

NOTES AND QUERIES

EIGHTEENTH-CENTURY QUAKER DOCTORS

The Medical Enlightenment of the Eighteenth Century. Edited by Andrew Cunningham and Roger French. Cambridge, 1990.

This collection of 11 essays contains numerous references to Friends and in particular to John Coakley Lettsom and to John Fothergill. Francis M. Lobo's chapter on 'John Haygarth, smallpox and religious Dissent in eighteenth-century England' contains interesting material on the network of intellectual societies of dissenters and some Friends' involvement in them. Robert Kilpatrick's '“Living in the light” dispensaries, philanthropy and medical reform in late eighteenth-century London' is largely concerned with Lettsom. It describes the General Dispensary in Aldersgate Street, founded by Lettsom in 1770, in some detail pointing out that it was the model for all subsequent dispensaries. The account of Lettsom's medical ideas and their inter-connection with his philanthropic ideals is valuable. There are useful observations here and elsewhere in the book about the medical education of dissenters.

David J. Hall

FRIENDS IN OXFORDSHIRE

The 12th volume in the Oxfordshire series in the *Victoria County History* (Oxford University Press, 1990) deals with Wootton Hundred. Quakers are noticed in the seventeenth and eighteenth centuries in various locations to the west of Oxford; notably Cogges, Eynsham, Kidlington (Nathaniel Faulkner), North and South Leigh, and Woodstock.

The occasion when Ellis Hookes visited his mother at Stanton Harcourt in 1658 and was ejected from Sir William Waller's house for refusing hat-honour is recounted (from Besse's *Suferings*, i.564).

Russell S Mortimer

CONTEMPORARIES OF BULSTRODE WHITELOCKE, 1605-1675 -- biographies, illustrated by letters and other documents, Ruth Spalding. An appendix to *The Diary of Bulstrode Whitelocke*. Records of social and economic history. New series XIV. Published for the British Academy by the Oxford University Press, (1990).

Biographical notes on political figures of the seventeenth century fill this memorable study of the friends and contacts of one of the central figures in the troubled governments of the "English revolution" period. Reference is made to William Penn's little volume of Whitelocke's sermons (1711, 1715) *Quench not the Spirit*, and Penn's assessment of Whitelocke. Thomas Fell, George Bishop, James Nayler and John Swinton also figure in the volume, as does Ruth, third wife of William Lilly the astrologer. Ruth Lilly 'was a Quaker, but, to Whitelocke's evident surprise, she entertained them very well' (31 May 1664).

Sidelights of interest include comments on the sympathetic, or unsympathetic attitudes taken by parliamentarians like Philip Skippon the Major General, Walter Strickland, and William Sydenham during the Nayler debates; and the possible influence of colonial governors on the reception given to Friends travelling in business

or in ministry or both. In conversation with Lord Willoughby of Parham (d.1673), Governor of Barbados, Whitelocke noted that Willoughby 'seemed a good friend' to liberty of conscience.

The *Diary* forms a separate volume. It records not only Whitelocke's doings and his meetings with the great and good, but also family, household and estate events. For instance, on 17 November 1673 he had a visit from his tenant at Fawley Court Farm: 'Jonathan Up & his wife came to the Lodge, both converted to be Quakers, and telling the Workings of God in their hearts about it.' (*Diary*, p.818)

R.S.M.

BRISTOL MERCHANTS

A further addition to the Bristol Record Society's series of volumes entitled *Bristol, Africa and the eighteenth-century slave trade to America*, edited by David Richardson (vol. 3, 1746-69) provides little to add to the extended note which appeared in this *Journal*, vol. 55, pp.154-56 (1987). By mid-century Friends had retired from this branch of trade, although one does find a return cargo from South Carolina of barrels of pitch, logs and square blocks of mahogany on freight to Cowles and Harford of Bristol in the *Sally* (150 tons; no guns) in the Autumn of 1764; and there are other Quaker or erstwhile-Quaker names to be found, like Rogers, Reeve, Devonshire and William Champion.

R.S.M.

AMBROSE GALLOWAY, OF LEWES

The Fuller letters 1728-1755: guns, slaves and finance, edited by David Crossley and Richard Saville (Sussex Record Society, vol. 76, 1991) is based on the letter books of John Fuller senior (1680-1745) and junior (1706-1755).

Three Ambrose Galloways (father [sufferer in the 1660s, 1670s and 1680s; see Besse; d.1696], son [sufferer; d.1718] and grandson [d.1738], substantial merchants in Lewes, make their appearance. 'They had wide business connections, and links with Holland, from where they had bought wrought iron'.

R.S.M.

EAST YORKSHIRE MEETING HOUSES BEFORE 1914

David & Susan Neave's *East Riding chapels and meeting houses* (East Yorkshire Local History Society, 1990) includes a gazetteer of a dozen meeting houses before 1914. Houses at Hornsea and Owstwick are illustrated.

Listed houses are: Barmby Moor, 1707; Beverley (Lairgate, 1702; Wood Lane, c.1810); Bridlington (St John St., 1678; Havelock St., 1903); Bubwith, 1879; East Cottingwith, 1788 & burial ground; Elloughton (unknown; & burial ground); Hornsea, 1711; Hutton Cranswick, 1706/7; Knapton (used by Methodists); North Cave, 1687 & burial ground; Owstwick, c.1670; Skipssea, late 17th cent.; Welwick, 1718.

R.S.M.

RECKITT AND PRIESTMAN, OF HULL

The families of Reckitt and Priestman make appropriate appearances in a chapter headed "Good men, Goodtimes" in the extensively illustrated book by John Markham: *The book of Hull – the evolution of a great northern city* (Buckingham, Barracuda Books, 1989). There is a reproduction of an engraving of Holderness House on the Jallands estate, which was later purchased by Sir James Reckitt and T.R. Ferens to plant a Garden Village (1908).

R.S.M.

SUFFOLK

Suffolk Records Society vol. 33

The Oakes diaries. James Oakes's diaries 1801-1827.

p. 182 7 July 1814 [celebrations - victory]

"The Quakers never light up."

[no mob action taken against them]

p. 236 30 March 1819 [embezzlement case at the Assizes]

"The Bungay Bank a Branch of Messrs Gurneys"

"The Quakers declin'd to indite Capitally"

[sentence: 14 yrs transportation]

R.S.M.

PENNSYLVANIA

Lawmaking and legislators in Pennsylvania. vol. 1.

page 728, column 2, line 10 from foot of page
for 1678? read 1677

page 731, column 2, note 2 should find space for the following information:

"The Bolland Meeting original register, recently received back into custody [Carlton Hill Archives H 25] gives dates of the first Margaret: birth, 3 viii[October] 1676; death, 28 i[March] 1677."

R.S.M.

QUAKER BUSINESSMEN

H.L. Malchow, *Gentlemen capitalists - the social and political world of the Victorian businessmen* (Macmillan, 1991)

A chapter of over 90 pages, entitled "God and the City", deals widely with the character of Sir Robert Fowler (1828-91), son of Thomas and Lucy (Waterhouse) Fowler of Bruce Grove Tottenham. From his base in banking (his father's bank was Drewett and Fowler) Robert became active in Conservative politics, Lord Mayor of London and a baronet. The drift of nonconformists into the Church overcame for many families the barrier to accepting honours from the government.

The volume ranges from many banking, industrial and social topics and brings in families like Backhouse, Pease and others. A chapter of Observations at the end, rounds the study off, and there are brief statistical analyses of the levels of support for various pressure groups on such diverse topics as the suppression of the opium trade, protection of City churches, Crime prevention and public museums and free libraries.

For Sir Robert, Thomas Hodgkin wrote a memorable survey of his life for the *Dictionary of National Biography*.

R.S.M.

DEVON AND CORNWALL

Unity and variety: a history of the church in Devon and Cornwall. Edited by Nicholas Orme. (Exeter studies in history no. 29). Pp. 242. University of Exeter Press, 1991.

This collection of essays on the various periods of church history is graced by a contribution on the Middle Ages by Christopher J. Holdsworth, and includes some brief references to Friends in the contributions by Jonathan Barry (17th and 18th centuries) and Bruce Coleman (19th century).

The Quakers, 'subversive and egalitarian', came to the South West in 1654 (p. 82). 'Intense tradition of family loyalty' enabled Friends to 'perpetuate themselves' (p. 107). 'By the late eighteenth century old dissent [including Quaker meetings] had become heavily urban in character.' (p. 133).

The volume is illustrated, and includes statistical tables. In studying dissent in the Religious Census of 1851, it is noted that 'The only denomination stronger in Cornwall than in Devon was the tiny sect of the Friends (Quakers).' (p. 143).

R.S.M.

WILTSHIRE FRIENDS

North Wiltshire villages are surveyed in the recent volume of the *Victoria History of the counties of England* (volume 14: Malmesbury Hundred), Oxford University Press, 1991. More than a dozen parishes provide evidence for the presence of Quakers in the district – in strength in the seventeenth century, lessening in the following 100 years, and surviving in the nineteenth century in scattered localities. It may be remarked that Malmesbury Meeting now is in Gloucester and Nailsworth Monthly Meeting.

Places studied include Brinkworth, Charlton, Hullavington (the Bullock family; a meeting house), Lee (a burial ground), Burton Hill in Malmesbury (a Sunday School from 1827), Seagry (the Kerfoot and Wheeler families), Great Somerford (the Sealy family), Stanton St. Quentin (a burial ground at Lower Stanton), and Sutton Benger (Nathaniel Coleman the Separatist; the Frys in the eighteenth century).

There are many useful footnote references to source material.

R.S.M.

MARGARET CUTHBERT McNEIL 1910 - 1985

JOURNALS, DIARIES, ARTICLES AND MISCELLANEOUS PAPERS
RELATING TO HER RELIEF WORK AMONG DISPLACED PERSONS
IN GERMANY 1945 - 8 WITH 124 TEAM, FRIENDS RELIEF SERVICE.

Edited by Tim Evens and Elizabeth Sullivan
and deposited by them in the Library at
Friends House, London, in 1990.

“Some things are of that nature as to make
 One’s fancy chuckle while his heart doth ache.”
 - John Bunyan, quoted by M. McNeil in the foreword
 to ‘By the Rivers of Babylon’.

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EDITORS’ INTRODUCTION

We were, from the start, members of the Friends Relief Service team in which Margaret McNeill was a senior colleague and, later, leader. This association led to our life-long friendships with her. A short time before her death, she passed these documents to us, asking us to offer them to the Library in Friends House, London, after due preparation. This work we have now done and it has been a pleasant - though much-interrupted - task.

The main welfare work of FRS Team 124, described here, was with “Displaced Persons”, as they were officially designated. In the Goslar area they were from Poland, Lithuania, Latvia, Estonia and from those districts of Ukrainian and Ruthenian populations now (1990) in the Soviet Union but which between the world wars had been under Polish or Czechoslovak rule. Later, in Schleswig, the team also worked among Yugoslavs. All these refugees, in 1945, found themselves living in the wreckage of Hitler’s tyranny whilst seeing their homelands coming under the domination of another tyranny, Stalin’s Soviet Union. As we write these notes, this domination is coming to an end as a result of the changes in the Soviet Union itself, initiated by Gorbachev.

For those engaged in it, emergency relief work is a blend of urgency, chaos and improvisation, although situations differ greatly. We are unable to compare the work described here with that done, for instance, in famines or after earthquakes. We can only confirm from having shared in it that the work described in Margaret McNeill’s pages was both exciting and exhausting. Minor frustrations like the frequent breakdowns of the team’s increasingly decrepit cars and trucks have to be added to the major difficulties of trying to help insecure and needy people in a milieu of constant change and with neither effective health and social services nor adequate supplies of essential goods. But these papers are far more than a mere account of relief work problems. They are highly readable because they reveal the author herself: her difficulty in getting up in the mornings; her liking for tidiness; her prejudices and, throughout, her saving graces of self-knowledge, humour and wit.

Tim Evens
Elizabeth Sullivan

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FHS, Occasional Series No. 1 MANCHESTER, MANCHESTER and MANCHESTER AGAIN: from 'SOUND DOCTRINE to 'A FREE MINISTRY'. By Roger C. Wilson. 1990. Members £2 Non-Members £3.

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