

Notes and Queries

THE NAME "SOCIETY OF FRIENDS"

The comparatively late use in Quakerism of the term "Society of Friends" has been noted. See W. C. Braithwaite, *The Beginnings of Quakerism*, p. 307, and the additional note, p. 570, in the second edition of 1955, with the earlier discussions there mentioned. This *Journal*, xxxii, 1935, p. 83, concluded its query with the words: "A note of any instance earlier than 1800 would be welcomed."

In answer to this invitation I may call attention to a discussion of the critical position in Pennsylvania in 1756, after the defeat of General Braddock, with a legislature controlled by Friends. There was much hostility to the Quaker policy of disarmament and of "appeasing" the Indians. In a long defence of Friends, signed by "A.B.", a merchant in Philadelphia but apparently not a Friend, appearing in the *Pennsylvania Journal and Weekly Advertiser*, No. 703, May 27, 1756, the phrase occurs in this sentence: "But I must beg Leave to say that the late Efforts made use of by the Society of Friends to gain the good Will of the Indians (notwithstanding their Rebellion against his Majesty and his good Subjects here) is no other than what hath been made Use of by every Province and Colony upon the Continent." This might even be a reference to the special new Quaker organization entitled "The Friendly Association for Gaining and Preserving Peace with the Indians by Pacific

Measures." Since the article elsewhere seems to use "Society" for Friends in general the longer phrase may be taken likewise. It would be in this case a natural term though not a formal or official one. HENRY J. CADBURY.

BISHOP NICOLSON ON THE AFFIRMATION, 1722

Ulster Journal of Archaeology, 3rd series, vol. 17, 1954, pp. 173-186, includes an article "Derry in the time of George I: selections from Bishop Nicolson's letters, 1718-1822. Edited by Francis Godwin James." One letter to William Wake, archbishop of Canterbury, dated Londonderry, March 4, 1721[22], shows the attitude Nicolson (a staunch Churchman, but a Whig) took up towards the Affirmation Act (8 Geo. 1, cap 6). Nonetheless, Nicolson himself later supported the passage of corresponding legislation for Ireland.

The letter reads (p. 184):

"The extraordinary Caresses wherewith ye Quakers have been treated, in this present Session of your Parliament, have occasion'd a good deal of free Reflections here: And yet those Hereticks have not been more kindly used in Brittain, than the Irregular (unqualify'd) popish priests are in Ireland."

KIRKBY STEPHEN FRIENDS

An article "Kirkby Stephen churchwardens' accounts, 1658-1670", by the Rev. J. Breay, appears in the *Transactions of the Cumberland and Westmorland Antiquarian and Archaeological*

Society, vol. 54 (new series), 1955, pp. 165-183. The paper includes a list of dissenters, 1662/3, 6 Papists 10 Quakers—the majority of them from Mallerstang—and there is an undated list of defaulters in paying church rates (c. 1669).

The author dates the foundation of Quakerism in Mallerstang from the visit of James Nayler in 1652, and notes their sufferings after the Restoration—"the constant hunting of Quakers by Sir Daniel Fleming and Sir Philip Musgrave, after the Kaber Rigg Plot, must have made the lot of poor Quaker families in this parish unenviable."

LEICESTER FRIENDS

Radical Leicester: a history of Leicester, 1780-1850, by A. Temple Patterson (University College, Leicester, 1954, 30s.) includes a few notes about the Quakers in the town. At the end of the 18th century it was recorded that the town had a small but neat meeting house, and the Quakers there "retained more of their original simplicity of dress and manners than in any other place." Thirty years later, Friends were active in movements for reform; W. E. Hutchinson, a Quaker chemist, was joint secretary of the Mechanics' Institute; there were three Quakers among the fifty-six members of the first reformed corporation in 1836; John Ellis, Quaker landowner of Beaumont Leys, was a pioneer in the development of the Leicester-Swannington Railway.

CAROLINE FOX AND THE MILLS

The Life of John Stuart Mill, by Michael St. John Packe (Secker & Warburg, 42s.) includes an account of the Mills' accidental first visit to Falmouth in 1840—

accidental because they had intended to winter in a warmer climate but found when they arrived that the packet to Madeira had already sailed. The author quotes from Caroline Fox's Diary for the Mills' Falmouth visits and records the Foxes' return visit to London. Caroline herself, "a pert girl of twenty-one with a nimble pen and a propensity for collecting autographs" quickly formed a life-long attachment to Clara Mill, "and something more than an attachment to John Sterling."

ADULT SCHOOLS

Considerable material on adult schools, particularly in the city of York, is assembled and studied in the Leeds Ph.D. thesis, 1955, by John Fletcher Clews Harrison. The thesis, which is in typescript, is entitled "Social and religious influences in adult education in Yorkshire between 1830 and 1870." Manuscript records of the York Adult Schools formerly in the possession of Theodore Rowntree are now in York Public Library, and the author has used documents preserved at Clifford Street Meeting House, York.

TRANSLATIONS INTO GERMAN

In *The publication of English humaniora in Germany in the eighteenth century* (University of California publications in modern philology, 44, Berkeley and Los Angeles, University of California Press, 1955. pp. xxxiii, 216) Mary Bell Price and Lawrence M. Price list translations under authors and give a notice of the original. Quaker authors mentioned include Robert Barclay, Anthony Benezet, Mary B. Brook, Stephen Crisp, Jonathan Dickinson, Benjamin Holme, Sydney Parkinson, William Penn and William Sewel.

The Germans do not seem to have been interested in the lighter literature. William Penn has entries occupying two pages of the bibliography, and translations of his works seem to have been about as numerous as those of Benjamin Franklin, David Hume, John Locke or Isaac Watts. Most of the Quaker entries provide material additional to Joseph Smith's *Catalogue of Friends' Books*, and note editions unknown to him.

FOLLIES AND GROTTOS

IN *Follies and Grottoes*, by Barbara Jones (London, 1953), there is a short account of Thomas Goldney's grotto at Clifton and of William Reeve's Arnos Castle between Bristol and Brislington. Goldney's grotto dates from the middle of the eighteenth century, and it was enriched by exotic shells brought back by the Goldneys' seamen from their trading voyages.

William Reeve's architectural activities in the Black Castle at Brislington may have been the most outstanding sign of the extravagances which combined with losses in trade to cause his bankruptcy, and subsequent disownment by Bristol Friends. Bristol meeting may well have been right about the extravagance but it seems likely that Reeve's trading losses were largely due to the course of the wars in the middle of the eighteenth century.

EDMOND OF KINGSWELLS

Aberdeen University Review, vol. 35, no. 3 (Spring, 1954) includes pp. 229-232, an article by James Cruickshank, LL.D., on Francis Edmond, LL.D., of

Kingswells. Edmond purchased the place in 1854 from the last of the Jaffrays of Kingswells, and continued the improving policies as far as he was able by restrictive leases. Friends Burial Ground is now under county control.

GEORGE BISHOP

A. H. Woolrych uses George Bishop as an example to prove his thesis there was little or no contact between levellers and royalists at the time of Penruddock's rising against the Cromwellian regime in 1655. He shows that Bishop was no party to the royalist plans when they gathered in Bristol in large numbers on 13th February, 1655. Indeed, by his reports of events, George Bishop succeeded in getting the garrison reinforced (A. H. Woolrych: *Penruddock's Rising*, 1655. Historical Association. General series G.29. 1955, p. 26).

George Bishop doubtless retained many of his leveller sympathies after becoming a Friend, but there seems to be no evidence that he was in the Bristol garrison in 1655.

WALES YEARLY MEETING, 1695

In W. G. Norris: *John Ap John*, 1907, Journal Supplement No. 6, on p. 31, it is stated that the Yearly Meeting for Wales, 1695, was held at Regaron in Radnorshire. John R. Hughes writes that this yearly meeting was held 20.i.1695 at the house of Roger Hughes at Tregeran, Llanfihangel Ryd Ithon, Radnorshire. Information taken from the Wales Yearly Meeting minute book, transcribed by John R. Hughes.