

NOTES AND QUERIES

DAVID HARRIS SACKS:

The widening gate – Bristol and Atlantic economy 1450-1700. (University of California Press, 1991)

This book, in its later chapters, deals in some detail with the expansion in trade and interest in trans-Atlantic development which marked the port and city of Bristol in the second half of the seventeenth century. The author has used local and national records to good effect. There are many points which will interest Friends.

In 1654, the same year that Camm and Audland first came to Bristol, George Bishop's candidacy was canvassed (unsuccessfully) at the parliamentary election. The author notes: 'Of the one hundred twenty-eight men who supported Haggatt and Bishop with their votes or in petitions, forty-one were Quakers by 1665 or, if deceased, had close kin who were Quakers by this time'. John Haggatt, a judge in the Interregnum on the South Wales circuit, never became a Friend, but George Bishop did so, and at his death in 1668 a newsbook dubbed him the 'king of the Quakers'.

Studying the organisation of the Society of Friends in Bristol, and drawing parallels with the established church and other sectarian bodies, the author notes that Friends 'turned the Men's Meeting into something akin to a medieval merchant gild' in regulating the activities of its members.

"The dissenters in Bristol were no newcomers lacking roots in the city. They had kinship and business ties with a wide variety of their fellow Bristolians and could neither be confined to a sectarian ghetto nor be driven from the town into exile...

"As the dissenters became established in their chosen trades, some ... grew wealthy and could not be ignored. This was due to their importance in the colonial trades ... So long as the Quakers and Baptists owned ships and sugar refineries, they would have support from at least some Anglican traders and shopkeepers.

"In Bristol and many other places, the sectaries had become sufficiently important to the economy to make it necessary for their neighbours to accept them in peace and work with them in trust and harmony."

Fifty years ago, Charles MacInnes wrote a book about Bristol, *Gateway of Empire*, he might not have chosen quite that title if he was publishing today, although he did go on to grace the chair in Imperial History at the university. David Harris Sacks has produced a book well fitted to carry the story and research forward.

Russell S. Mortimer

AN AMERICAN QUAKER IN THE BRITISH ISLES:

THE TRAVEL JOURNALS OF JABEZ MAUD FISHER, 1775-1779. Edited by Kenneth Morgan. (Oxford University Press, 1992)

The obituary notice in the *Leeds Mercury*, for 7 December 1779, tells the story of the loyalist American who was packed off to England on the family merchanting business, to

look up and report on trading possibilities with the many contacts which the firm of Joshua Fisher & Sons of Philadelphia had with firms in the British Isles.

Leeds Mercury, Tues. Dec. 7, 1779.

Wednesday died in this town, of an ulcerated sore throat and scarlet fever, after an illness of 7 days, Mr Jabez Maud Fisher, one of the people called Quakers; a young gentleman of Philadelphia in America, but was obliged to retire to this country on account of his firm adherence to the Royal cause. He was much esteemed for his probity and good sense, and his death much lamented by a very numerous acquaintance.

[Extract printed in Thoresby Society publications, 40, p.110-111]

Jabez Maud Fisher died 1 xii 1779, at the house of Emanuel Elam in Leeds, and was buried in the burial ground in Meadow Lane, 'of Philadelphia, in province of Pennsylvania, merchant. Supposed 28 years.'

An entry in the journal for 9 May 1776, gives a flavour of the work. Jabez is coming out of Durham ...

'now having passed through the County of Durham twice, I pronounce it a fine County.

And so is Yorkshire. I never entered it without pleasure. It affords every Sort of Variety, and has a vast deal of American Grandeur, lofty Hills and towering Mountains, and has as great a Share of Cultivation, and contains as many objects worthy the Notice of a Traveller as any County in England. We got to Richmond to Breakfast...' (p. 181)

p.197 note 43 Sister Arthington = Mary (1752-1821) ARTHINGTON dau. of John & Mary, who married Joshua WALKER, 24.iii. 1781, at Brighouse.

p. 197 note 42, wife of John Dilworth was Sarah ARTHINGTON.

p. 44 note 89 Samuel Elam died 1777 (not 1797, copied from R.G. Wilson).
R.S.M.

BRIDGWATER FRIENDS

The recent volume (Somerset, vol. 6. Edited by R.W. Dunning. Oxford University Press, 1992) of the Victoria History of Somerset includes references to Friends in the Bridgwater district, and the footnotes provide directions to where the studies may be pursued profitably.

In Bridgwater itself, the story begins in 1670 with John Anderdon, and continues with a lightning sketch of the Society in Friarn Street. Friends' activities in the 17th and 18th centuries in Bawdrip, Durston, North Petherton and Pawlett are noticed. In Creech St Michael the meeting house at North End was sold in 1804. Rathbones and Richard Reynolds the Bristol philanthropist (d.1816) held property in the district.

VICTORIAN QUAKERISM IN LEEDS

Mark Andrew Ellison MA University of Leeds School of History Sept. 1991.

Aspects of Victorian Quakerism in Leeds and Bradford: Brighouse Monthly Meeting, 1836-1905.

A4 ff. iv, vi, 167; 2 plates

DR JOHN SIMPSON'S VIEW OF QUAKERS

A sight of "The Journal of Dr John Simpson of Bradford, 1825", issued in 1981 by the City of Bradford Metropolitan Council, Libraries Division, Local Studies Department, prompts a correction to Harry Hodgson's *The Society of Friends in Bradford*, 1926, p.57.

Hodgson states that a Bradford Friend 'Thomas Simpson was senior physician of the free dispensary opened in 1825. He subsequently moved to York'.

The source of this mistake in identity is probably to be found in the *Bradford antiquary*, vol. 1 (1888), p.95. There is no mention of Thomas Simpson in Friends' records in the Carlton Hill Archives deposited at the Brotherton Library (Special Collections), University of Leeds, and there is no mention of any Bradford interlude in the career of Thomas Simpson in the obituary notice which appeared in the *Yorkshire Gazette*, 7th March 1863. Thomas Simpson M.D., died, unmarried, at his residence, Minster Yard, York, on 28 February 1863, in the 75th year of his age. He was conservative and Protestant, 'yet tolerant of the opinions of those who differed from him', a pillar of York's medical establishment for nearly 40 years.

John Simpson's Journal gives an intimate picture of a man who practised as a physician in Bradford (and disliked the place) from 1822 to July 1825, when he gave up his profession in favour of life as a country gentleman on the death of his uncle Dr John Simpson of Malton. John Simpson married and eventually adopted the name Hudleston. John Hudleston died in London, 8th October 1867, aged 74.

There is no mention of Dr John Simpson (the M.D. was gained at Edinburgh, 1821) in Friends' records, but the Journal records on 25 January 1825 that he was elected as senior physician to the Dispensary about to be established in Bradford. Three surgeons were likewise elected, and the second of them, John Ness Blakey (born 5 iii 1784, son of Samuel (stuffmaker/worsted stuff manufacturer) & Alice (Ness) Blakey, who were married at Pickering, 8 v 1783) had a difference of opinion with Dr Simpson at a general meeting of the Dispensary of 9 May 1825, about allowing physicians to attend and see surgical operations. Dr Simpson wrote in his Journal:

... for some reason or other he wanted to exclude the Physicians from seeing the operations. I can only attribute it either to illiberality or want of dexterity in operating. I spoke at some length on the subject and gave Blakey such a cutting up that he had not another word to say on the subject ... Mr Blakey is a Quaker and one of the most ignorant illiberal fools I ever met with. ... I am too independent, and I hope too liberal and gentlemanly in my ideas to please such a low bred vulgar fellow as Blakey. I don't like Quakers in the least.

Not all references which concern Friends (e.g. Armistead, Harris, Hustler and Lister) are so heated. In early March 1825 Simpson had ridden his new pony to Rawdon, 'having to meet Mr. Tatam there in consultation. Mr. Tatam is an old respectable Quaker Surgeon, who is completely under the dominion of his wife. He has frequently sent for me in consultation...' The surgeon is identifiable as James Tatham (1765-1831), surgeon and apothecary of Wray, who married Sarah Metcalfe at Wray, 16 iv 1789. At Rawdon they built, and resided at Westfield House, Apperley Lane. Sarah, the dominant partner(?), died, "late of Rawdon" widow, aged 68, 20 x 1835, at Pontefract and is buried there. James Tatham is buried at Rawdon.

R.S.M.

BIBLES IN THE NINETEENTH CENTURY

In *Cheap Bibles: nineteenth century publishing and the British and Foreign Bible Society* (Cambridge, 1991) Leslie Howsam writes about the explosion in bible production resulting from the evangelical movement and the foundation of the Society in 1804.

Many Friends supported the non-denominational Society which produced the text of the bible in vast quantities and many languages without note or comment. Josiah Forster served for 42 years on its committee. Luke Howard's service between 1813 and 1825 included undertaking a technical investigation of the paper used. Others occurring in the text are William Allen, Charles Stokes Dudley, J.J. Gurney and Richard Phillips.

David J. Hall

EAST ANGLIA

There are several references to Friends in the published papers of a conference held in Cambridge in 1989: *Religious Dissent in East Anglia* (Cambridge Antiquarian Society, 1991). William Stevenson's 'Sectarian cohesion and social integration, 1640-1725' is particularly concerned with Friends and papers about the Family of Love and mapping nonconformity in Suffolk are also relevant. There is a brief summary of Brian Phillips on 'Cambridge and the Quaker Renaissance'.

D.J.H.

WOMEN MINISTERS

Sheila Wright contributes a paper to *Studies in Church History* volume 27 (Oxford, 1990) entitled 'Quakerism and its implications for Quaker women: the Women itinerant ministers of York meeting, 1780-1840'.

Anne Laurence's article 'A priesthood of she-believers: women and congregations in mid-seventeenth-century England' contains a number of references to Friends. It appears in *Studies in Church History* volume 27 (Oxford, 1990).

D.J.H.

ELIZABETH ASHBRIDGE

In *Women's Studies*, 1991, pp.271-81, Christine Levenduski contributes an article 'Remarkable Experiences in the Life of Elizabeth Ashbridge Portraying Public Woman in Spiritual Autobiography'. She argues that 'Ashbridge's narrative [has] a decidedly different tone from other eighteenth-century Quaker spiritual autobiographies'. The article gives an interesting outline of Ashbridge's unusual life and her difficult relationship with her second husband. Her third husband, Aaron Ashbridge, was a prominent Friend.

D.J.H.

ANNOUNCEMENT

Proposals for papers on any aspect of Quakerism are invited for the tenth biennial meeting of the Conference of Quaker Historians and Archivists. The meeting will be at Guildford College, Greensboro, North Carolina, June 24-26, 1994. Send a one-page abstract to Charles L. Cherry, Office of Academic Affairs, Villanova University, Villanova PA 19085. Deadline is December 31, 1993.