

## Notes and Queries

### MARTHA JACKSON'S INVENTORY

Further correspondence has been received concerning some of the words which appear in Martha Jackson's accounts (see p. 102 of last issue, and the original article xlv, 6-14). J. L. Nevinson writes: I suspect that "Elgauls" [p. 7] are some form of "galls", e.g. oak-galls which gave a dye. Alcohol or alkali seem less likely, since mordants were only used, I think, for colour-printing on cotton.

The "night-gown" [p. 11] would in the 1720s still have been a dressing-gown, a sort of morning negligé, worn perhaps without stays. It is interesting that the young lady wore a riding coat [p. 12], rather than a riding-hood or cloak; this indicates quite fashionable attire, as does the word "manto" for mantua, a short cloak.

### CORRECTIONS

Dr. H. McLachlan, in "Our Contemporaries" (*Transactions of the Unitarian Historical Society*, vol. 10, no. 3, October, 1953, p. 174), has kindly pointed out two errors in *Journal F.H.S.*, xlv (1952), for which we apologize. H. Lismer Short's name was misspelled at page 98, line 2; and at page 101, col. 2, line 11, for James H. Thom read John H. Thom.

### GULI SPRINGETT, IN 1659

In the spring of 1659 when Gulielma Maria Springett had just turned 15, she was one of the "more than seven thousand handmaids and daughters of the Lord," many of them Friends, who signed a popular petition presented to Parliament on 20th

July, 1659, for the abolition of the tythe system. The women's petition when printed, unlike that of the men, gave the names of the signers; and the list of 415 for Buckinghamshire (on p. 47) includes:

Gulielmamarca Sprin  
Martha Giger [get  
Mary Pennington  
Anne Sweane  
Jane Pensen  
Anne Hersent

Isaac and Mary Pennington and Mary's daughter, Guli, had become Friends the year before. Anne Hersent was Guli's maid, a Friend; and Martha Giger was probably the wife or possibly sister, of John Gigger who was also Guli's servant and a Friend. John we know could not write his name, for we have instead "his mark" on a marriage certificate. Is this not the oldest occurrence of Gulielma's name in manuscript or in print? And is it the earliest evidence of her sympathy with the Quaker position?

Extensive research (30,000 names in Besse's *Sufferings* alone) suggests that Guli was unique among early Friends in having more than one Christian name, the practice being then almost entirely confined to royalty and nobility. She had a third name, Postuma, given because she was born after her father's death.

HENRY J. CADBURY

### WILLIAM PENN AND CHAUCER

In the February, 1954, number of *Notes and Queries* (vol. 199, pp. 49-50) is a note by Beach Langston of the California Institute of Technology on the use made of Chaucer by William

Penn in his *Treatise of Oaths* (1675). Penn quoted from the Parson's Tale where the Parson states that swearing is expressly against the Commandment of God, and our Lord Jesus Christ, "who saith by St. Matthew's words, Ne shall ye not Sear in all manner, or on no Account."

#### WILLIAM PENN AT CHESTER

In the Ven. R. V. H. Burne's article on *Chester Cathedral after the Restoration* (Journal of the Chester and North Wales Architectural, Archæological and Historic Society, vol. 40, p. 46), there is a reference to William Penn preaching at the Tennis Court in Chester on 28th August, 1687. The author quotes Bishop Cartwright's Diary (printed by the Camden Society in 1840), and identifies the Tennis Court as the Tennis Court theatre, on the south side of Foregate Street, opposite the Nag's Head and next to Astbury's, the monumental mason.

#### WILLIAM PENN'S INFLUENCE IN GERMANY

Lawrence Marsden Price, in his *English Literature in Germany* (University of California publications in modern philology, vol. 37, 1953), points out that "Seven of William Penn's works, *A Brief Account of the Quakers*, *Good Advice to the Church of England*, *Roman Catholick and Protestant Dissenters*, *A Key Opening the Way*, *Letter of Love to the Young*, *No Cross no Crown*, *Some Fruits of Solitude*, and *Truth Exalted*, were translated in Holland earlier than elsewhere on the continent. Four other of Penn's characteristic treatises were written first in Holland in the Dutch language

and later translated into English, French, and German.

In the second half of the seventeenth century the complaint was publicly voiced in Germany that the bookshops were filled with translations of English works in which a secret poison was concealed. This poison was, of course, Puritanism and Protestant heterodoxy in other forms" (pp. 14-15).

#### THOMAS ALLGOOD, JAPANNER

*Annals of Science*, vol. 9, no. 3 (28th September, 1953) includes (pp. 197-213), part 3 of Dr. F. W. Gibb's *Historical Survey of the Japanning Trade*, dealing with Pontypool and Usk. In it Dr. Gibbs mentions Quaker Thomas Allgood (d. 1716) "a man of projecting genius," who moved to Pontypool from Northamptonshire, and who invented the method of lacquering iron plates, just as the Japanese lacquered wood. The method was developed and perfected by Thomas Allgood's son, Edward, in the score of years after 1716. Pontypool gave its name to all ware of this type.

#### DR. JOHN FOTHERGILL

A short paper on the life and work of *John Fothergill, M.D., F.R.S., an Eighteenth Century Scientist*, by Dr. James Johnston Abraham, is included in "Science, Medicine and History", a collection of essays in honour of Charles Singer, issued by Oxford University Press (1953, vol. 2, pp. 173-78).

#### SYDNEY SMITH ON ELIZABETH FRY

In the recently published edition of *The Letters of Sydney Smith*, edited by Nowell C. Smith (Clarendon Press, 1953, 2 vols.)

evidence is forthcoming of the admiration which he felt for Elizabeth Fry's humanitarian activities—although he differed about the measures taken by the prison reformers. A sermon in 1818 contains the following passage:

"There is a spectacle which this town now exhibits, that I will venture to call the most solemn, the most Christian, the most affecting, which any human being ever witnessed! To see that holy woman in the midst of wretched prisoners—to see them calling earnestly upon God, soothed by her voice . . . this is the sight which breaks down the pageantry of the world. . . .

There is more besides (p. 296).

Sydney Smith wrote two articles on prisons in *The Edinburgh Review* (1821, 1822).

WILLIAM ALLEN, F.R.S. (1770-1843)

Helena Hall's recent biography of William Allen is founded on his Diary, and is well worth reading for its own sake as well as by those who have had opportunity to read the 3-volume biography published in 1846. William Allen's interests in chemistry, education, anti-slavery, prison reform and poor relief were wide indeed, and the story of his continental journeys and interviews with crowned heads is well told.

The book is illustrated and locally published by Charles Clarke (Haywards Heath) at 10s. 6d. Christine Majolier who helped at Lindfield school and printing works when William Allen was away for some months in France and Spain had trouble with proof correcting "for there

were often as many mistakes as words!" The disease still exists in places locally.

#### JOSEPH ADDISON ON QUAKER LANGUAGE

PETER SMITHERS in his recent *Life of Joseph Addison* (Oxford, Clarendon Press, 1954) says that Addison was distrustful of all religious zeal and prescribed reason as the sovereign corrective. He dismissed Quakerism as "nothing but a new-fashioned grammar, or an art of abridging ordinary discourse." (Quoted from *The Tatler*, no. 257, 30th November, 1710; on p. 428 of the book.)

The *Tatler* paper purports to represent a wax works show representing the sects in the British Isles. Among them we find the following described:

"The next figure was a man that sat under a most profound composure of mind: he wore an hat whose brims were exactly parallel to the horizon: his garment had neither sleeve nor skirt, nor so much as a superfluous button. What he called his cravat, was a little piece of white linen quilled with great exactness, and hanging below his chin about two inches. Seeing a book in his hand, I asked our artist what it was, who told me it was the Quaker's religion; upon which I desired a sight of it. Upon perusal, I found it to be nothing but a new-fashioned grammar, or an art of abridging ordinary discourse. The nouns were reduced to a very small number, as the *light*, *friend*, *Babylon*. The principal of his pronouns was *thou*; and as for *you*, *ye*, and *yours* I found they were not looked upon as parts of speech in the grammar. All the verbs wanted the second person plural; the participles ending all

in *ing* or *ed*, which were marked with a particular accent. There were no adverbs besides *yea* and *nay*. The same thrift was observed in the prepositions. The conjunctions were only *hem!* and *ha!* and the interjections brought under the three heads of sighing, sobbing, and groaning. There was at the end of the grammar a little nomenclature, called 'The Christian Man's Vocabulary,' which gave new appellations, or (if you will) Christian names to almost everything in life. I replaced the book in the hand of the figure, not without admiring the simplicity of its garb, speech, and behaviour. (*Works*. Bohn ed. II, 208-209.)"

#### KINMUCK SCHOOL

THERE is a short account of the Quaker School at Kinmuck, Aberdeenshire, which existed from 1681 until 1807, in Dr. Ian Simpson's *Education in Aberdeenshire before 1872* (Publications of the Scottish Council for Research in Education, 25. 1949), pp. 162-171.

#### BRIGHOUSE FRIENDS

IN *Brighouse: Portrait of a Town*, published by Brighouse Corporation (1953), Dr. R. Mitchell describes George Fox's first visit to the district in 1654, when he went to Captain Thomas Taylor's at Brighouse Park. Dr. Mitchell quotes from Fox's *Journal* and notes that the riot which occurred (*Jnl.* ed. Nickalls, p. 179) is the first record of mob violence in Brighouse. It was not the last—as the rapid and disturbed industrial development of the region in the next 200 years was to show (pp. 27-28).

In spite of the early difficulties, Brighouse became an important centre of Quakerism in the West

Riding of Yorkshire and gave its name to a large monthly meeting. The main meeting house at Snake Hill, Rastrick was replaced in the 1860s by a new one at Newlands.

The author records a spirited seventy-year-old Quaker woman collecting signatures for the anti-Corn Law petition (p. 86).

#### WILTSHIRE QUAKERISM

THE Victoria History of Wiltshire, vol. 7 (1953), dealing with Bradford, Melksham and Potterne and Cannings hundreds, contains various notices of Quakerism (not indexed). For Bradford-on-Avon and Cumberwell see pp. 32, 33, 47; Erlestoke, p. 85; Melksham, pp. 107, 114, 117; Trowbridge, p. 157; Bromham, p. 183; and Rowde, p. 221. Nonconformity in the region dealt with in this volume appears to have been strongest at Melksham, an important centre for the clothing industry, and various Quaker names are mentioned—including Robert Flower, John Emeat, the Newman and the Beaven families. Paul Newman (1693-1760), clothier, lived for some time at Place House, Melksham (demolished 1864), of which a drawing is reproduced facing p. 96.

#### FRIENDS AND THE FRENCH

IN *La France et les États-Unis: Échanges et Rencontres (1524-1800)*, by Léonie Villard (1952), is an account of Pennsylvania. Mention is made of a French translation of William Penn's letter from Philadelphia, printed in Rochefort's *Recueil de diverses pièces concernant la Pennsylvania*, 1684. This was designed to attract French Protestant refugees to the colony. The rapid development of Pennsylvania gave the colony in the

eyes of metropolitan Frenchmen, the appearance of a new Utopia where peace and prosperity were solidly established among men of goodwill. It is calculated, however, that the French element in the population of the United States on the morrow of the break with the old country numbered only 1.7 per cent., as against (for instance) 14 per cent. German.

Sections of the book are devoted to Benjamin Franklin (commonly believed in France to be a Quaker, simply because he was a Philadelphian), to Benjamin West, and the accepted French view of Quakerism—the tone set by Voltaire and fortified by other literary works such as Chamfort's play, *La Jeune Indienne* (1764); the tradition continuing into the nineteenth century in de Vigny and Chateaubriand.

Mention is made of the efforts of Anthony Benezet, aided by the friendship of La Fayette, to secure freedom of worship for Friends in France and then the abolition of the penal laws against all French Protestants. There is an extended account, based on William Rotch's *Memorandum*, published at Boston in 1916, of the Nantucket Quaker whalers' venture in establishing their industry at Dunkirk in 1785 under the protection of the French government. William Rotch (father and son) and Jean Marsillac delivered an address concerning their religious principles to the French Assembly,

10th February, 1791. The address was well received, but Mirabeau in his reply was careful to say: "Mon frère, tu souhaites la paix; mais réfléchis bien; la faiblesse attire la guerre, la résistance amènerait la paix universelle." Words which are now commonly heard in many quarters. The Americans left Dunkirk in 1793, two months before the outbreak of war with England, and returned to Nantucket. The Dunkirk episode has been covered by Henry J. Cadbury in a paper in *Proceedings of the Nantucket Historical Association*, 1944-45, pp. 44-47, in which he shows that some American Friends stayed on in Dunkirk at least until 1797.

#### FRIENDS AND PRISONS

*The Treatment of the Young Delinquent*; by J. Arthur Hoyles (Epworth Press, 1952), quotes the work of W. David Wills from a Christian standpoint in our own day and many other ventures in the past and present day. Among the historical passages there is mention of the work of the Philadelphia Society for Alleviating the Miseries of Public Prisons (founded 1777) and the experimental prison based on Christian principles where "the efficacy of mild and gentle measures of treatment" was to be tested. The officers were unarmed and during a plague prisoners were allowed outside to assist in burying the dead and went back to jail when the work was done (p. 172).