

“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

Dawson Turner: A Norfolk Antiquary and his Remarkable Family. Ed. By Nigel Goodman. Chichester: Phillimore. 2007. xi+180pp. £25.

Though Dawson Turner (1775-1855) Norfolk antiquary, collector and banker, was not a Friend he had some important and long-standing connexions with Friends that are referred to in this collection of essays. He succeeded his father as a partner in the Yarmouth and Suffolk Bank in 1796, the other partners being four Gurneys (Hudson, a noted collector too, was disowned in 1804) joined by the Friend John Brightwen circa 1815. Turner had extensive dealings with the London Quaker booksellers and publishers John and Arthur Arch. They published his four volume work on seaweeds and supplied him with fine and expensive books. A long letter from John Arch is published here.

David J. Hall

The New Forest Shakers

England's Lost Eden – Adventures in a Victorian Utopia by Philip Hoare (2005) is an account of an obscure and extraordinary sect. Known as the New Forest Shakers they were alternatively the Girlingites, the Children of God, Bible Christians (though not the only sect called that) or the Walworth Jumpers. Their messiah Mary Ann Girling claimed an affinity with the early Quakers and was probably influenced by other Bible Christians (originally a group of Primitive Methodists), the Peculiar People later known as the Plumstead Peculiars and more certainly the main Shaker movement. Mary Ann rejected the direct comparison with the Shakers saying at one point "She and her friends were more like the Quakers."

Friends may have had very little in common with the New Forest Shakers but there are various references to them in the study. Hoare writes about the 1874 Broadlands Conference which was attended by Robert Pearsall and Hannah Smith as well as other Friends. The Howitts are mentioned. Later Laurence Housman used elements of the New Forest Shakers' history in his fiction and there are a number of references to him in the book. Housman illustrated George Meredith's poem 'Jump-to-Glory Jane' based on Mary Ann Girling.

David J. Hall

RESEARCH COMPLETED

The Life and Times of Thomas Speed: Abstract. By Jonathan A S Harlow. PhD Thesis, July 2008.

This thesis reconstructs the life of Thomas Speed (1623-1703), a Bristol Quaker merchant, constituting the first full-length study of any Bristol Quaker or Bristol merchant in this period. It links his personal experiences with his early conversion to, and later distancing from, Quakerism.

The thesis supplies a new reading of the civic history which led up to the establishment of Quakerism in Bristol. The influential work of David Sacks on the role of the Society of Merchant Venturers is contested. The outstanding success of Quakerism in Bristol is for the first time recognised as needing explanation. The explanation is found in a combination of the factors which operated in favour of Quakerism elsewhere but with two special features, not previously identified. One was the erosion of Bristol's parish ministry in the period after the Civil War, largely through the policies pursued by the Corporation. The other was the kinship between a group of radicals who came to the fore under the Republic and then furnished the local leadership which protected the Quaker missionaries and their converts from official and popular hostility. One of these radicals was Thomas Speed, who is here re-instated as a leading figure in the first decade of Bristol Quakerism. His life also illustrates the re-assimilation of Quakers into the wider body of religious dissent which was an important factor in the survival and prosperity of the Bristol Quakers.

The thesis also builds a picture of Speed's trading activity over forty years, based on intensive use of the Merchant Venturers' Wharfage records and of Speed's previously neglected Ledger for the 1680s. It finds that his accounts were designed to help him keep track of obligations, not to measure, still less to maximise, profits. His business was driven more by family needs and circumstances than by market opportunities. The commercial culture in which he participated was based on the values of honesty and friendship rather than religious ideology or impersonal contract.