

## Notes and Queries.

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HENRY CLAY OF KENTUCKY.—Further information desired than that contained in the *Memoirs of J. J. Gurney* and in Gurney's *Winter in the West Indies, described in familiar Letters to Henry Clay of Kentucky*.

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WOMEN FRIENDS OF YORKSHIRE.—In 1688 *A Testimony for the Lord and his Truth* was "given forth by the Women Friends at their Yearly Meeting at York," and signed by Catherine Whitton, Judith Boulby, Elizabeth Sedman, Frances Taylor, Mary Waite, Debora Winn, Elizabeth Beckwith, and Mary Lindley. The edition printed in 4to has the date "28th of the 4th Month, 1688," but the folio edition, presumably a reprint, gives the year as "1668." One copy of the latter in D. has a note attached, written by J. S. Rowntree in 1902, which states that "the epistle printed in folio is no doubt that of 1688. In the minute book there is no MS. epistle that year, but a copy of the printed folio was apparently corrected to 1688 with a pen, and there is a pencil note above, partly legible, I believe of William Alexander's, that 1688 is the correct date. This is confirmed by six of the eight women who sign also signing MS. minutes or epistles of about the same date." The above correction is worthy of notice, as copies of the folio edition are not infrequently met with.

BAYARD TAYLOR.—Was this author a Friend? His works are given in Joseph Smith's *Supplement to his Catalogue*.

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PENN'S "MAXIMS."—In the Introduction to Edmund Gosse's edition, 1900, the editor states (p. xiv.), "It was not until 1718, and after the first part had been many times re-issued, that 'More Fruits of Solitude' made its earliest appearance." He had, apparently, overlooked the fact that Tace Sowle issued an edition, presumably the first, of "More Fruits," in 1702. This was reprinted by the Assigns of J. Sowle in 1718, the copy in D. being bound up with the 1702 edition of the first part.

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G. F.'s "JOURNAL" QUERIES.—  
1. "Then Colonel Hacker said, I might go home. . . . His son Needham said, 'Father, this man hath reigned too long'" (i. 207-9). Who was Col. Hacker's son? Was Needham a family name, or a Christian name?

[The following tract has recently been added to D., *A Brief Narration of the Tryall of Captain Clement Nedham . . . In way of Reply to a Pamphlet . . . The Deep sighs . . . of some late Souldiers in Capt. Nedhams Troop in Col. Hackers Regiment*. . . . London, 1653. Perhaps this is the Nedham referred to above.—EDS.]

2. A copy of the first edition has recently reached D., on the fly-leaf of which is written, "George Fox his free gift to his Anticient friend, William Bramston, who gave it his son, Thomas Bramston, in the Month of December, Anno D<sup>m</sup> 1700." Presumably G. F. left instructions that a copy of his journal, should be given to his "Anticient friend." Is there any record of other such posthumous gifts of *The Journal*? William Bramston was, probably, the Friend of that name, a prisoner at Leicester in 1685, mentioned by Besse (i. 345). A person of the same name was a chaplain in ordinary to the King in 1694. (See Arber's *Term Catalogues*, ii. 546.) The expurgation of the contents of p. 309 has been effected by ink or other colouring matter, not by insertion of the reprinted leaf. (See *Friends' Quarterly Examiner*, xxxvi. 67.)

3. In *George Fox*, by Rufus M. Jones, is an illustration (ii. 568) of Hartshill Grange. This is a view of the house in Friar Lane, Hartshill (recently called "The Grange"), formerly occupied by Nathaniel Newton. Under the title of the illustration are the words, "George Fox was frequently entertained at this home." Is there any proof of this? G.F. records a short visit to N.N. in 1677; and in all his previous recorded visits to this district, he stayed with his relatives at Drayton, within sight of Nathaniel Newton's house.

4. Another illustration (ii. 547) shows the "Summer House at Hartshill Grange, wherein George Fox wrote parts of his Journal." Is there any foundation for this

statement, or is it only local tradition? It is generally stated that G.F. *dictated* his *Journal* and it is in the highest degree improbable that any part of this work was done during the visit of a day or two to Hartshill, of which he says, "Several Friends met me, with whom I had good service."

DECLARATIONS OF MARRIAGE.—

A correspondent writes:—"I find this passage in Barclay's *Inner Life*, p. 408, regarding Friends' marriages:—'Prior to 1790, a man had to attend twelve distinct meetings for discipline to repeat in public his intentions of marriage, and the intentions were announced twenty times prior to the marriage?' Canst thou verify this astonishing statement?"

Robert Barclay refers to William Rathbone's *Narrative of Events in Ireland* as his authority for the statement, and this is how William Rathbone makes up his figures (p. 112 n):—

The man to declare his intentions in own district at the:—

Women's Preparative Meeting	1
Men's ditto ditto	1
Women's Monthly Meeting	2
Men's ditto ditto	2

The man and the woman each to declare intentions in the latter's district at the:—

Women's Preparative Meeting	2
Men's ditto ditto	2
Women's Monthly Meeting	4
Men's ditto ditto	4

By the parties themselves 18

By other Friends after meeting for worship 2

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In regard to the declarations at a Preparative Meeting, we do not find in either the MS. edition of the *Book of Extracts*, or in the first printed edition (1783), any definite instructions to Preparative Meetings on the subject of marriage, but the following occurs in the regulations decided upon by the Y. M. of 1754:—“Nothing herein contained is intended in any wise to alter or affect the previous and additional care taken by preparative meetings, in sundry counties, in relation to marriage.” (*Extracts*, 1783, p. 104.) In an *Appendix to the Extracts*, 1792, p. 2, under date 1790, is the following:—“It is our judgment that it is unnecessary that parties intending to marry appear before Preparative Meetings.”

*The Transactions of Swartmoor Preparative Meeting, 1699-1722* (D. MSS. Box G), contains several marriage-declarations; as also do the records of Hardshaw Monthly Meeting, where we read, under Preparative Meeting, 14th of 12 mo. 1697:—“John Cook, of Overton, having told us that he intends to acquaint the monthly meeting with his intentions of marriage with Sarah Torbock, . . . committed to the consideration of our monthly meeting.” (D. Gibson Bequest MSS. iii. 169.)

FRIENDS OF TRUTH.—I have a deed of about 1670, on which we are called *Friends of Truth*, and in some places *Friends* only. Have you an earlier instance?—A. NEAVE BRAYSHAW, *Woodbrooke, Selly Oak, Birmingham.*

LOVEDAY HAMBLY.—The copy in D. of *A Relation of Loveday Hambly* has had several lines obliterated; the Librarian would be obliged if anyone who owns a complete copy of this tract would communicate with him with a view to the restoration of the crossed-out lines.

PARTICULARS WANTED concerning “Pamphlet re Quakers, Southall and Delabere.”

LONDON Y. M. EPISTLES.—Copies of many of these, in original folio form, may be had for cost of postage only, on application to the Librarian of D.

LONDON TOPOGRAPHY.—In the *History of Thomas Ellwood*, there appears an account of his arrest at the Meeting at the *Bull and Mouth*, in Aldersgate. He says that they were led up *Martin's*, through *Newgate* into the *Old Bailey*, which brought them into *Fleet Street*, thence by a short turn to the Front of *Old Bridewell*. A question arises out of this. Old Bailey does not lead into Fleet Street, but into Ludgate Hill, and in going from the Bull and Mouth to the site of Old Bridewell, at the present day, one would not need to go into Fleet Street at all. Bridewell lay between St. Bride's Church and the river, fronting what is now New Bridge Street. Was Ellwood mistaken in the names of the streets, or have they been altered since his time?—J. D. BROOKS, *Ashford, Kent.*

LLANDEWI BURIALS (ii. 3).—I think it probable that, besides those which took place at Llanddewy Brefi, in Cardiganshire, some were at Trewern, in the parish of Llanddewy Velfrey, in Pembrokeshire.

The Cardiganshire Burial Ground never appears to have belonged to the Society of Friends. It is still owned by a descendant of Friends, who has sold the surrounding Farm, but reserved the Burial Ground; it is now overgrown with evergreens. It probably was not in existence in 1717, for when Richard Heydon, of Oddington, Gloucestershire, died, whilst on a religious visit at Llanddewy Brefi, he was buried at the distant Friends' Burial Ground at Llandovery, in Carmarthenshire.

Trewern is a small Burial Ground. It was the property of John Lewis, a Friend whose residence was Trewern House. The last survivor of this family presented the grave-yard and an adjoining cottage to the Society of Friends in 1876. This place is a few miles from Narberth, and in that parish there was the Friends' Meeting House of Redstone. Probably the last meeting held there was in 1816, when Henry Knight, a member of Ratcliff Monthly Meeting, married Sarah Lewis. Henry Knight died at his residence, near Swansea, in 1863, and not long before his death, he told me that at the time of his marriage, only half of the roof of Redstone Meeting House was remaining. In 1820, the whole place had fallen into ruins. About fifty years ago, I could see no trace of the Meeting House, but was shown some stones in a wall that had

formed part of the building.—  
FREDERICK J. GIBBINS, *Gilfach House, Neath.*

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IMMIGRATION OF THE ENGLISH QUAKERS INTO PENNSYLVANIA AND NEW JERSEY, 1675-1750.—Albert Cook Myers, of Pa.; writes, I desire to announce that I have been engaged for some years in the collection of materials for an extended work on the above subject, having examined the Friends' records both in England and America. The study, as proposed, will be somewhat similar in plan to my *Immigration of the Irish Quakers into Pennsylvania*, published in 1902, although I shall hope to make it broader and more scientific in treatment. An important feature of the work is an investigation of the English origins of the immigrants. I shall endeavour to treat of the religious, social, and economic life of the colonists in their old home, and to show what mental and physical characteristics, what manners and customs, what ideas and institutions they contributed to the making of Pennsylvania and the American nation. The religious annals of the early Friends have been fully exploited, and the printed materials are abundant; but their social and economic history, like that of the other members of the great middle class of seventeenth century England, is yet to be dug from the scattered manuscript sources.

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Some aspects of the social and economic history of the seventeenth century English Friends, which I wish to discuss are included under the following

heads : social status, occupations, financial condition, land tenure, houses, house and farm furnishings, education, reading matter, social intercourse, manners and customs, superstitions, training for citizenship in Penn's Quaker experiment in government, knowledge of English local government, familiarity with legal forms and courts of law through persecution.

Other topics of the work for consideration are : religious, economic, and other causes of migration, inducements that led the immigrants to Pennsylvania, places in England whence the immigrants came, extent and intensity of the migration, ports of embarking, the voyage, ship stores and provisions, cost of passage, incidents of the migration, dangers and difficulties of the voyage, aid to immigrants, indented servants, etc.

A list of the immigrants, with notes of the places whence they came, and the like, compiled from certificates of removal, Meeting minutes, and other sources, is included in the plan.

Information or suggestions on any aspect of my subject will be gratefully received. I am especially desirous of learning of any old diaries, journals, letters, etc., throwing light on the migration. I shall also be glad to have notes of migrating Friends from minute books in England, and to obtain views of any ancient houses in England that are known to have been occupied by Friends of the seventeenth century. — ALBERT COOK MYERS, *Kennett Square, Pennsylvania.*

OBITUARY.—Our readers will remember that, in Fifth Month last, we inserted a request by John Wilhelm Rowntree for assistance in the preparation of a study on Quakerism. This important work, on which J. W. Rowntree and others were engaged, and in which considerable progress had been made, has received a sudden and serious check by the death of its moving spirit, which took place in New York, on the 9th ultimo. J. W. Rowntree took much interest in the Historical Society and its objects, and his energies and means were largely devoted to the advancement of historical knowledge in the religious body of which he was a warmly attached and prominent member.

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HARRIS-HARRISON (I. 97 n<sup>6</sup>).—I can see no reason for such a change. From the records of Cliff's Meeting I take the following :—William *Harris* was appointed a trustee, 11mo. 26th, 1682 ; William *Harris* had a controversy with Francis Billingsly, 5th mo. 5th, 1688 ; Richard *Harris* married Elizabeth Webb, 1701 ; George *Harris*, ninth son of George and Ann Harris, was born y<sup>e</sup> 19th Day of y<sup>e</sup> 5th mo., 1725.

The records show that the Harris family were prominent in the Meeting at that time, and their descendants still take an active part in our Meetings.

True the *Harrison* name also appears on these records.—ELLA K. BARNARD, 1750 *Park Avenue, Baltimore, U.S.A.*