

NOTES AND QUERIES

QUAKERS IN FICTION

Quakers in fiction an annotated bibliography compiled by Anna Breiner Caulfield (Pittenbruach Press, Northampton, Ma., 1993), contains a listing of works of fiction considered by the compiler to contain major Quaker characters, written from varying points of view and published in Britain and the USA mostly in this century. There is a useful index of subjects and settings, including appearances by historical figures. Subjects include Fighting Quakers, Native American Indians, Humour (only Basil Donne-Smith's work), Ireland, Musicians (all four titles are by E. Vipont) as well as the obvious, Penn, Philadelphia etc.

David J. Hall

EIGHTEENTH-CENTURY BRISTOL

Reformation and revival in eighteenth-century Bristol. Edited by Jonathan Barry and Kenneth Morgan. Bristol Record Society's publications, vol. 45, 1994. This volume consists of a sheaf of edited documents and papers ranging through the eighteenth century, from the Society for the Reformation of Manners at the very beginning of the period, progressing through Methodist Testimonials in the 1740s, the Moravians in the 1750s and 60s, to the divisions within Methodism in the 1790s after the death of John Wesley.

Of the strength of Quakerism in the city, one may note the John Evans List of dissenting congregations in 1717 (printed on p.71, from the manuscript deposited at Dr. Williams's Library, London) which adds a rider:

N.B. There is also in Bristol a great Body of Quakers, who are generally well-affected to the present Government, and large Traders and very rich. Their number may be supposed about 2,000 and upwards; and their wealth not less than £500,000.

These estimates, compared with the estimates of 4,300 "hearers" at the five dissenting congregations listed in the city, worth £770,000 may show that Friends, within a generation of Toleration, were already showing signs of economic success.

A handful of prominent Friends are noticed as being in the Society for the Reformation of Manners, 1700-05, which was concerned to combat abuses of the Lord's Day, to restrain boys playing in the streets, and to keep the stage players out of the city - endeavours which are echoed in the Friends' Men's Meeting minutes of the time. A moving spirit, the Revd. Arthur Bedford was the SPCCK correspondent in Bristol, and his letter to London in January 1700-1 (p. 45-46) reported lack of progress in bringing over the Bristol Quakers to the Church of England after the visit of the Revd. George Keith to Bristol. Bedford suggested that the Archbishop should be asked to enjoin the clergy to confer with the Quakers. That might succeed in winning them over. Bedford's reasons included:

'1.

Because it has succeeded in the plantations.

2dly

because some of the Chief Quakers are grown more sociable etc.

3rdly
because Wm. Penn is absent.'

William Penn was in Pennsylvania for his second time there, and when he returned to England he resided nearer to London.

Later, 3 May 1701, (p. 47) Arthur Bedford reported:

'That since Mr Keith was there, there have been no Converts from Quakerism: the reasons of which are, That he has not been Seconded [no one had followed up his visit], and that the Quakers, having been alarmed, make it their Business to hand about some of their subtlest Writers as *Barclay's Apology* [4th edition, 1701], *Dell's Works* [William Dell], *The Truth of God held by Quakers* [William Penn & Benjamin Coole, 1699], etc. but especially by helping new Converts to good Matches.'

This last remark may stem from common gossip, or may have come out of one of George Keith's pamphlet accounts of his controversies with Friends in Bristol. Keith noted the rapid rise to affluence of some Friends. Benjamin Coole, for instance, had come into the city from Wiltshire, had married a merchant's daughter and prospered in trade. Coole retorted with asperity. In his *Honesty the truest policy*, 1700, pp. 88-90, he replied to Keith:

'That Reflection on me as if it was, *but Lately I left the Loom, being a poor Lad, but am now worth Hundreds* shews how hard he (a man of words and store of Arguments) is put to it - for were it not that things are at a very low Ebb with him; he would not, surely have wounded me with that Weapon, what Ere he had done; it being so common to Oyster Women, Water-men and Porters. ... As to the Loom I left, I confess, it never agreed with my Constitution, nor did I ever like it, no more than G.K. did Scotland.'

Two possible identifications, for later in the eighteenth century:

- i. Elizabeth Vigor (page 84): connected with the Methodists. She may be Elizabeth (Stafford) Vigor, widow of Francis Vigor, woollen-draper (1699-1726); they were married 2 iii 1722.
- ii Robert Fry (page 142): from the diary of the Moravian Brother Andrew Parminter, December 1766. Parminter visited "Mr Fry", probably Zephaniah Fry, of Castle Street. At the time of his marriage to Abigail Hiscox, 11 iii 1741, Zephaniah is described as a clothier, of Sutton, Wilts. When Abigail died in 1781 they were living at Stapleton. Zephaniah died in 1787, aged 72. Their eldest son, Robert Fry (born 22 ii 1744; died 28 viii 1808) is noticed in *The Records and recollections of James Jenkins* (1753-1831). Edited by J. William Frost (1984).

Russell S. Mortimer

ULSTER QUAKERS

Thomas Chapman, James Hunter and the parents of Ezekiel Vance are named as Quakers in A.T.Q. Stewart's book about the 1798 rebellion in Ireland, *The summer soldiers: the 1798 rebellion in Antrim and Down* (Belfast, The Blackstaff Press, 1995).

R.S.M.

FRIENDS IN HERTFORDSHIRE

Religion in Hertfordshire 1847 to 1851. Edited by Judith Burg. (Hertfordshire Record Society, 1995. Publications vol. 11.). This volume prints the results of two surveys. The first, by the Revd. William Upton of St. Albans (1796-1865). The second, the 1851 Ecclesiastical Census. The Society of Friends is studied in the following places: Aldenham, Baldock, Berkhamstead, Great Berkhamstead, Bishop's Stortford, Broxbourne, Hemel Hempstead, Hertford, Hitchin, Hoddesdon, Kensworth and Ware.

R.S.M.

QUAKER WOMEN

Anna Laurence's *Women in England 1500-1760* (Weidenfeld & Nicolson, 1994) mentions Friends in the context of the wider field of nonconformity, both before and after the Restoration. 1660 is seen as a watershed. Two quotations only, may illustrate this:

'The best known of the small number of women who were attracted to the public exercise of new religious beliefs and practices were the Quaker women. Many religious beliefs were tolerated during the 1640s and 1650s, but it was possible to go too far and the Quakers frequently did so. They did not become pacifist good citizens until much later in the century...' (p.206).

After 1660

'Despite women's activity, many nonconformist ministers... were unhappy about the prospect of enlarging women's participation. The Quakers were really the only group which allowed women a greater role, though even they did not achieve this painlessly. Quaker women established their own meetings during the 1660s, but these were more a vehicle for organizing charitable work than a means of participating in the government of the movement.' (p.207).

R.S.M.

HUSBANDS AND WIVES EQUAL

Joan Perkin's *Women and marriage in nineteenth-century England* (Routledge, 1989) has the following sentence (pp. 265-66):

'A strand of idealism, in favour of fundamental equality between husbands and wives, was not new; it has been common since the seventeenth century at least, in dissenting religious thought, and perhaps most advanced among the Quakers.'

R.S.M.

BRISTOL MERCHANTS

The final volume of David Richardson's *Bristol, Africa and the eighteenth-century slave trade to America* (Bristol Record Society's publications, vol. 47, 1996) has appeared. The volume covers the years from 1770 to 1807. There is little to note for this *Journal* to supplement information given previously in vol. 55, pp. 154-6 and vol. 56, p. 257 (1987, 1992).

John Champion, listed as part-owner of the *Wasp*, a privateer of 70 tons with 14 guns, bound for the Cape Coast in 1780, and later reported at Barbados and Jamaica before returning to Bristol, will not have been a Friend. Nor will the Charles Harford, part-owner of the *James* (106 tons, 4 guns) and the *Eliza* (192 tons, 6 guns) slavers in the 1790s. But the owners of the *Trusty* included three Harfords (sons of Truman and Mary Harford) - James (born 1734), John (b.1736) and Richard (b.1749) and grandson Richard Summers Harford (born 1763 in Queen Square, son of James (b.1734) and Anne; died at Cheltenham in 1837). The vessel was cleared for Sierra Leone in early 1792 in the service of the Sierra Leone Company (for resettling former slaves). The Company had received its charter in 1791; the chairman was Henry Thornton, and Granville Sharp and William Wilberforce were among the prime movers. John Clarkson, brother of Thomas, brought 1,100 former slaves from Nova Scotia in 1792. It looks as if the *Trusty* formed part of the same resettlement operation; it was lightly armed for a ship of its size (287 tons, 2 guns); after Sierra Leone it crossed the Atlantic, calling at Barbados and New York, and was lost on the return voyage in Barnstaple Bay, its crew saved.

R.S.M.

GURNEY OF NORWICH

The letters of Philip Stannard, Norwich textile manufacturer, 1751-1763, edited by Ursula Priestley (Norfolk Record Society, vol. 57, 1994). This volume, illustrated by some pattern samples, in colour, is based on the Stannard and Gurney Archive in the Norfolk Record Office. The editor notes the article in this *Journal* by J.K. Edwards on "The Gurneys and the Norwich clothing trade in the eighteenth century." (vol. 50). The Stannard and Taylor enterprise faced bankruptcy in 1769 and Richard Gurney was one major creditor; Richard 'good Quaker that he was - was deeply concerned about the smaller creditors, especially the "little tradesmen with large families and poor widows" in Norwich'. (p. 19).

R.S.M.

QUAKER ARCHIVES AT THE UNIVERSITY OF HULL

Mary Rowlands (Archivist of Pickering and Hull MM) informs us that the archivist of the Brynmor Jones Library (University of Hull) has now listed the records deposited by Pickering and Hull MM in 1978 and 1984 and another considerable deposit made in 1994 [Ref. DQR and DQR (2)]. There is also a listing of the papers of Fred Fletcher (1915-1993) dealing with the history of Quakers in the East Riding. [Ref.DFF].

SILVANUS P. THOMPSON

Jack Boag of Edinburgh informs us that it was on 27 February 1896 that Silvanus Thompson discovered radiation from uranium salts not 1895 (*JFHS* vol. 57/2, 204). Also he delivered the Swarthmore lecture in 1915 not in 1907 (*JFHS* vol. 57/2, 206).

JOHN BELLERS

On page 111 of this volume George Hope should be George Clarke, J.B.'s biographer.

GEST FELLOWSHIPS

Refer to page 219 altering the dates to June 1 1997 and January 31 1998. Application deadline February 1 1997.

**FRIENDS HOUSE LIBRARY
WARNING**

Friends House, London undergoes major building work from April 1997 into early 1988. As a result it is very likely that Britain Yearly Meeting's Library will be closed to readers for all or part of this time. Precise dates are not yet certain. We will announce them as soon as and as widely as possible. Please contact The Library, Friends House, Euston Road, London NW1 2BJ (Tel. 0171-387 3601, Fax 0171-388 1977) for further information.