

# NOTES AND QUERIES

The following articles have been received from Stefano Villani and placed in the Library at Friends House, London. The texts of the articles are in Italian whilst extracts or transcripts of the pamphlets are mainly in English.

1) 'I Primi Quaccheri E Gli Ebrei', *Archivio Italiano Per La Storia Della Pieta*, 10 (1997), pp. 43-113. (Roma, Edizioni Di Storia E Letteratura).

The article examines 'the attitude of the early Quakers towards Jews'. In an appendix Stefano Villani publishes transcripts of three pamphlets:

- 1) *Immanuel The Salvation of Israel* by John Perrot.
- 2) *Certe Considerationi proposte agli hebrei* – an Italian translation of a pamphlet written by Issac Penington.
- 3) *A Bosome opened to the Jews* by William Tomlinson.

2) 'I Quaccheri contro Il Papa: Alcuni Pamphlet Inglesi Del '600 Tra Menzogne E Verita', *Studi Secenteschi, Rivista Annuale*, 39, Firenze, (1998), pp. 165–202.

The article 'is based on incredible true stories and on credible false stories regarding the Quaker missions to Italy'. In an appendix Stefano Villani publishes transcripts of four pamphlets:

- 1) *The Tryal of John Love* (WING T2193A). When preparing his book *Tremolanti e Papisti* for publication (1996) Stefano Villani used a manuscript copy of this pamphlet. No printed copy had been found. (See Geoffrey F. Nuttall, 'Quakers and the Inquisition', *Journal of the Friends Historical Society*, 58, No. 1 (1997), page 18). However since publication of the book Stefano Villani has found three printed copies of this pamphlet. The text of the printed copy of this pamphlet used in this article is included in the second edition of WING (T2193A).
- 2) *Perrot against the Pope* (WING 1648);
- 3) *John Perrot's Answer to the Pope's Feigned Nameless Helper* (WING 1610, broadside);
- 4) *Strange and Wonderful News from Italy* (WING W2891A).

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*Howard F. Gregg*

The following Notes and Queries have been received from Russell S. Mortimer.

The Affirmation of 1696 continued in 1702

*The Parliamentary Diary of Sir Richard Cocks 1698–1702*. Edited by D.W. Hayton (Clarendon Press, Oxford 1996).

This Diary contains several mentions of Friends, particularly with regard to the

progress through its stages of the Bill to continue the 1696 Affirmation. The editor notes that Sir Richard “took a special interest in proposals for the relief of Quakers, acting for a time as their parliamentary agent, though in a characteristically ham-handed manner” (p. lii).

*Bedfordshire chapels and meeting houses: official registration 1672–1901.* Edited by Edwin Welch. (Publications of the Bedfordshire Historical Record Society, volume 75, 1996).

This volume has notes on the following Friends’ meeting houses:

Amphill, FMH in Dunstable Street. 1 May 1854.	(page) 18
Aspley Guise Illustration of Hogsty End. no licence	21
Leighton Buzzard, North Street. 15 Apr. 1789	101
Illustration of the same	102
Luton, Castle Street. 11/23 Apr. 1800	108
Luton, Daniel Brown’s house. 11 Jan. 1748/9	108
Luton, FMH in Castle Street. 1 May 1854	114
Sundon, William Brown’s house. 6 Mar. 1748/9	168

Appendix 3: Dissenting chapels in 1842. This list records the Society of Friends at Amphill, Leighton Buzzard and Luton. (pages 193-4).

Appendix 4: Bedfordshire places of religious worship in 1908. This list records Friends’ meeting houses at the same three places. (pages 195, 202, 203).

Appendix 5: Nonconformist trust deeds, 1736–1865. This list of deeds enrolled in Chancery includes Leighton Buzzard and Luton (p. 215).

*Congregational Communion – clerical friendships in the Anglo-American Puritan community, 1610–1692*, by Francis J. Bremer (Boston, Northeastern University Press, 1994) includes remarks on the opposition by Congregationalists to what they saw as the threat of the early Quaker movement in the 1650s (p. 186), and the efforts to limit Quaker influence made by the Second Protectorate Parliament later in the decade (p. 199).

After the Restoration, Congregationalists in New England reacted to the spread of Quakerism, and their concerns are illustrated from the correspondence with dissenting divines in Old England (pp. 230-235).

#### JOHN DALTON

A.L. Smyth: *John Dalton 1766–1844. A Bibliography of works by and about him, with an annotated list of his surviving apparatus and personal effects.* [Revised and expanded edition]. xxii, 167 pages.

Manchester Literary and Philosophical Publications Ltd. in association with Ashgate, Aldershot... 1997.

The author is Curator, Manchester Literary and Philosophical Society.

## 17TH-CENTURY EQUALITY

Professor Bernard Capp (University of Warwick) in a paper entitled 'Separate domains? Women and authority in early modern England', in the book *The experience of authority in early modern England*. Edited by Paul Griffiths, Adam Fox and Steve Hindle (Basingstoke, Macmillan, 1996), remarks that Margaret Fell

"demanded only spiritual freedom for women though she observed tartly that 'God hath put no such difference between the male and female as men would make'."

Professor Cap goes on to opine that "female militants, especially Quaker, provoked a backlash that may well have hardened male attitudes in the nation at large". (p. 123).

This last remark is echoed in a book on *Towns in Tudor and Stuart Britain* (Macmillan, 1996), in which Sybil M. Jack, writing of the period after the Civil War, states:

"There were soon also Quakers whose preaching and debating caused riots, particularly as they allowed women to preach." (p. 43).

## WOMEN IN ENGLISH SOCIETY, 1650–1850

Robert Brink Shoemaker's *Gender in English Society, 1650–1850* (Themes in British social history. Longman, 1998) is a wide-ranging study and it touches on various aspects of Quaker history.

The author says that "English feminism first appears in print from about 1650", and goes on in the same paragraph to cite Margaret Fell's *Women's speaking justified* (1667). Further into the book, dealing with Religion and Politics, the author says that "some Quaker women were [willing] to challenge traditional gender roles." (p. 214). He sees that the separate women's meetings "were clearly subordinate to the men's" (p. 215), but he appreciates that the experience which women gained in poor relief and social work made them more able to take on leading roles in political campaigns like the anti-slavery movement (from 1783) and the Anti-Corn Law League

## RICHARD FARNWORTH AND WITCH-CLEANSING

Stuart Clark's *Thinking with demons – the idea of witchcraft in early modern Europe* (Oxford, Clarendon Press, 1977) quotes (p. 384) from Richard Farnworth's *Witchcraft cast out* (1655).

Howl all Witches, the fire and the lake is prepared for you...

The quotation lacks the citations from Revelation and from the Epistle of Paul to the Galatians which Farnworth gives, but the author cites Farnworth's language as 'that of classic witch-cleansing'.

## BRISTOL FRIENDS AT HOME

Roger H. Leech's *The topography of medieval and early modern Bristol. Part I* (Bristol Record Society, vol. 48, 1997) enables the public for the first time to identify from surviving deed and enrolment evidence the properties in Bristol which over forty Friend families of the 17th and 18th centuries owned or occupied. The introduction to the volume is a valuable survey of the sources, leading up to, and on from the Sketchley directory of 1775, which first introduced street numbers. There are sketch maps showing locations of identified tenements, and four plates representing site plans dating between 1649 and c.1770. This is not yet a full street directory, but it points the way forward in studying the changing face of the centre of Bristol. We look forward to the parts covering south of the Avon and the out parishes beyond the city walls.

## GLOUCESTERSHIRE FRIENDS IN 1669

"The Bishop of Gloucester's Letter about Nonconformist Conventicles, August 1669" by David L. Wykes (*Trans. Bristol & Gloucestershire Archeological Society* 114 (1996), 97-104) touches briefly on Quaker meetings in two southern deaneries in Gloucestershire, Dursley and Hawkesbury. 53 persons were reported as attending meetings in Pucklechurch, "served by two Friends from Bristol, John Story, presumably the Quaker leader, and 'one Moore', who was perhaps Joseph Moore 'an Antient Friend'..." "Those attending Quaker conventicles were mainly craftsmen and husbandmen, with a few yeomen".

## FRIENDS IN NORFOLK, 1851.

Readers may recall a review by David M. Butler in this *Journal* (1990, vol. 56, p. 49) of *The Religious Census of Sussex 1851*. Reference should be made to his comments on that county volume in studying the new Norfolk Record Society volume *Religious Worship in Norfolk: the 1851 Census of Accommodation and Attendance in Worship*, edited by Janet Ede and Norma Virgoe (Norfolk Record Society, vol. 62, 1998).

In considering the balance of the established church and the dissenting congregations, it is clear that the 'Old Dissent' (and notably the Society of Friends) had been pushed well into the background by the Methodist churches 'New Dissent'. There were fewer than a score of Friends' meetings, distributed thinly between Lynn, Norwich and Tivetshall monthly meetings. All except Harling and Tivetshall were meeting in buildings built before 1800. All had ample accommodation for the Friends who met for worship on the morning of 30 March 1851. Lynn, Norwich and Yarmouth were the meetings reporting on afternoon meetings.

In alphabetical order, the meetings are named, given the report number of the printed volume; and given the seating capacity of the building (1); the attendance at meeting record (2); and the name(s) of the witnesses reporting on the meeting (3):

## FRIENDS IN NORFOLK, 1851

MEETING/ REPORT NO.	SEATING CAPACITY	ATTENDANCE	WITNESSES
Attleborough 793.	50	3	James Muskett (Attlebury Norfolk) d.1875, 81 yrs.
Diss 675, 676.	260 (incl. gallery)	10	James Dix, d. 1869, 70 yrs.
(The building was used by Friends in the morning: in the afternoon and evening used by Wesleyan Reformers)			
Downham 1270. (Bridger Downham)	110	3	James Doyle, d. 1865, 77 yrs.
Harling 778, 779. (East Harling)	84-100	10 (usual number 14)	Richard Bowles Atmore (East Harling) d.1874, 81 yrs.
Holt 196.	about 100	'occasional service only'	Joseph Muskett
Lammas 290, 292	180	4	Ransome Bransby (Lammas) d. 1881, 89 yrs. John Wright (Buxton, Norf.), d. 1852, 82 yrs.
Lynn (King's Lynn, 120 1218, New Conduit Street)		7 (morning) 1 (afternoon)	Danl. C. Burlingham
North Walsham 125.	198 (incl. galleries)	6	John Jackson, d. 1858, 38 yrs.
Norwich 428. (Upper Goat Lane)	408 (incl. galleries)	93 (morning) 41 (afternoon)	Henry Bidwell (Norwich) d.1865, 80 yrs
Tasburgh 698, 708.	300 (incl. galleries)	9	Lawrence Candler
Tivetshall 690, 691.	140 or 300	9	W.J. Ni...kett Lucy Harrason (her mark)
Wells 1070.	160 'no meeting: under repair'	average 12	Joshua Gales (Wells, Norfolk), d. 1886, 83 yrs
Wymondham 491, 496.	200 (incl. galleries)	10	Edward Candler (Bawburgh nr. Norwich) d. 1861, 78 yrs.
Yarmouth 16. (Great Yarmouth, Danes Ostend Row)	255 (incl. galleries)	17 (morning) 10 (afternoon)	Edward Sewell



## STAFFORDSHIRE FRIENDS IN LEEK AND THE MOORLANDS

*A history of the County of Stafford*. Edited by M.W. Greenslade. vol. 7. (Victoria History. Oxford University Press, 1996).

This volume covers Leek and the Moorlands, and is well equipped with references to original sources. Leek meeting is well covered (pp. 143–4); there are frequent mention of individual Friends, and also notices of meetings registered in the 18th century at Longnor and Longsdon, and activity at Alstonefield, Bradnup, Endon, Horton, and elsewhere.

## FRIENDS' WORKHOUSES

*Charity, self-interest and welfare in the English past*. Edited by Martin Daunton. (Neale colloquium in British history). London, UCL Press, 1996.

This volume includes an essay by Joanna Innes (Fellow of Somerville College, Oxford) entitled "The mixed economy of welfare in early modern England: assessments of the options from Hale to Malthus (c.1683–1803)", which mentions the workhouses established in the early 18th century by Friends at London and at Bristol, and the Bristol Corporation of the Poor in which Robert Bound, Thomas Callowhill and other Friends were actively engaged. The author cites Arnold Lloyd's *Quaker social history*, and *Richard Hutton's complaint book... Clerkenhall* edited by T. Hitchcock (1987).

"Irish Quaker records" by Richard S. Harrison, is a 25-page section in a composite volume on *Irish church records: their history, availability and use in family and local history research* (Flyleaf Press, Glenageary Co. Dublin, 1992) edited by James G. Ryan. Richard Harrison's account falls into three parts: a brief outline of Quaker history: an outline of administrative arrangements in the Society and of the documents; and a survey of the records and how they may be useful in genealogical searches.

Two pages of bibliographical references round off the section, which is a welcome updated and focused introduction to the material covered in the Irish Manuscript Commission volume of thirty years ago (*Guide to Irish Quaker records*, by Olive C. Goodbody), 1967). Welcome, likewise, would come for more information on the Quaker schools. The *Leadbeater Papers* (1862), is mentioned, but not *An Irish genealogical source – the Roll of the Quaker School at Ballitore*, by E.J. McAuliffe (Irish Academic Press, 1984).

## TOLERATION IN 18TH CENTURY IRELAND

*Lords of the Ascendancy: the Irish House of Lords and its members 1600–1800*, by Francis G. James (Irish Academic Press, 1995). In this book the author notes that religious nonconformists by the opening of the 18th century could not normally expect full rights and privileges accorded to adherents of the established church. In the Irish Parliament, there was continued opposition to repeal of the Test Act. "The bishops did not oppose all concessions to Protestant nonconformists. When, in 1724, the Irish Lords passed a bill permitting Quakers to make an affirmation in lieu of formal oath, twelve of the sixteen bishops present supported the measure." (p. 134).

*The House of Lords in the reign of Charles II*, by Andrew Swatland (Cambridge University Press, 1996).

Few lords contemplated toleration for dissenters, and in this the attitude of the upper house mirrored that of the political establishment. The book deals with the progress of the bill against Conventicles in 1664. The House of Lords was seen as willing to tolerate peaceable nonconformists, perhaps influenced by the king's wish for moderation in dealing with them, and not having to face pressure from electors. The author mentions the part played by the 5th earl of Pembroke (Philip Herbert, 1621–69) in presenting the Quaker petition to the Lords in May 1661 (p. 151).

Steven C.A. Pincus: *Protestantism and patriotism; ideologies and the making of English foreign policy, 1650–1668* (Cambridge University Press, 1996) has various references to Quakers, mainly from newsletters which he uses exclusively and to good effect. The author notes the repression resulting from the Restoration government's distrust of Dissent in the religious sphere, and of Dissenters as possible allies of the Dutch in the war with Holland. Loyalty of the Dissenters to the English authorities is emphasised. When the Dutch fleet was in the Medway in 1667, Quakers were reported, in a newsletter of 18 June 1667, to have offered to raise 6,000 men for the defence of the realm (page 416). In the following month a Quaker went naked through Westminster Hall in protest against the immorality reported about Court circles (page 418).

From the Popish Plot period comes a quotation from Penn's "One project for the good of England" (London 1679), p. 7. The quotation has an application in many times:

Though differences between Protestants and papists "be mostly managed on the side of religion", William Penn noted, "the great point is merely civil and should never be otherwise admitted or understood".

#### QUAKERS AMONG THE OTHER CHURCHES

Kenneth Hylson-Smith's first volume *The churches in England from Elizabeth I to Elizabeth II* (SCM Press Ltd.) covers the years 1558 to 1688. For Quakerism the author has relied on William Charles Braithwaite, George Fox's *Journal*, and standard works to produce a readable account for the Commonwealth and Restoration periods.

#### QUAKERS AND SOCIAL PROBLEMS IN VICTORIAN ENGLAND

In a chapter on 'Evangelicals and sex', Michael Mason, in his *The making of Victorian sexual attitudes* (Oxford University Press, 1994), has this to say:

"There is evidence that Quakerism... was an important trigger for the more active phase of missionary work with prostitutes, both practically and through the model of Elizabeth Fry's efforts for female prisoners. The Quaker Jonathan

Dymond argued that prostitution would be much reduced if a respectable woman's fall was treated as 'venial'. At the York Refuge in the latter part of the century Quakers appear to have been squeezed out of the administration of the home".

#### RAWDON FRIENDS' BURIAL GROUND

At the time of the Rawdon Meeting House tercentary the Wharfedale Family History Group produced a detailed list and outline plans for the interments at the Friends' burial ground from the 17th century up to recent times. (*Rawdon Friends' Burial Ground*, by Les Wolstenholme & Brian Clayton, 1997. Les Wolstenholme, 156 New Road Side, Horsforth, Leeds, LS18 4DP).

*Russell S. Mortimer*

The following item comes from *The Friend*, 'Notes and Queries', Third Series, Volume Nine, 24th February, 1866, page 153.

#### THE GREAT BRIGHT AND BREECHES QUESTION

The paradise of Quakers in the North of England is the town of Darlington, called by Friends "*Dawlington*", in the county of Durham; Mr. Joseph Pease (the first Quaker that ever sat in Parliament), being returned with Mr. John Bowes for South Durham, in the election that followed the passing of the great Reform Bill. I saw both those gentlemen appear on the hustings in Darlington market-place when the official declaration of the poll was made. Mr. Pease was arrayed in a dark handsome dress – cutaway collarless coat, waistcoat, and buckled knee-breeches; silk stockings, and low buckled shoes. He was furthermore, as a knight of the shire, girt with a dress-sword in a superb cut steel scabbard; and, even then, he seemed much less tighty than I have seen the pugnacious tribune from Birmingham look. I recollect also that when Mr. Pease sat in a crowded House, a friend of mine who was present told me that the Hon. Quaker, in his deep clarety or mulberry suit was admitted to be the best dressed man in St. Stephen's, looking for all the world as if he had just come away from a court levee. I may add that if Friend Bright continues to boggle at breeches, his spirit will be much moved to wrath if he go to "Meeting" in any of our retired northern dales where Quakers congregate: for there he will find that the patriarchal Friends tenaciously hold by their breeches, as a testimony against the modern vanity of trowsers. I often heard my father – who could not endure the idea of "trowsers sluttering about his legs" – say that, when he was a boy, all the male population from three years old and upwards, except sailors, wore cocked hats and knee-breeches; and that, if a man was seen in trowsers, he was at once set down as a mariner. *Apropos* of hats: my father used to say, that *round* hats were imported from France by the "Bucks" about 1780; and that when the innovation began to spread among all classes, John Wesley, who wore wig and cocked hat to the last, said, in one of his "Conferences," "I don't like my preachers to wear *round* hats; they look too buckish." But to return to the breeches: a venerable Quaker, who died in this town a few years ago, always indued his nether man in shorts: and not long since, a resident younger member of the Society appeared