

Notes and Queries

A FRENCHMAN AT MEETING, 1785
FRENCH interest in Great Britain was quickened in the eighteenth century in spite of the political differences between the two countries which resulted in the long series of colonial wars and ended in the continental war with Napoleon. One expression of this interest is seen in the printed guidebooks which were on sale in France during the period. Many of these mention Friends—dealing more or less superficially with their main beliefs and form of worship.

The *Tableau de Londres et de ses environs, avec un précis de la constitution de l'Angleterre, & de sa décadence*, by François La Combe (1785), has (p. 34) a section on "Quakers, ou Trembleurs," in which travellers are advised to go to meeting one Sunday. The account does not resist the temptation to poke fun at Friends, but it closes on a favourable note and mentions that in Pennsylvania 200,000 negroes have been set free—"Quelle leçon pour les Monarques!"

The interest of the copy of this work in Leeds University Library lies in the fact that it contains marginal notes on prices, times for travelling, and on the reliability of the printed account. These notes are by one Richard de Vesvrolle(?), jotted down during, or from the recollection of, a visit to London in the summer of 1785.

The traveller followed the guidebook's advice and went to meeting one day. The meeting was silent, and after an hour he

lost patience and departed—as he relates in the margin of p. 34.

"Il arrive quelquefois que
"persone ne prent la parole, et je
"suis tombé maladroitement sur
"un de ces jours. Je comptois
"beaucoup sur un homme qui
"pousoit frequament de gros
"souples, mais il s'entint la. Je
"perdis patience et sortis après
"une heure de scilence. Ils sont
"neenmoins tres estimables et
"sont tres charitables et bien-
"faisants."

GEORGE FOX AND WAR

GERALD BULLETT, in *The English Mystics* (London, Michael Joseph, 1950. 12s. 6d.) has studies of George Fox, the Cambridge Platonists, William Law, William Blake and others. The author has a refreshing if sometimes slangy way of putting his points. Writing of George Fox's repudiation of war, Gerald Bullett says "his absolutism was never tested" and argues away his refusal to join the army as not counting because it would have been refusal only to fight in a civil war. But why so? Were there not English troops in Jamaica under the Commonwealth? And did Fox rise or rouse his Friends to fight for the Catholic James or the Protestant Monmouth before the ill-starred Sedgmoor battle? And did Fox bid Friends pray for victory or fight for Friend Charles when the Dutch were firing in the Thames and Medway towns and prayers were being said in all the churches in England for victory over the invader?

ROBERT SCOTHORN

THE March, 1952, issue of the *Southwell Magazine* includes an interesting account of Robert Scothorn (b. 1659) one of the early emigrants from Nottinghamshire to Pennsylvania, and of the joint Anglo-American interest in erecting a memorial to him in Oxton church, Notts, where he was baptised on 23rd April, 1659.

Oxton provided four early settlers in Pennsylvania—Thomas Worth and Samuel Bradshaw (1682), Thomas Bradshaw (1683) and Robert Scothorn (1684). The memorial was unveiled on 14th October, 1951 (William Penn's birthday).

THOMAS MAULE AND WITCHCRAFT
The Devil in Massachusetts, by Marion L. Starkey (Robert Hale, 18s.) is a book concerned with the witch trials in the colony at the close of the seventeenth century.

It is interesting to note Quaker Thomas Maule's warning to Salem, that the witchcraft scare had been fabricated "from the petty hates and envies of the community."

CLARKS OF STREET

Clarks of Street, 1825-1950 (48 pp. 7s. 6d.) is an historical and descriptive brochure of the development of the footwear-manufacturing firm of C. & J. Clark, Ltd., of Street, in Somerset. It will have interest outside trade circles. There are portraits of the leading figures in the firm's history, a Clark family tree, and many photographs and illustrations—including the Street Meeting House built in 1850 and its forerunner on the same site.

THE DECLARATION OF
INDULGENCE IN DEVON

Devonshire Studies, by W. G. Hoskins and H. P. R. Finberg (London, Cape, 1952), includes at pp. 366-395 "A Chapter of Religious History" by H. P. R. Finberg. Dealing with the Declaration of Indulgence, he says that the number of licences taken out under the Declaration during the year in which it held good was 160—a larger number than in any other county. "Classified under the several denominations, these licences are a good index of their relative strength. Presbyterian 119, Congregationalist 32, Baptist 7, Quaker 2."

CUMBERLAND & WESTMORLAND
FRIENDS, 1670

"The population of the diocese of Carlisle in 1676," an article in *Transactions of the Cumberland & Westmorland Antiquarian & Archaeological Society*, vol. 51, new series (1952), pp. 137-141, by Francis Godwin James, gives in tabular form, by parishes and archdeaconries, numbers of persons of age to communicate (in church), Popish recusants, Quakers, and other dissenters. The information comes from papers in vol. 144 of the Bodleian Library Tanner MSS. and is based on returns from parish ministers to their bishop.

The returns are incomplete, the total possible communicants were returned as little more than 23,000 in numbers. The percentage of recusants is estimated at $\frac{1}{2}$ per cent., of Quakers 2.2 per cent., and of other dissenters together at 1.9 per cent. Of the 497 Quakers, more than half were in Alerdale Deanery (Calebeck 70, Wigton 40, Bridekirk 30, Isell 22,

Kirkbride 21), where only three of the 16 parishes which made returns reported no Quakers. Elsewhere Friends were scattered more thinly. Carlisle Deanery counted 126 (Wetherall 20, and Burgh by Sands 18, the largest); Westmorland Deanery 104 (Ravenstonedale 32, Kirkby Stephen 19, the largest); Cumberland Deanery the fewest, 55 (only Grasdale, 12, and Dacre, and Castle Sowerby with Raghtonhead, 10 each, reaching double figures).

W. E. FORSTER

William Edward Forster: politician, statesman, educationist, an article by G. F. A. Baer, appears in *The Universities review*, vol. 24, no. 2, pp. 103-109. Mr. Baer traces the life of W. E. Forster from his birth at Bradpole in July, 1818, through his education and business life, until his marriage with Jane, daughter of Dr. Arnold of Rugby, in 1850, and then his launch forth into the political area on behalf of reformist movements.

CORNISH QUAKERISM, 1744

In *The Early Cornish Evangelicals, 1735-60: a study of Walker of Truro and others* (S.P.C.K. 1951. 16s. 6d.), G. C. B. Davies recounts Samuel Walker's report on his cure at Lanlivery in 1744. In the parish there were no dissenters "excepting one family consisting of two persons, and a single person in another family, who are Quakers. The house of the former is licensed, and the few Quakers in the neighbourhood usually meet there on Sundays, but have no teaching, unless occasionally by an itinerant preacher." There are one or two other notices of Friends at this

time, taken from the records of the Exeter diocesan visitation of 1744-1745.

SOCIAL WORK IN LIVERPOOL
Charitable Effort in Liverpool in the 19th Century, by Margaret B. Simey (Liverpool University Press, 1951), has much information concerning the social work of Josephine Butler, James Martineau, James H. Thom and the Rathbone family, with a close study of the squalid conditions they faced and the organizations they formed to ameliorate the lot of the poor and unprivileged. We meet James Cropper and his "crockery of Quaker drab" with the figure of a negro in chains (p. 26n).

GEORGE KEITH AND THE
S.P.G.

Into all Lands: the History of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1950, by Henry Paget Thompson (S.P.C.K. 1951. 42s.) includes some account of the activities of George Keith (and a portrait taken from an engraving); extracts from Colonel Morris's survey of the relative strength of religious bodies in New Jersey, and other material of a similar nature.

CHURCH RATES, 1813

NOTTINGHAM petty sessions records for 1812-1813 include, under date 10th May, 1813, a list of "Names of the Quakers who have refused to pay an Assessment to the Repairs of the Church of St. Marys Nottingham for the yr 1812." The sums due ranged from £2 3s. (Samuel Fox) to 1s. (Joseph Armitage jr.); the Friends concerned were: Samuel Routh, William Fox,

Samuel Fox, Joseph Whitlark, Mary Hoatham, John Gregory, Joseph Armitage, Joseph [John in the summons] Armitage jr., Messrs. Scales and Bakewell, George Bott.

The above information comes from *Records of the Borough of Nottingham*, vol. 8: 1800-1835 (Nottingham, Forman, 1952), p. 176. In the same volume (p. 188) we find a sum of 13s. 4d. charged in the county rate vouchers:

"1814. June 6 A . . . notice not to molest Quakers, on account of not illuminating, fair copy for posting bill, and attending printer. 13s. 4d."

IRISH RELIEF RECORDS, 1847-1865

In *Irish Historical Studies*, vol. 8, no. 29 (pp. 45-58), there is *A short guide to the Public Record Office of Ireland* by Margaret Griffith. This includes notes of the main collections of non-official material which has been in the Office since 1922. On p. 54 we find the entry:

"A large collection of papers (reports, accounts and correspondence) presented by the Religious Society of Friends, dealing with the work of the society in relieving distress, 1847-1865."

QUAKER DISCIPLINE

JOHN T. MCNEILL, Professor of Church History at Union Theological Seminary, New York, has a chapter in his recent book *A History of the Cure of Souls* (SCM Press, 1952. 25s.) on "The Care of Souls in Congregationalism, the Baptist churches, Quakerism and Methodism." He notes the features of mutual admonition and correction among

Friends, and the functions of Elders and Overseers in enlightening and guiding others. "If this guidance has made too much of trivial matters of dress and recreation, it has also assailed slavery, racial discrimination, and dishonesty with uncompromising insistence."

PILLS AND PUBLISHING

THE close connection between bookselling and the sale of patent medicines, has often been remarked, and in the March, 1951, issue of *The Library: Transactions of the Bibliographical Society* (5th series, vol. 7, no. 1, pp. 21-37), John Alden, has an article entitled "Pills and Publishing: Some Notes on the English Book Trade, 1660-1715," in which he uses advertisements for patent medicines to be found in the library of the British Museum, to broaden our knowledge of the booksellers under the later Stuarts.

The advertisements usually give names of persons selling the particular medicine recommended, and Mr. Alden has brought unrecorded booksellers to light. Friends will be interested that Charles Marshall, the Quaker minister and apothecary, one of the earliest converts of Camm and Audland's ministry in Bristol, is mentioned for *A Plain and Candid Account of the Nature, Uses and Quantities of some Experienced Medicines* (London, 168-?), 8 pp. quarto, [Wing M741; BM: 546.d.44.(3.)] which seems to differ from the edition quoted in Joseph Smith's *Catalogue of Friends' Books*, II.146, in title, format, and imprint. The British Museum edition of the *Account* mentions, appropriately enough, the three

Quaker booksellers, Andrew Sowle, Benjamin Clark and John Bringhurst. It is probably the 1681 edition, issued at about the same time as the letter of recommendation for Charles Marshall's medicines signed by Bristol Friends (see Smith : II.614 under Richard Snead's name); while the edition of the *Account* quoted by Smith, printed by T. Sowle, and giving Charles Marshall's address in Winchester Street (after 1684 when he was released from the Fleet), may probably be dated between 1691 and 1694 from Tace Sowle's imprint.

QUAKER METHODISTS

THE March, 1952, number of the *Proceedings of the Wesley Historical Society* (vol. 28, part 5) includes the first portion of an article on "The women itinerant preachers of early Methodism" by Wesley F. Swift. The author mentions the influence of the

"Quaker Methodists" of Warrington on Hugh Bourne, one of the early Primitive Methodists, and the possible preparation for Bourne's acceptance of the ministry of women through his reading of the works of early Quakers (1799).

GEORGE GRAVES

IN *Watsonia*, vol. 2, part 2, pp. 93-99 (1951), W. H. Curtis, F.S.A., contributes a brief account of George Graves, 1784-1839, of Walworth, Peckham, and lastly of Edinburgh. Graves was a writer on botany and on British birds and their eggs. The son of William Graves the colourist of the plates in William Curtis's botanical works, in 1806 he married William Curtis's niece, Mary Curtis, and he and his wife left the Society of Friends shortly after their marriage. W. H. Curtis has kindly sent a copy of his article to the Library, Friends House.