

## Notes and Queries

### MARTHA JACKSON'S INVENTORY

Commenting on two of the items in Martha Jackson's inventory in our last issue (p. 14), R. Wilfred Crosland writes from Hutton le Hole, Yorkshire, that "wintrhedge", which is not to be found in the Oxford English Dictionary, is still in common use in Yorkshire and probably through the north of England generally, with the meaning of "clothes-horse". Our Friend says that in the north it is a word of two syllables as the spelling in the inventory indicates, though in Dorset it has three.

R. Wilfred Crosland says that the "rowing pin and battledore", though not now used are still quite commonly preserved thereabouts as mementos of old times. The contrivance was a precursor of the modern roller-wringer, but the "bat" was not used to *beat* the clothes; they were wrapped while still wet about the roller, and the water was squeezed out by pressing the bat on them with a rolling motion, over a draining board.

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"SIR DANIEL FLEMING'S ADVICE"  
THE author of "Byways in Quaker Research", printed in our vol. 43, no. 2, pp. 43-56, thanks William Sloane of Dickinson College, Carlisle, Pennsylvania, for the following comment regarding Sir Daniel Fleming's "Advice to his son", which we are glad to print.

"In Fleming's *Memoirs* there is printed a short work entitled his 'Advice to his son', which Mrs. Ross quotes at some length. But this work was not

composed by Fleming at all. Fleming merely made an almost literal transcript of the advice which the first Lord Burghley addressed to his son at some time before 1598. Burghley's advice was first published in 1616 as *Certaine precepts or directions for the well ordering of a man's own life*. It was very often reprinted in the seventeenth century under varying titles, and it was often copied and imitated.

"The slight verbal differences between Burghley's advice and the advice incorrectly ascribed to Fleming are discussed in a note of mine, 'Sir Daniel Fleming's Plagiarism of Lord Burghley', which was published in the *Philological Quarterly* [U.S.A.], vol. xiii (1934), pp. 302-4. The similarity will also be pointed out in my forthcoming study of English and American children's books of the seventeenth century".

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### SAMUEL FISHER

GEOFFREY F. NUTTALL has noted that in *Northampton and Rutland Clergy from 1500*, by H. I. Longden, 1940, vol. 5, p. 47, the birth of Samuel Fisher is shown to have been in 1604 not 1605 as given by the *Dictionary of National Biography*. He was christened 9th December, 1604. He was ordained a deacon 1st January, 1627-8 by the Bishop of Peterborough.

There is a letter from Samuel Fisher to William Lenthall, 1659, in the Bodleian Library, Oxford (Tanner MSS., 51.112).

WILLIAM PENN, PROPAGANDIST  
SAMUEL KLIGER in *The Goths in England* (Harvard University Press. 1952. pp. 80-83) notes that William Penn's ingenuity, in his writings for toleration, lay in adapting ideas first used against Rome in the Reformation to the struggle for freedom for dissenters within the Protestant body.

It is perhaps a pity that the author speaks of "Sir William Penn, the great Quaker", and does not make it quite clear that Penn was advocating a complete toleration.

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LINDLEY MURRAY

*Lindley Murray, Grammarian* is the title of a thesis presented for the degree of M.A. in the University of Leeds, Department of English Language, 1953, by Colin Eaton West. The author has used the Library at Friends House, and the thesis includes photostat reproductions from some of Murray's works in that collection. The first hundred pages include a survey of the life and writings of the grammarian, but the major portion of the work is devoted to a study of the *English Grammar* from the points of view of orthography, the parts of speech, syntax and prosody. There is a 30-page list of editions and adaptations of Murray's works.

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THOMAS MARTIN RANDALL

ALFRED B. SEARLE has drawn our attention to a notice of Thomas Martin Randall (d. 23.viii.1859, aged 73) which appeared in Compton Mackenzie's *House of Coalport* (London: Collins. 1951), a semi-official history of Coalport china issued as a memorial of the bicentenary of the firm, and much the best history of this pottery yet published.

Thomas Randall and an enameller (named Robins) started a business in Spa Fields, Islington, where they decorated Nantgarw white china in the style of Sèvres so successfully that today public and private collections contain many specimens which are thought to be Sèvres but which can be attributed to Randall, who refused to copy the Sèvres mark.

The book contains a lengthy account of Thomas Randall and his nephew (pp. 53ff), together with an unusually good account of William Cookworthy's discovery and use of China clay for china ware (p. 62).

At Friends House there is an autograph note by Thomas Randall expressing objections against the prescription of singing, or standing, as formal usages in worship. An unidentified newspaper cutting of 1859 says he was born at Broseley, and relates briefly his achievements as a potter, his integrity and his devotion to the cause of temperance.

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A SUSSEX "QUAKER" BURIAL

The following entry comes from Berwick, near Lewes, parish register, and provides information not to be found in the Registers at Friends House:

1661 Feb. 26: buried by the parents without notice given to me, a maiden child, the parents of the child are quakers, the father's name John Elphicke, commonly called of Arlington. Memorandum that about 20 weeks ago, William Marquicke of Milton Street brought into the Churchyard of Berwick and buried there after the quakers' way a man child. Geo. Hall, rector.

N.B.—The aforesaid John Elphick, as of Milton Street, was buried at Arlington, 16th April, 1669; the entry reading "a good housekeeper who got a good estate", age 52.

He married at Alfriston 1643, Ann Alchorne (Alchin), and at Alciston in 1663 Susanna Chatfield.

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#### LONG CLAWSON MEETING HOUSE

JOHN WILSON, of Stratford, Victoria, Australia, has sent a sketch and descriptions of the old Meeting House at Long Clawson in the Vale of Belvoir which was demolished sometime during last century. The sketch is made from descriptions of the old meeting house by inhabitants who knew it, including his own grandfather.

The unpretentious thatched building had two rooms and two lofts in the thatch. It was of a domestic character and severely plain. It was whitewashed inside and out, and unpolished wooden benches stood on the flagstone floor. A caretaker occupied a room and one loft, while the other loft was fitted up to accommodate travelling Friends. The house was built in 1690 and local tradition had it that it was erected on the site of an old ruined barn. The meeting appears to have lost ground rapidly in the nineteenth century when Baptists and Methodists came into the parish, but the house was still being used as late as 1850.

George Fox mentions the village in his *Journal*, and he is reported to have preached in the "God Speed" inn, now a farmhouse. The inn was erected in 1635 and bore the sign:

"God speed the plough and like wise the harrow,

Pay to-day and trust to-morrow."

John Wilson's sketch and descriptions have been filed in the Library.

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WORPLESDON BURIAL GROUND  
HERBERT ROWNTREE'S *Early Quakerism in Guildford* was noticed in our spring issue (p. 45); he has sent a sheet of further information which has been inserted in the library copy of the pamphlet. This revises his previous conclusion as to the site of the ancient Friends burial ground at Worplesdon, and gives some ground for identifying Stephen Smith's house, where George Fox stayed more than once and held meetings.

The principal documentary evidence is a tithe map of 1838 in the County Record Office at Guildford, which shows the Quaker burial ground to be on Fairlands farm, across the road from the farm house. Friends held the ground on a long lease, which they disposed of in 1852. The older part of the house is old enough to have been occupied by Stephen Smith. He and others of his family were buried in the burial plot opposite, now no longer distinguishable from its surroundings.

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#### HERTFORD MEETING HOUSE

THE Pilgrim Trust's 22nd annual report (for 1952) contains a half-page illustration of the interior of Hertford meeting house which has just been restored. The Pilgrim Trust made a grant of £1,000 towards the cost, "in view of the great historical interest of this ancient building and its pleasant architectural features", and the report includes

a description (p. 27) of the building and the work involved in reconstruction by Hubert Lidbetter, the architect in charge of the repairs. Built in 1670, fifteen years after George Fox first visited Hertford, it is the oldest Friends Meeting house in the country, and has been in continuous use ever since its erection.

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THE EAYRE FAMILY

AN article in *Northamptonshire past and present*, vol. 1, no. 5, pp. 10-23 (1952), by the Northamptonshire Archivist, Mr. P. I. King, entitled "Thomas Eayre of Kettering and other members of his family," incorporates information from Friends House registers concerning the Quaker members of this family. Members of the family were Friends until the second quarter of the eighteenth century—but Quakerism and bellfounding seem not to have mixed well together, and as the business grew the Quakerism declined.

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FRIENDS AND THE DOCTRINE  
OF THE TRINITY

EARL MORSE WILBUR in his new *History of Unitarianism in Transylvania, England and America* (Harvard University Press, 1952) mentions Friends in connection with the controversy with Henry Hedworth in 1672 and 1673 which had been preceded by Penn's early tracts which gave some colour to the claim that he was a unitarian, and the views of Richard Claridge, Fox and Barclay on the doctrine of the Trinity.

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REFORM POLITICS AT YORK

PROFESSOR NORMAN GASH in his *Politics in the Age of Peel: a study in the technique of Parliamentary*

*Representation, 1830-1860* (London, Longmans, 1953), throws an interesting sidelight on the Quaker position at York in the 1835 election (pp. 111-12). Three candidates had put up, Lowther and Dundas the Tory and the Whig, and a newcomer, Barkly the Liberal—the latter having some assistance from the Dissenters. The vice-chairman of his committee was a Quaker, and it seems likely that Friends supported Barkly in an attempt to stop the bribery which had been rife in York at the 1832 contest. Quakers were traditionally Whigs. "The vice-chairman of Barkly's committee stated that he had voted for both Dundas and Barkly, 'for the one on the ground of purity of election, and the other because he was a whig'." Joseph Rowntree, on the other hand, voted for Dundas alone. "He did not vote for Barkly because 'my acquaintance with his qualifications was not such as in my opinion justified me in giving a vote, inasmuch as he was comparatively a stranger in York'. It was true, he acknowledged, that Barkly came down with a letter from that distinguished member of the Society of Friends, William Allen; yet 'we are accustomed to think for ourselves'." With dissenters divided the old Anglicans could still rule.

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FRIENDS AND GERMAN MISSIONS

WILLIAM RICHEY HOGG in *Ecumenical Foundations*, a history of the International Missionary Council and its background (New York, Harper, 1952), mentions Friends' appeal to the British delegates to the Paris Peace Conference, 1919, to deal with the

German overseas missions separately from the general peace settlement, and to call in the advice and assistance of independent neutral experts in the missionary field before taking irrevocable decisions. The book also mentions Rufus M. Jones and Henry T. Hodgkin.

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COLERIDGE ON QUAKERS

SAMUEL TAYLOR COLERIDGE'S *Lay Sermon . . . on the existing distresses and discontents* (1817) is reprinted in a recent volume of *Political tracts of Wordsworth, Coleridge and Shelley*, edited by R. J. White (Cambridge University Press, 1953). Coleridge treats of Quakerism under the heading "Religion and capitalism" and a marginal note reads "Religion reduced to ethics, or prudential motives, consorts well with commercialism". Coleridge writes "Of all denominations of Christians, there is not one in existence or on record whose whole scheme of faith and worship was so expressly framed for the one purpose of spiritualizing the mind and of abstracting it from the vanities of the world, as the Society of Friends!" He then proceeds to use the instance of wealthy

Quakers to prove that Christianity has not put up effective resistance "to the cupidity of a trading people."

It is interesting to note that Coleridge says "though the Quakers are in general remarkably shrewd and intelligent in all worldly concerns, yet learning, and more particularly theological learning, is more rare among them in proportion to their wealth and rank in life, and held in less value, than among any other known sect of Christians". This he attributes primarily to the lack of provision for a trained ministry or a class of learned schoolmasters among Friends.

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RESEARCH IN PROGRESS

W. Alan Cole, 4 North Terrace, Cambridge, is preparing a study entitled *The Development of Quaker Political and Social Ideas, 1647-1660* to be presented as thesis for the degree of Ph.D., at Cambridge University, 1954. The author will attempt to reconstruct the Quaker attitude to the seventeenth century revolutionary movement, and discuss relations with the Levellers and the Fifth Monarchists.

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PERIODICALS EXCHANGED

Receipt of the following periodicals is gratefully acknowledged:

*Bulletin of the Friends Historical Association* (Philadelphia).

Institute of Historical Research, *Bulletin*.

*Mennonite Quarterly Review* (U.S.A.)

*Presbyterian Historical Journal* (U.S.A.)

Presbyterian Historical Society, *Proceedings*.

Unitarian Historical Society, *Transactions*.

Wesley Historical Society, *Proceedings*.