

NOTES AND QUERIES

Birth, Marriage, and Death – Ritual, Religion, and the Life-Cycle in Tudor and Stuart England. By David Cressy. Oxford University Press, 1997.

This wide-ranging volume, with main sections on birth, baptism, churching, courtship, marriage, and death, has many references to events in various counties gleaned from evidence in the local records preserved in many shires and dioceses. Disarmingly, the author states: 'This study has taken many more years to complete than I originally envisioned'.

For Friends, there are more than a score of references. Quakers did not present children for baptism, and did not church women after childbirth. In the matter of marriage: 'Quakers in particular reverted to the medieval practice of unsolemnized matrimony by common consent' (p. 332). The author also quotes (from Ralph Thoresby's *Diary*) Grace Sykes's warning at a marriage feast, 'that Satan might not get advantage by our carnal mirth'. The author has sought out Guildhall Library manuscripts on burial grounds, and notes Oliver Heywood's remark by a Yorkshire clergyman that he (the parish minister) had not *persecuted* the Quakers, but prosecuted them 'out of principles of conscience, for I cannot endure that Christian people should be buried like a dog'.

Russell S. Mortimer

Sir Henry Vane, theologian – A study in seventeenth century religious and political discourse. By David Parnham. Madison: Farleigh Dickinson University Press – London: Associated University Presses, 1997.

This study of Sir Henry Vane the younger, the fruits of a doctoral dissertation, is of the republican politician, statesman and apologist for liberty of conscience, who appears fleetingly in early Quaker history. The book is furnished with an impressive array of notes showing extensive use of 17th-century and modern works dealing with, among other topics, Quaker biblical knowledge, theology and history. Commendably, the author has eschewed the snare of tinkering with his sources, and has in quotations 'retained original spelling, punctuation, capitalization, and italicization'.

Russell S. Mortimer

The three following baptism entries concerning Quakers in the parish register of *Ainderby Steeple*, West Yorkshire, have been brought to light by Mr. John Smurthwaite of the Brotherton Library, University of Leeds.

1759 John Appleton a Quaker of Warlaby Baptiz'd October the 24th

1794 George Flower of Thrintoft a Quaker was Baptiz'd June the 27th
Thomas Flower of Thrintoft a Quaker was Baptiz'd June the 27th

Friends in the parish probably belonged to Northallerton Meeting in Thirsk Monthly Meeting.

Thrintoft or Thruntoft, and Warlaby, places in the parish of Ainderby Steeple were in the wapentake of Gilling East, North Riding of Yorkshire.

John *Appleton*, baptised 24 October 1759, was probably the John, born 1 x[December] 1736, son of John Appleton of Northallerton who married Martha Emmott of Farfield Meeting in 1733. The register entry for the marriage is incomplete, but the monthly meetings' minutes for Knaresborough and Thirsk provide corroborative evidence for the marriage having taken place. John Appleton (Northallerton Meeting) – perhaps the father – was disowned for “drunkenness”, 23 xii 1741 [February 1742], by Thirsk Monthly Meeting [Brotherton Library, Clifford Street Archives, A 19.1, p.4]. This disownment may explain the absence of any surviving minute in the monthly meeting book when John, the son, went to church to be baptised – a ceremony which would have been omitted when he was born a Quaker in 1736.

The Ainderby Steeple marriage register has been consulted by John Smurthwaite, and it records:

1760 John Appleton and Dorothy Grindal of Warlaby married by banns
Oct. the 24th.

Mr. Smurthwaite says that the banns register dates the marriage as 1759 (which is likely to be the correct year), and names Dorothy Grundy as the bride. The burial of one John Appleton of Warlaby, 2 March 1774, is in the burials register for the parish.

Entries for George and Thomas *Flower*, baptised 27 June 1794, poses a problem. Thirsk MM minutes for the period [Clifford Street Archives, F 3.5, pp. 381-2] provides entries for 14 ix and 19 x 1792 which show that Elizabeth Flower of “near Allerton”, daughter of the late Thomas Flower of Thruntoft, was absenting herself from Friends' meetings, and attending the national worship. Friends decided to regard her as not in membership with her.

Two months later, in December 1792, George Flower of Allerton Meeting was visited for non-attendance, and report came back that there “seems but little hope of his attending our Meetings better in future” [F 3.5, pp. 386, 390; 13 xii 1792, 14 ii 1793]. Worse was to come. In September 1793 Thirsk MM minuted:

‘This Meeting being informed of some disreputable Conduct of George Flower [three named Friends] are appointed to visit him, and give account to our next’. [F 3.6, p.6; 13 ix 1793].

The Friends appointed represented that they had

‘an Opportunity with George Flower, and Some part of his Misconduct as fighting with a person, he Acknowledged.’

The minute continued,

‘His Conduct and Non attendance of Meetings have been for alongtime disatisfactory to Friends’,

a testimony of disownment was requested to be drawn up. [F 3.6, p.8; 14 xi 1793].

The testimony, disowning George Flower of Thruntoff as a member of the Society, for non-attendance, keeping unprofitable company, taking too much liquor, and fighting, was signed, read to him and read in Thirsk Meeting. [F 3.6, pp. 11, 13; 12 xii 1793, 16 i 1794].

Evidence is to seek to find whether Elizabeth, George and Thomas were of the same family; it is possible. John Smurthwaite has drawn attention to an early nineteenth-century Flower family memorial stone in Ainderby Steeple churchyard on which all three Christian names appear. A note in this journal (*Jnl. F.H.S.* vol. 56, no. 1, 1990, pp. 66-68) drew attention to some imperfections in the Thirsk records, and this may account for the insufficient evidence available now in these cases.

Russell S. Mortimer

A SQUIRE'S OPINION IN 1662

The pyramid and the urn: the life in letters of a Restoration squire: William Lawrence of Shurdington, 1636-1697. Edited and illustrated by Iona Sinclair. (Allan Sutton, Stroud, 1994).

In a letter dated Aug. 29, 1662, written to Isaac Lawrence, the author prophesies doom:

'the Quaker and all the petty prophets begin to foresee their fall, and the whole crew of new lights which have thus long rambled about the lower region and misled many, are themselves lost; their opinions, like thin exhalations, being too slight and empty to burn long.'

PEACE MOVEMENTS IN WALES, 1899-1945

A substantial chapter with the above title appears, with other studies, in Kenneth O. Morgan's *Modern Wales: politics, places and people* (Cardiff, University of Wales Press, 1995).

'QUERIES FOR THE SELF EXAMINATION OF A TUTOR': EDUCATION IN A BYE-GONE AGE.

Preserved among the various collections housed in the National Library of Wales there is a miscellaneous volume of Quaker writings and social commentaries.¹ Within this volume is a transcript of an early Quaker manuscript entitled 'Queries for the Self Examination of a Tutor' which considered the deportment and teaching techniques of a schoolteacher. As the debate on educational standards continues to be at the heart of modern politics it is perhaps fitting that this pre-Dearing study of teaching methodology should be brought to a wider audience.²

Queries for the Self Examination of a Tutor

1st Am I particularly careful of my deportment and Expressions when in the presence of the youth not only in my school but at all other times & places?

2nd Do I endeavour at suitable seasons according to my measure to impress on the minds of children a just sense of the awfulness of divine worship and to be exemplary therein myself?

3rd Am I watchful over my own spirit and temper and careful to maintain a labour for solemnity in our school?

4th Am I concerned to distinguish judiciously when chastisement is really necessary, and to administer it coolly and prudently rather with a grieved than an angry countenance; desiring to punish rather by conviction than correction; agreeably with the gracious dealings of the great master with myself and mankind in general?

5th Do I embrace every suitable opportunity of inculcating the great doctrine of the sacred internal Principle as the primary rule of Faith & Practice and of the authority & verity of the Holy Scriptures, in subordination thereunto, with Gratitude to our bountiful Benefactor, Benevolence to all the human race and Tenderness toward every animal?

6th Do I oftener than in the morning breathe after the renovation of that wisdom that is profitable to direct not only in my steppings in and out before those over whom I am placed on accountable shepherd but in all my concerns through life in my Pilgrimage towards the Haven of rest and peace at last.

Richard Allen, Newport, Wales

¹ National Library of Wales, Aberystwyth. MS. 6415E.

² *Ibid.*, 243-4.

ANNOUNCEMENTS

HAVERFORD COLLEGE FELLOWSHIPS

The Quaker Collection of Haverford College announces the availability of three \$1500 Gest Fellowships for one month of research using Quaker Collection materials to study a topic that explores the connections and relationships between various ways of expressing religious beliefs in the world. The fellowships, which are available for pre- or post-graduate study, may be used for any one month period between July 1, 1998 and January 29, 1999. Application deadline February 2, 1998. Contact: Ann W. Upton, Quaker Collection, Haverford College, Haverford, PA 19041. 610/896-1161, fax: 610/896-1102.

CONFERENCE OF QUAKER HISTORIANS AND ARCHIVISTS, 1998

Proposals for papers on any aspect of Quaker history are invited for the twelfth biennial meeting of the Conference of Quaker Historians and Archivists. The meeting will be held at the Stony Run Meeting in Baltimore, Maryland, June 19-21, 1998. Send a one-page abstract to John W. Oliver, History Department, Malone College, Canton, OH 44709. Deadline is December 31, 1997.