

## RECENT PUBLICATIONS

*Biographical Dictionary of British Quakers in Commerce and Industry 1775-1920*, by Edward Milligan. Sessions Book Trust, York, 2007. 624 pages (paperback). Illustrated. ISBN 978-1-85072-367-7. Available from The Ebor Press, Huntington Road, York, YO31 9HS. £30.00 (plus £5.00 p.&p. UK; £7.50 overseas).

This book represents a magnificent achievement and labour of love by the former librarian at the Library of the Religious Society of Friends, London. It is modestly offered as a first attempt which lays the groundwork for others. While this is true, one should not underestimate the scholarship and information that this work puts at the disposal of the reader. Friends and other will alike turn to this volume for years to come as a source and model for their own studies. It is, for a start, far more than a biographical dictionary, containing as it does analytical indexes and appendices full of valuable additional information; and the whole is illustrated with over fifty pages of black and white images, mainly portraits.

This is no slim paperback to be slipped into a pocket or handbag. There are over 2,800 biographies occupying 482 pages of text, printed in double columns on A4 paper. And, as Ted Milligan reminds us, there could have been more had he had more time and knowledge, even without straying beyond the strict confines of 'Quakers in Commerce and Industry', but any disappointment at an occasional omission should be compensated by the riches to be found here. Whether used for reference or browsing, this is a good read and takes one back into Quaker history in the best way possible – through its people. The alphabetical arrangement of names brings home the strength of the family in Quaker life and business, and the meticulously documented relationships serve as a reminder that for Quakers more than many other groups, genealogy and history are closely linked. The expected families, of course, are here in strength: Cadburys, Frys and Rowntrees, Barclays and Lloyds are among the more obvious of household names, along with Clarks' shoes, Cash's silk ribbons (and name tapes), Reckitt's starch, Bryant & May's matches, Horniman's tea, Carr's biscuits and Ransome's agricultural machinery (including lawnmowers). All serve to remind the reader of the important contribution of Quakers to modern life. Here are leaders of the industrial revolution – the Darbys, pioneer ironmasters and builders of the first iron bridge; the Fieldens, cotton spinners of Todmorden (though the most famous of them, John Fielden, became a Unitarian Methodist); and the Backhouses who as bankers and coal-

owners played a central part in developing the Durham coalfield. The railway connection is strong: not only the Peases of Darlington, woollen manufacturers, coal-owners and railway entrepreneurs of Stockton and Darlington fame, but also George Bradshaw who devised and printed his eponymous *Railway Guide*, and Thomas Edmondson, inventor of the printed railway ticket in a form that survived until 1960. Another familiar name to spring from the page, not widely associated with the Quakers, is that of Francis Frith, photographer and photographic printer. Many names are regionally significant or are better known within the Society of Friends, and it would be invidious to single any one out, except possibly William Sessions of York, printer, stationer, bookseller and publisher. Amid this wealth of biographical information it can be difficult to remember that *most* leaders of commerce and industry in the nineteenth century were *not* Quakers, though their influence may have been disproportionate to their numbers.

All this alone would have made a very useful publication; but there is much more. Whilst this book will appeal to those on the inside of Quakerism, it is clearly intended also for readers outside the Quaker tradition or those within it who are unfamiliar with its special historical characteristics. An introductory few pages provide a clear and concise history of developments within the Society of Friends during the period covered and an extensive glossary at the end explains in some detail the vocabulary of Quakerism from 'Acknowledged Ministers' to 'Yearly Meetings'. An appendix also explains the ambiguities of the Quaker Calendars, especially before, during and after the transition from the Julian to Gregorian calendars in March 1751/2 and September 1752. Next, one appendix takes the unfamiliar reader through the various editions of the Book of Discipline, from 'The Christian and brotherly advices' of 1738 to the revision of 'Church Government' in 1917; and one summarises the Queries and General Advices adopted by the London Yearly Meeting in 1791, 1833 and 1860. The regional and area structure of the Society of Friends, with dates, is the subject of an appendix listing all quarterly and monthly meetings, while a further appendix sets out morning and afternoon attendances at Meeting on the occasion of the Census of Religious Worship, 30 March 1851. The book concludes with a very good bibliography which will form the starting point for anyone wanting to read further in Quaker history.

The analytical indexes will be welcomed by economic and local historians alike. The first index names by occupation: a column and a half of bankers; two columns of flour dealers, merchants and millers; two and a half columns of drapers; and four and half of grocers.

There is one calamanco maker, to the sound of whose occupation Ted Milligan is particularly attracted (it refers to a kind of woollen cloth), one Lepidoptera dealer and, more prosaically, one undertaker. The second index lists names by place, so that the local historian can easily look up businessmen who were Quakers in the locality: Benjamin Gilbert Gilkes, brewer, is the single entry for Nailsworth in Gloucestershire, who when 'out of business' in 1839 became superintendent of Sidcot School. Manchester has almost two columns of entries and London has over six. The number of entries in part reflects the spread of urban and industrial society and in part the geographical strengths of Quakerism. A third index lists schools attended. Though the longest entries are for Friends' schools, Ackworth leading the list, there are others: Albert Leopold Reckitt ('the man who saved *Dettol*') went to Rugby. Very few women made their marks in commerce and industry during the period – Alice Clark, who entered the family shoe manufacturing business in 1893, is a rare exception – so it is not surprising that there are no entries for The Mount School. It is stranger, and therefore more interesting, that there are also no entries for Friends' School, Croydon after it had moved to Saffron Walden in 1879, suggesting that by this generation Quakers were making their marks in industry and commerce only after the age of fifty. Great Ayton is also missing, but that was a lowly agricultural school for the offspring of disowned Quakers, so perhaps this absence is to be expected. Another form of education important within the historical structure of local Quaker Meetings was apprenticeship, so Ted Milligan has helpfully constructed an index of apprentices by master where he is known and by location where he is not. Additionally, using research on York furnished by Shelia Wright, there is a more detailed list of York apprentices. Finally an appendix gives for 1872 the directors and other officials of that important Quaker commercial institution, the Friends Provident.

Despite the diffidence shown by Ted Milligan in his Prologue and Epilogue, the only need for the adjective 'modest' about his achievement is the price. This is excellent value in every respect. But since the author writes as though he is expecting criticism for errors and omissions, I will not disappoint him: here is one. In celebrating the life of William Allen (1770-1843), pharmaceutical chemist and philanthropist, his connection with Joseph Lancaster and the British and Foreign Schools Society, and his agricultural colony and school farm at Lindfield, are acknowledged but there is no mention of the link between the two interests – his decision to join a largely Quaker partnership in 1813 to keep Robert Owen in charge of the village and cotton spinning mills at New Lanark. Allen, it could be argued, is

being seen within too narrow a Quaker context. Perhaps the nature of the sources means that approach is inevitable for most entries. The dictionary in the end is not so much about men involved in commerce and industry who were Quakers, as about Quakers who were involved in commerce and industry.

*Edward Royle*  
*University of York*

*The Wartime Diaries of Francis Henry Newman: a medical orderly 1915-1919*; Margaret A. Hill, Sessions of York, 2008. 60 pages £11.99 plus £2.50 postage and packing UK.

For anyone familiar with the Friends Ambulance Unit in the First World War, this volume is something to cherish. For the rest of us it acts as a healthy introduction to the subject. Almost all of the material is primary source and I am glad that Sessions so presented it: that gives a charm and import to the production. How many books these days are allowed this format?

Margaret Hill is the daughter of Francis (Frank) Henry Newman and has kept his materials in good order. Frank was born 18 November 1896 in Kettering; the son of Joseph Henry and Elizabeth Lucy née Geary. Joseph was trained as a school teacher and was also a member of the Congregational Church. He regularly preached at several non-conformist chapels near where he lived.

By the age of 18, Frank's religious convictions led him to become a Conscientious Objector and in 1915 he joined the newly formed Friends Ambulance Unit. Quakers sometimes forget that the unit was composed of several groups not connected to the Society of Friends. Frank's interests led him to serve as a medical orderly to which he was well suited with his experience with X-rays and general photography. The latter interest can be seen in the many illustrations in Margaret Hill's book.

Frank's diaries began in 1916, a few months after he had joined nine young men from Wellingborough, Northamptonshire to serve in the Friends Ambulance Unit. Members were supplied with food and accommodation but were unpaid—they were expected to buy their own uniforms, a notable expense. What surprises those unacquainted with conscientious objection is the discipline to which the unit was subjected. Aside from the day-to-day activities the orderlies had duties which made them feel like charladies. Only after protesting were they allowed to help with medical dressings. There is no doubt the orderlies suffered prejudices against them as noncombatants.

We do not know many of Frank's feelings from his diaries, but as Margaret Hill says: 'when he does have something to record he often does it with a single very poignant word. At the outset of his second period in hospital Frank says he "feels done up" and the next day he feels "rotten"...After being supplied with gasmasks they wore them during a walk on the beach and the experience could only be described as "Misery"'.

I found the book fascinating and the time-worn phrase 'speaks for itself' is particularly appropriate here. This is the strength of the format. The weakness is that the reader needs a bit more guidance as to what is happening in the world away from Frank's diaries.

*David Sox*

*"The Story of Yealand Manor School". By Susan Vipont Hartshorne Sessions of York, 2007. Pp. 55. Illustrated. £8.50. p&p. £2.50.*

Yealand Manor School was the brainchild of Elfrida Vipont Foulds, Margery Wilson and Christine Sutherland, influential Quaker mothers from Manchester. Wary of Chamberlain's "Peace in Our Time" of 1938, they felt that, should war and evacuation prove inevitable, it would be desirable to keep the younger children of Manchester Friends together. To this end Overseers of Hardshaw East Monthly Meeting entered protracted negotiations, and a large Quaker guesthouse in peaceful Lancashire countryside was made available for the duration of hostilities.

The guests' departure in late August, 1939, signalled the school's opening. Toddlers of nursery age could be accepted if their mothers stayed with them. Over-elevens could join established Quaker boarding schools in safe locations. This left forty to fifty children, sometimes refugees, but mostly from Manchester, and later also from Liverpool, Leeds, Bristol and London, to experience the loving care, small classes and Quaker ways awaiting them. No child was turned away through lack of funds. Not all were Quaker. Five years on, at its closure, almost two hundred pupils, mostly boarders, had passed through the school.

Susan Vipont Hartshorne, a former Yealander and niece of Elfrida Vipont Foulds, the headmistress, writes discerningly of this lively, co-educational community. At the start accommodation had to be suitably modified and classroom furniture acquired. Musical instruments were borrowed, and gifts of books for a library arrived. A broad curriculum was offered, and the children were encouraged to think for themselves. Problems of cramped conditions, a volunteer

staff (all named in an appendix), wartime departures and, in some cases, war- traumatised arrivals, are rightly acknowledged. The author introduces Yealanders through numerous black and white snapshots. Coloured photographs of Yealand Manor, the Old School House and nearby Friends' Meeting House enhance the volume's A5 covers and invite attention to the text.

Everyone's contribution was considered of equal importance. Visiting parents helped where they could. Fresh vegetables and a varied diet were provided by Jim Jackson and Mary Meyer, gardener and housekeeper respectively. Health problems were few, apart from a whooping cough epidemic surmounted by Annie Holt as matron. Elfrida's story-telling gifts were used in teaching Scripture. Muriel Putz took English, History and Mathematics, as well as being Bursar. Geography fell to Jim Goynes, a conscientious objector exempted to work in education. He helped Frank Burgess with Craftwork, exhibited termly alongside Art and Needlework. Margery Wilson offered French, Nature Study – the surrounding countryside a bonus – and Art. A love of music was instilled by the Percivals, and a promising orchestra took shape. Drama productions, mime and puppetry were Glyn Richards' domain. In 1944 school inspectors commented favourably on sound instruction and very creditable attainment, good news for the Executive Committee's monthly report to Overseers.

Changing seasons called for different ventures – picnics, treasure hunts, swimming or blackberrying, sledging and Christmas entertainment. There were memorable teas with the Robsons of Silverdale and kittens to fondle on visits to Elizabeth Brockbank, wise counsellor when school and guesthouse interests were at odds. Daily walks were the norm, evening badger watches a special treat. Great hilarity was guaranteed by Freddie, a ventriloquist's dummy, and Donald Duck and Charlie Chaplin films. More serious were trips to Wordsworth's Grasmere cottage and to Halle concerts at Morecombe. A good experience was welcoming prisoners of war to the school with happy cries of "Tutti fratelli".

Quaker values were an integral part of the Yealand experience. Daily assemblies included a meaningful silence, also known through sharing Yealand Friends' weekly Meeting for Worship. "A recurring theme of the strength and courage of peace and gentleness" was noted of a pageant devised by Elfrida, performed by the children and reviewed by the Lancaster Guardian. "The full development of God's gifts is only possible under true discipline", wrote Elfrida. "Self discipline is the goal...". Rules were few. The School Council was ahead of its time. Corporal punishment, the staff believed, was

“incompatible with the spirit of Quakerism”.

Susan Vipont Hartshorne has consulted former Yealanders and papers of Elfrida Vipont Foulds, Monthly Meeting Overseers and the Lancashire Records Office and has been amply rewarded in her findings. She captures the essence of a resourceful community, economically run, whose young charges had freedom to grow in confidence, concern for others and openness to Goodness, Beauty and Truth. Well-written and attractively produced, “The Story of Yealand Manor School” will enthuse and delight all who applaud Elfrida’s timeless vision, “Education for Adventure”, as a grounding for life.

*Stella Luce*

## NOTES AND QUERIES

*The Library of John Dalton.* By Ronald W A Oliver and Michael Carrier. Salford: The University of Salford. 2006. v +37pp

This brief study of the library of the Quaker scientist John Dalton provides information that was not available to his earlier biographers, based on a study of the 1844 sale catalogue of his effects (with the typical level of entry ‘*Entick’s English Dictionary*, and nine other school books’ being unhelpful) and a *Manchester Courier* report of the books bought by the Manchester Literary and Philosophical Society. The 490 books, pamphlets and journals the authors have been able to identify range widely over the sciences. They include also six Quaker books and a selection of travel books. The Library was more considerable than this, there were for example sixty-five volumes of tracts whose contents are known.

*David J. Hall*

Thomas Edmondson (1792-1851)

Geoffrey Skelsey’s article “‘Please show all tickets!’ the long legacy of Thomas Edmondson” in *Back Track* January 2008 sets out the history of the pre-printed railway ticket and Edmondson’s crucial contribution to its development.

*David J. Hall*