

Notes and Queries

WANTED by the Friends' Historical Society, the following F.H.S. publications which are now out of stock.

Journal, Vol. 37, 1940.

Supplement 18, *Psychical Experiences of Quaker Ministers*, by John William Graham.

Supplement 19, *The London (Quaker) Lead Company 1692-1905*, by Arthur Raistrick.

Can anyone offer any of these to fill up the F.H.S. files in one or two libraries? If so please send to the Secretary, Friends' Historical Society, Friends House, Euston Road, London, N.W.1.

WATSON—FLOAT—WATERHOUSE

I should be grateful for help in tracing portraits or photographs of Henry Watson (1802-1894) and Charlotte his wife (1812-1892). Henry Watson was the son of William Watson, M.R.C.S. and Martha Waterhouse of Liverpool. His uncle was Nicholas Waterhouse of Liverpool, founder of the mercantile firm of that name. In the 1830's the Watsons moved to Chichester, where Henry Watson had a chemist's shop. In 1836 he married Charlotte Float of Selsey, a member of the Church of England, and resigned his own membership of the Society. The family emigrated to South Australia in 1838, and it is to illustrate a book on their Australia experiences that the portraits are needed.—

LAWRENCE DARTON,
Burford, Oxon.

WILLIAM PENN OAKS

In 1932, 250 years after William Penn landed in America as founder of Pennsylvania, there was a commemorative pilgrimage to Jordans, and 250 acorns were gathered there and sent to Charles Jenkins in Pennsylvania. Now, seventeen years later, an American Friend has sent news of two sturdy young oak trees grown from two of these acorns. They grow near two Friends' Meeting Houses, one at Kennet Square, the other at London Grove, Pennsylvania.

JAMES NAYLER'S LAST TESTIMONY

Mabel Brailsford devoted an appendix in her book *A Quaker from Cromwell's Army: James Nayler* (1927), to discussing the authenticity of the familiar words said to be spoken by Nayler shortly before his death in 1660. They were often quoted in the early days without acknowledgment, and an inferior version of the words appeared in John Pennyman's autobiography, 1703. She concludes that the internal evidence in favour of their being Nayler's is overwhelming, and that George Whitehead's inclusion of them in his edition of Nayler's *Works* in 1716 puts their origin beyond question.

Evidence of Nayler's authorship is also found in the fact that the words appear at the end of the second edition of Nayler's own work, *What the Possession of*

the Living Faith is, published in 1664, four years after his death and fifty-two years before their publication by Whitehead in Nayler's *Works*. They were also published as a small broadside (7 ins. by 5½ ins.), undated (Joseph Smith: Catalogue of Friends' books, ii, 231).

The version published in 1664 differs from that published in 1716 in several respects. There is no superscription to say, as Whitehead does, that the words are "His Last Testimony, said to be delivered by him about two Hours before his Departure out of this Life; several Friends being present." There are several very small verbal, spelling and punctuation differences; and the phrase, "if it be betrayed, it bears it" is omitted. Is this phrase Nayler's or a later addition? The 1664 edition, the broadside (which appears to be of similar date) and the very inaccurate version in Pennyman's *Life* in 1703, all omit it. It first appears in print in 1716, fifty-six years after the death of Nayler, but then with the authority of George Whitehead for its authenticity. The first English edition of Sewel's *History* (1722) includes the phrase. His first Dutch edition (1717) contains a very much smaller amount of material on Nayler in the body of the book, than does his English edition five years later; but in an Appendix to the Dutch edition, written after the book was completed and doubtless after seeing a copy of Nayler's *Works*, and included in the body of the English edition, he gives much more material concerning Nayler, including his last words, and including in them the phrase in question. It seems more likely

that they were accidentally omitted in 1664 than that they were the work of George Whitehead; or there were perhaps two traditions of what Nayler said, of which the one in the *Works* has become standard.—

L. HUGH DONCASTER.

QUAKER CHINA

I am desirous of obtaining information about Quaker china. I mean by this the chinaware made in the early nineteenth century, I believe, especially for Friends. It is either white with a raised pattern or has designs in a drab colour. The same designs were made coloured for other people. I have seen three main kinds of pattern:

Flowers, either a bunch of various kinds, or roses.

Scenes, either houses or churches.

Seashells.

One design, and probably others, had stamped on it the familiar design of the kneeling manacled slave, for anti-slavery propaganda.

I should like to hear of any ware of that period with Quaker associations, with any information about its design, the circumstances of its first ownership (if known), how it earns the description "Quaker," as well as what kind of ware it is, and where and by whom it was made.—ISABEL GRUBB, Seskin, Carrick-on-Suir, Eire.

THE TERM "QUAKER"

The use of the term *Quaker* in 1607 has been brought to our notice from a certificate granted

by the Bishop of Chester to the Justices of the county on behalf of Richard Whitby, a man indicted for keeping in his house a recusant. The document (Chester Quarter sessions records, F.4.D.44. S. Nantwich, 27 Jan. 1606-7; printed *Record Society of Lancashire and Cheshire*, vol. 94, pp. 58-59, 1940) cites Whitby's statements in his defence in the following manner: "And he protesteth that the party meant was unto him a person altogether unknown, who being a Quaker and, coming unto him in harvest time to seek work when he stood

in need of a servant, gave only entertainment unto her for the time of his necessary occasions which in the like case anyone might have done."

The *New English Dictionary* has no record of the word being applied to persons until the rise of Friends in the middle of the seventeenth century, but does record it in 1597 and 1617 meaning Quaking grass (grasses of genus *Briza*) and states that it is a Midland dialect word. Can anyone throw light on this early use of the term Quaker for a person?

Accounts for the year 1946 and *Journal*, vol. xxxviii

	£	s.	d.		£	s.	d.
Balance brought forward ..	240	10	9	<i>Journal of Friends' Historical Society</i> , volume xxxviii ..	70	6	0
Subscriptions ..	35	7	8	Mills's "Orator's Library" ..	24	4	6
Sales ..	11	7	5	Two advertisements for "Orator's Library" ..	2	14	0
Mills's "Orator's Library" ..	4	5	4	Stationery ..	13	6	1
				Petty Cash and Postage ..	8	0	0
				Balance carried forward to 1947 ..	173	0	7
					£291	11	2
					£291	11	2

Examined with the Books of the Society and found correct.

BASIL G. BURTON.

27.8.48.