of a memorial statue not far from the centre of New York. The woman was Mary Murray, the wife of a

Quaker merchant, and the site of the suggested memorial (in which patriotic and civic bodies in New York are interested) is the junction of the Park Avenue tunnel with Thirty-fourth Street.

"On September 15th, 1776, British troops landed at the foot of what is now East Thirty-fourth Street, intending to deploy at once and cut off from the main body of Washington's troops entrenched at Harlem Heights 4,000 American soldiers under General Putnam who were in retreat from the lower end of Manhattan. But for Mary Murray's strategy and wit, and the potent assistance of wine from her husband's cellar, the invaders might have accomplished their purpose and 'the history of the United States might easily have been different.'

"Mrs. Murray's home, The Grange, was near what is now Park Avenue and Thirty-seventh Street. She invited the British commander, Sir Henry Clinton, and his officers to luncheon, and by dint of her charm and lavish entertainment contrived to delay them for two valuable hours, time enough for General Putnam and his men to get to safety."

From *Sunday Times* (London), 6 Oct., 1929.

**EARLY QUAKER COLOURS.**—Mary, the daughter of Thomas Lloyd, who married Isaac Norris, the elder, in 1694, wore blue and crimson. Sarah Logan Norris, wife of Isaac Norris, of Fairhill, Pa., married 1739, wore a gown of deep blue. Mary Norris, who married John Dickinson in 1770, wore deep red. Maria, daughter of John and Mary Dickinson, wife of Albanus Charles Logan, married

1808, was far more plain than her mother, or her grandmother, thus exhibiting a growing tendency to plainness and uniformity.

See Gummere, *Study in Costume*, 1901; Sarah Fell's *Account Book*, pp. xix *et al*, 1920; Webb, *Fells of Swarthmoor Hall*, 1896, p. 231.

**THE JOURNAL OF GEORGE FOX, 1765.**—The third edition of *The Journal of George Fox* is described by its editor, Joseph Phipps, as "The Third Edition corrected." The following will let some light into his meaning of "corrected":  
"Joseph Phipps, London, 1st 3 mo. 1764, to James Pemberton, of Philadelphia:

"I expect G. Fox's Journal will be put into the press soon after our next Yearly Meeting. I have it under correction at present, and find a necessity for the sake of clearness and propriety to expunge many thousands of useless words, as well as to correct the periods and pointing, many of which are false and injurious to the apostolic author and his work.

"I am astonished to think so noble a piece should ever be suffered to issue from the press in such a slovenly manner. Nothing but the excellency of the matter and spirit of it could have supported it with reputation. I shall endeavour to render this impression less liable to objection and easier to the reader, if the Yearly Meeting approve my labour."

Taken from an article by Joseph Smith, in *The Pennsylvania Magazine of History and Biography* vol. vi (1882), p. 495.

For particulars of the various editions of *The Journal*, see Appendix to the bi-centenary edition of 1891, reprint of 1901.

## FRIENDS AND EARLY RAILWAYS.

—In an obituary notice which appeared in the Darlington newspapers of W. Anderson, retired engine-driver, who died recently at the age of ninety-three, it is stated: "When at Shildon he had frequently to run to Bishop Auckland to take Quakers to service." I well remember, as a boy, accompanying Isaac Sharp, Senr., on some religious visit and riding on an engine of a goods train specially halted to convey him home again. That was in the days of the Stockton and Darlington Railway, known as "the Quaker line."

Isaac Sharp asserted that he was the first railway "pass"-holder in the world.—EDITOR.

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From *Read's Weekly Journal*, or *British-Gazetteer*. Saturday, May 29, 1731.

"Last Week died Mr. William Aubrey, an eminent Quaker (who

was Son-in-law to William Penn, Esq;) a Person universally esteemed by all who had the Pleasure of being acquainted with him: And on Sunday Night last he was interr'd with great Solemnity at the Burying-Place of the Family at Jordans near Uxbridge."

From *Notes and Queries* (London), May 30, 1931.

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 POSTURES IN PRAYER (xxvii. 84).

—"The practice of wearing the hat in meeting, and of removing it, rising, and turning about during prayer, survived in certain country meetings as late as 1875" (Cox, *Quakerism in New York City*, 1930, 24).

I remember, in my early days, noticing an ancient Friend rise and turn round during prayer, in a meeting in Darlington. The custom must have long ago died out.—EDITOR.

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QUERY.—In the Catalogue of the Library of Benjamin Furly—*Bibliotheca Furliana*, Rotterdam, 1714, p. 136, appears the following entry: "Theod. Rhay der Quakern verwirte Glaubens Bekantnus." Is this adverse piece known?

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OBITUARY.—On the 21st of February, at the age of ninety, died Alexander Gordon, M.A., of Belfast, Unitarian and historian. He was well acquainted with the literature of Quakerism and wrote the articles on George Fox and James Nayler in *D.N.B.*—two of the 759 separate biographies, which, it is stated, he contributed to that work. We were always pleased to welcome Mr. Gordon to Devonshire House, and we were in frequent correspondence with him. "He was sent by his father at the age of ten to read from a book of Unitarian sermons to one of the almswomen in the Coventry almshouse. She is reported to have said she didn't reckon much of the sermons but liked the lad." (*Trans. Unitarian Historical Society*, V, 103.)