

Anthony Sharp, Wool Merchant, 1643-1707 and the Quaker Community in Dublin¹

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THE story to be told is a small bit of forgotten history of Dublin during the late seventeenth century—a fascinating period, rich in post-revolutionary drama, in schemes for re-building and restoration, rich in the budding of scientific thought and the advancement of learning, for so long eclipsed after the suppression and desecration of the monastic establishments of the country. This revival followed a period of desolation. In the great Confederate War of 1642-49 the Catholic Irish struggled against the stern Puritan regime, with the terrible results indicated in the previous article.²

Next followed the merciless Cromwellian period of terrible repression. The population was about halved by death in eleven years. In the dubious Restoration times which followed, it behoved men to walk warily; but trade began to grow once more, homes and cities to be rebuilt and men to assert their freedom.

Such was the background of recent Irish history when in 1669 Anthony Sharp came as a young man of twenty-seven to live permanently in Dublin. He was born in January, 1643 to a quiet God-fearing wool merchant and his wife, members of the Church of England, living at Tetbury in Gloucestershire. The full names of his parents are not known to us. By his mother's words, spoken later to his brother-in-law who has left us an account of Anthony's life, we know that he was a studious child, doing well at his books, with a taste for learning and an aptitude for study. When he was fourteen years old, in 1656, his parents decided to apprentice him to an eminent lawyer, of Marlborough in Wiltshire, whose name has not come down to us. This lawyer thought very highly of Anthony and, when business called him to Ireland, he took

¹ Based on an address to the Old Dublin Society in March, 1955, and printed here by permission. The Sharp MSS. (13 vols., entitled "The Memory of Anthony Sharp, and the Memorial of his Works and Writings recorded from his own Manuscripts, by John Crabb") are in the Historical Library, Friends' Meeting House, Eustace Street, Dublin.

² P. 33.

Anthony with him as his clerk. In 1656 the Dublin City Council decided to employ an agent—one William Sommers¹—“to solicit for its affairs in England and in Ireland”; a fresh insistence was placed upon the order that all Irish and Papists must withdraw to a distance of two miles from all walled towns or garrisons,² the Black Book of Athlone containing the names of Confederate Catholics was brought under armed escort by wagon from Mallow to Dublin; the Commissioners for the Transplanted Irish, sitting at Loughrea, in County Galway, struggled to bring some equity in their allocation of the wild barren Connaught country to which these unfortunate people were compelled to go. All this, and much more, was taking place. Was it after business of this kind that the boy “seeing the subtle turns and devices of the law” decided after some time not to follow it, but to return to his father in England? Before doing so he must, however, have explored Dublin in his free time with a boyish interest and enthusiasm which may have impelled his decision to return there later in his life.

DUBLIN IN 1656

Let us look back on the Dublin he would have known. It is most likely that he lodged in one of the narrow streets surrounding Christ Church, for at that period the Law Courts (originally the house of the Deans of Christ Church) stood right in the centre of what we now know as Christ Church Place, the narrow street on the south side being called Skinners’ Row, then filled to overflowing all day with lawyers, clerks, plaintiffs, merchants and workmen of every kind.³ It intersected Nicholas Street, at the end of which, at Nicholas Gate, ran the city walls. From the ramparts one could view, over the houses of Francis Street, the vast tract of arable and pasture land, fertile and well-watered, which formerly had belonged to the now dissolved monastery of St. Thomas. This property in 1656 was owned and inhabited by the Earl of Meath and stretched down to the Combe or Valley through which ran the river Poddle. Anthony, bred in a sheep-rearing district, would notice that this sloping valley was filled with a

¹ *Calendar of Ancient Records of Dublin*. Ed. Sir John Gilbert. IV, 100.

² John Prendergast, *The Cromwellian Settlement of Ireland*, 2nd ed., 1865, 282.

³ Sir John Gilbert, *History of Dublin*, 1854, I, 182.

fine breed of sheep for which the Earl of Meath was famous.¹ He could not know that those same lands would, in his own lifetime, be built upon and that many of its houses, gardens, orchards and pastures would be owned by members of the despised people called Quakers of whom he was to become a member, and who, finding that all this district was a liberty outside the ordinary jurisdiction of the city, settled here, it is believed, in order to try to avoid the heavy penalties inflicted on their sect in the city proper. The liberty of Thomas Court and Donore remained under the jurisdiction of the Earls of Meath and had its own Courthouse until as late as 1862. The remains of it may still be seen behind St. Catherine's Church.

Eastwards from St. Nicholas Gate was Pole Gate, near which in 1656 about thirty of the new sect of Quakers met for worship at the house of George Latham. This house becoming too small for their numbers, the following year they removed to a house at Bride's Alley lent by William Maine and his wife, having previously for a while met at the house of Richard Fowkes, a tailor, also at the Pole Gate. Anthony was not to become a Friend for another nine years, but in the year 1656 when he was in Dublin, some Quakers' doings could hardly have escaped his attention. Two English women Friends proclaimed their testimony to the congregation in St. Audeon's Church and were very harshly dealt with for so doing. Barbara Blaugdone arrived one day from England and went straight to Lord Deputy Henry Cromwell. When he entered the reception room at the castle and seated himself upon a couch, she straightway told him all that was in her mind about Friends' beliefs and the treatment which Friends received from his followers. Cromwell was "much troubled and melancholy that he could not go to bowls or any other pastime."²

Anthony, however, having found the profession of the law little to his liking (though he attained an eminence in it which led his brother-in-law to say that his opinion was valued as counsel), returned to England to his father's house at Tetbury. There he decided to enter the wool trade, and in order to learn it thoroughly he worked in a humble capacity as a journeyman at worsted combing, receiving a journeyman's wages but "dietted free." In the first year he saved

¹ S. C. Hall, *Ireland*, 1843, II, 33.

² W. C. Braithwaite, *Beginnings of Quakerism*, 2nd ed., 1955, 218; cf. *An account of the travels . . . of Barbara Blaugdone*, 1691.

£20—which he considered of more worth than the several hundred pounds he had from his parents.¹ In the year 1663 he married Hester Curtis, a daughter of Thomas Curtis of Tetbury, and had by her four children, all of whom died in infancy. We know little of these years, but by 1665 he was himself an employer, and amongst his employees was a Quaker journeyman with whom he, in that year, travelled to Warwick. Whilst there, he heard William Dewsbury preaching to prisoners in the jail, and by his ministry was convinced of the principles of Friends. On his return to Tetbury it is likely that Anthony became known to Nathaniel Cripps, a well-known Friend of that town, and a Justice of the Peace, for on his coming to Ireland a few years later, one of the first letters he received was from this kindly man.

SETTLEMENT IN IRELAND

In 1668, Anthony realized that the price of wool in Ireland was cheap and that it would be a profitable venture to settle there and trade with England. He, therefore, set up correspondence with London, Bristol, Chester and Gloucestershire, with a view to merchandizing in wool. The Cattle Act of 1664 prohibited the export of livestock from Ireland to England—hitherto her greatest customer—and in order to alleviate this hardship, an Act was passed providing greater freedom of trading with foreign countries in manufactured goods. The Duke of Ormond, Lord Deputy, made an attempt to encourage the woollen and linen industries.²

In 1669, therefore, Anthony and Hester removed to Ireland where “in a short time he became known through the kingdom as a wise, honest and just trader,” so that, in the words of his brother-in-law, “his credit among men dayley increased as well as his substance, which in no way hindered his wayting upon God.”

Journeying to Ireland in the seventeenth century was no easy matter, and we know from a letter to Anthony written by Nathaniel Cripps³ soon after his arrival, that he and Hester must have had a wild and tempestuous crossing causing much fear “especially to thy wife.” Ships sailed sometimes from Holyhead, sometimes from Chester, or from the Black Rock outside Chester, and after a journey lasting

¹ Sharp MSS., I, 5, 6.

² Edward McLysaght, *Irish life in the seventeenth century*, 405.

³ Sharp MSS., IV, 8.

anything from 30 hours to, in extreme cases, a week, put in at Ringsend. When the tide was out passengers would be driven on a Ringsend car¹ to Lazy Hill, that small village, now Townsend Street, and so past the College by Hoggen Green, up Damas Street and through the gateway, climbing the hill and turning by St. Nicholas Church, near which lived their friend Samuel Claridge, to whose house Anthony's letter from Nathaniel Cripps was directed.

Friends had greatly increased since Anthony's last being in Dublin, but the burden of persecution lay heavy upon them. George Fox had just visited Dublin and helped William Edmondson, the pioneer of Friends in Ireland, to organize and settle the growing body both in its spiritual and business concerns. There was also growth in the city. A great hospital and free school was being erected, and a College of Physicians was to be set up. Also, the great Norse assembly mount called the Thing Mote was to be demolished. Coaches in the city so crowded and jostled one another that the number for hire was limited by the City Council. A new and larger water supply was provided, large pipes of English elm replacing smaller leaden ones.

Anthony and Hester settled at Wormwood Gate near the junction of Cook Street and Bridge Street, and it must have been here that Hester's last child was born and lived for her short life of two years, dying the year before her mother, who gradually falling into ill health passed away on the 24th May, 1672, and was buried in Friends' burial ground in Stephen's Green, where the College of Surgeons now stands.

In November, 1669, William Penn visited Dublin, traveling via Cork and the Midlands. He stayed with a Friend, John Gay, in George's Lane and had several Meetings with Friends—one recorded as taking place at "the little house, where William Edmondson and one Sharp spoke."² William Penn's visit to Dublin was in the mayoralty of Lewis Desmynières, whom he visited on behalf of the many Friends then imprisoned in Newgate Gaol in the Cornmarket for non-payment of tithes. Though his first advances to the Lord Mayor met with a rebuff, Penn succeeded before leaving Dublin in having all these Friends released.

On the 30th November, Anthony Sharp was among a

¹ See previous article, p. 34.

² William Penn, *My Irish Journal*. Ed. I. Grubb (1952), Nov. 7, 1669, p. 21.

group of Friends who accompanied Penn on the early stage of his journey back to the south.¹ His later correspondence with Penn shows that in him he had made a firm friend, who may have introduced him to Sir William Petty with whom Penn was well acquainted. A copy of a letter of 1671 is extant from two Friends, Goodbody and Taverner, imprisoned for conscience sake, in King's County, asking Anthony to approach Petty's agent on their behalf.

In spite of his own personal sorrows, Anthony's life seems to have at once become filled with work of many kinds on behalf of other people. He saw the "great distress of the poor and the indifference of the rich" in Dublin and set to work to give as much employment as he could, gradually acquiring property both in the city and the country for his business as "clothier" or merchant of cloth and wool. Dublin was a town of the Staple and each year a Mayor was elected to ensure the workings of the ordinances of the Staple by which freemen of the city had the right of trading with all other staple towns at home and abroad. Anthony, however, was not a freeman, and at first it must have seemed unlikely that he and other Dublin Quakers could be admitted to the franchises because of their testimony against taking oaths. Their firm convictions, their honesty and good faith, must have prevailed with the City Council, for in September, 1672 we find Samuel Claridge, Anthony Sharp, Robert Turner and William Maine, "having desired that their oaths be dispensed with for the time being," all admitted to the franchise with free liberty of trading as other freemen have.²

The trade of a clothier was often a large one, and Anthony's growing business must have employed spinners, weavers, fullers, and dyers, many of whom would have worked at home, the finished work being collected by the master or his agent. Anthony acquired property in Meath Street, Cole Alley (now Meath Place), Elbow Lane and Marrowbone Lane, about 23 houses in all and about six houses in Pimlico³ down which flowed the river Poddle, from which we can realize the magnitude to which his business must have grown. Many of these houses would be small ones, inhabited in his lifetime by his workmen. The city was anxious to bring

¹ *Ibid.*, p. 26.

² *Calendar of Ancient Records of Dublin*. Ed. Sir John Gilbert, V, 12.

³ Anthony Sharp's will; MS. book of wills, D.4.205, at Eustace Street, Dublin.

Englishmen over to help to build up its trade and the Earl of Meath, the ground landlord of the Thomas Court and Donore liberty, encouraged building on his land. The poverty and distress of the city in the year 1671, and the famine of 1673 when men died in the streets, were both a cause of deep concern to Anthony, whose philanthropic outlook preceded that of so many of his sect through the centuries. The policy of one price only for goods was one rigidly adhered to by Quakers, but was so foreign to seventeenth century usage that until they became known for their steadfast integrity they were strangely mistrusted.

Anthony's second marriage in 1674 to Anne Crabbe, of Marlborough in Wiltshire, was preceded by a hesitant letter to his future father-in-law, Thomas Crabbe, asking whether he had a daughter to dispose of¹ (a procedure which would hardly be popular amongst twentieth-century girls) and saying that modesty since the death of his first wife had hitherto prevented him from making such a proposition. Thomas Crabbe, however, was in advance of his day and wrote that, whilst knowing his daughter to be clear of any other affections,² he would leave the decision entirely to her, and inviting Anthony to stay at his house when he came over, the time of the visit being determined by Anthony's business affairs. He had just bought 5,000 stone of wool, with 2,000 more to come, and 2,000 ready to ship out of Ireland, which he says was much more than he had expected, being due to the concluded peace with Holland. He eventually set forth, however, and from London and Bristol where he stopped to transact business he both wrote to Anne Crabbe and from her received, at Bristol, a restrained letter. In due course, the intention of marriage between Anthony Sharp and Anne Crabbe was published in Meetings of the Society of Friends,³ and on the 17th of the 6th month (August) 1674 the marriage took place at the house of William Hitchcock in Marlborough. The wedding was followed by visits to and from friends and relations in and about Marlborough, and then they set forth on the long journey to Dublin accompanied by Anne's brother, Thomas, and by a woman relative. Anne's first letter to her parents was that of any girl away from home for the first time.

¹ Sharp MSS., I, 55.

² Sharp MSS., I, 57.

³ Sharp MSS., I, 63.

I have not my health as well as I had in England which makes me think is the change of country, although the country is a good country and no want of anything, but the parting from so tender a father and mother is hard, though I do not repent of my condition, but should have been glad had the Lord seen best for us to have lived near our relations.

To this Anthony added a letter saying his wife longed to see her relations, but in time would be settled—and “as it is she is not discontented.”¹ They lived long and happily together and had 16 children, which must have kept Anne busy, though only eight survived infancy. One wishes that more might have been preserved about Anne Sharp, who evidently was a woman well able for a strenuous life as wife of a man prominent not only amongst his own sect but in the civic life of the city of his adoption. We hear of her courage on one occasion when serving in her husband’s shop. The parish clergyman came in to buy cloth worth 25s. for which he tendered 3s. saying the rest was due for his maintenance.² Anne refused to acknowledge this claim, but finally was not able to secure the payment due from the clergyman.

The years that followed must have been hard and busy ones filled not only with the cares of a big household, but with widening interests in the civic and industrial life of the city, in everything which pertained to the life of the Society of Friends and its organization, in acquiring and administering property in divers parts of Ireland and as far afield as New Jersey and Pennsylvania, and later in watchful care over the children growing up. In all these interests Anne shared.

Their home was at Wormwood Gate, close to which flowed Coleman’s Brook, a sluggish stream near whose mouth stood a mill. It is thought that the house was outside the city walls, beside the meadows into which people gazed over the walls, which by reason of their going upon them had become ruinous and unsafe as a defence. As his business prospered, Anthony acquired more land mostly lying beside the river Poddle in the Coombe and Pimlico, some fronting on to Cole Alley and Elbow Lane, near which lay Briccan’s tenter park where his new woven cloth might be stretched, and close to the New Market of 1674 with its sheep pen and sheep walks.³

By 1680 he was employing 500 workmen of all persuasions,

¹ Sharp MSS., V, 29.

² I. Grubb, *Quakers in Ireland*, 46.

³ Maps in the Earl of Meath’s estate office; article (A. Elliott) in *Journal of the Royal Society of Antiquaries of Ireland*, xxii (1892), 35.

and scorned the accusations of those who accused him of disloyalty because he feared not to give employment to Catholics as well as Protestants in face of the bitter feeling and unjust laws against the former. His conscience never let him swerve from that which he deemed a duty towards those less fortunate; and he did not hesitate to correspond with the Lord Mayor elect, at whose request he drew up rules for the better government of the city in 1700.¹ The corporation of Weavers soon recognized his worth, and whilst he could not become a full member because of his principles against taking the oath, he was admitted as a quarter-brother, and later his oath was dispensed with and he became a full member. In 1688 he was made Master of the Weavers' Corporation, whose charter under James II contained a clause saying that those who could not swear might simply promise to be true to the King and the Corporation.² His brother-in-law, John Crabbe, had been apprenticed to him in 1675 and was by now able to take a full share in the responsibilities of the business and release Anthony for the many journeys he made to secure the best markets for buying and selling wool, and for negotiations on the Tholsel or Merchants' Exchange. Anthony and his friend, Samuel Claridge, became aldermen of the city about this time, and Anthony anticipated Dean Swift in his proposals for dealing with the problem of beggars in Dublin's streets. His proposal for erecting a workhouse where vagrants really would work and earn their keep was not carried out, probably because of the Williamite war. He also served on the committee for the erection of a Ballast Office and, in 1689, was one of the City Auditors.

That he was a prominent citizen is evident. He seems to have been one of the earliest to receive news of the Battle of the Boyne, and a copy of a letter closely describing the tactics and manoeuvres of the English, Irish and French armies is preserved among his papers.³ We are told, without authority, that King James, to whom Anthony Sharp was already well known by reason of the latter's appeals on several occasions on behalf of suffering Friends, met Anthony as a member of the Dublin City Council on his flight through Dublin. We know that the King sheltered in the houses of other Friends on his journey southwards.

¹ Sharp MSS., VIII, 52.

² I. Grubb, *Quakers in Ireland*, 50.

³ Sharp MSS., VIII, 1; I. Grubb, *op. cit.*, 53.

ANTHONY SHARP AS A FRIEND

In spite of manifold civic and public activities, the main interest and concern of Anthony's life was the Society of Friends, of which he was the most prominent member in Dublin. His counsel and aid were continually sought both by individuals and by the various meetings and committees of the Society. His knowledge of the law, his educational attainments, his close knowledge of the structure of the growing Society, coupled with his facility of expression and his equable disposition, made him a valued and appreciated Friend. Letters both of a private and business character are preserved among his MSS. showing the detail and care which he must have given to all sorts of concerns. Some include references to business transactions—as one in which Anthony is asked to cash a money note to be “paid to Mary Drewit for Andrew Melvin to lay out in cloth which Anthony is to see shipped to Bristol or London—Andrew not being used to the Customs.”¹ Over and over again, Friends write to Anthony to help them in dealing with money transactions, or to take in letters for travelling Friends, or to make arrangements for help in kind or in money, to Friends both in England and Ireland who are imprisoned, or otherwise suffering for their convictions.

In 1684 a subscription was opened in Ireland to help Friends in England who were in great distress.² Anthony Sharp's name heads the list of subscribers to which 123 names are appended and a total shown of £128 3s. 10½d., though more must have later been received, for an acknowledgement comes for the receipt of £25, £50 and £84 with gratitude for the care and thought shown, and telling of the great sufferings under the Conventicle Act in England. On other occasions Irish Friends were offered help by the English, but while thanking them said they were sharing what they had with each other and to hold the money over till the need was greater!

The English Conventicle Act was never applied to Ireland, but in spite of that Anthony Sharp and other Friends were in 1684 imprisoned for a short while at the instance of the Protestant Archbishop of Dublin for continuing to hold their meetings in spite of orders made to the contrary. The imprisonment took place in the Marshalsea Prison in Cook

¹ Sharp MSS., VI, 43.

² Sharp MSS., VI, 1.

Street not far from the Sharp home. Other letters requested Anthony to approach the King, the Lord Deputy, the Archbishop, Sir William Petty and others in high places on behalf of well known Friends in the country—as William Edmondson—who were in difficulties for refusing to pay tithes, etc. On one occasion William Edmondson asks him to get the Lord Deputy to have soldiers removed from the village of Rosenallis to Mountmellick as the difficulties of feeding them so far from the town were great, especially as the soldiers spurned the diet offered of oatbread, “our daily bread”,¹ veal, cheese, milk and new butter. The horses of the army had eaten all the hay in the district. Very many letters from the North of Ireland between 1687 and 1689 told of the wanton destruction by all forces, and “that there are no meadows left near the highway, the horses having eaten all,” whilst cattle, tools and household goods were all taken. One pathetic letter to King James asked for the “restoration of our gardening tools”! One of another kind came from Friends in Cork telling of a man of middle height with a light brown periwig and a short chin beard to match who pretended to be a Friend and took presents of clothes, bedding, etc., and then ran away leaving many debts behind. Dublin Friends were warned not to harbour him.

Of all the many letters of which copies are preserved perhaps the most interesting are those in 1676 dealing with taking up shares of land in New Jersey, in which Anthony had a 24th-part.² There were many difficulties attached to the early administration of these lands, and Irish Friends concerned wrote a strong letter objecting to the fact that they had not been notified of certain vital changes in organization of the government of the colony. The voting power of the land proprietors is carefully set out in a letter to Anthony Sharp. Anthony had split his share with Samuel Claridge and Thomas Warne, and is asked to advise Friends in London as to his wishes about voting. Other Dublin Friends settled in New Jersey and corresponded with Anthony, one letter being conveyed by “Governor Penn’s gardener who is about to sail for London.” Letters everywhere were difficult to send as is shown by one to Anthony from Wensleydale in Yorkshire,³ asking him to direct the reply to “L. Routh, at Hawes in

¹ See p. 37.

² Sharp MSS., IV, 60.

³ *Ibid.*, VI, 10.

Wensleydale, in Yorkshire, leave this at Michael Hamson's in Whitehaven, thence to be sent to Bryan Lancaster's in Kendal to be delivered as above, and little question but it will reach." Nevertheless, the letters poured in, and Anthony dealt with them all, advising, succouring, admonishing, dealing with the minutes and accounts of the meetings of the Society, never seeming to fail or tire in his work wherever he was needed. He also managed to travel, visiting meetings through Ireland and England and also Holland, where he went on business.

Travel in Ireland was difficult and many roads through the country districts were not much more than tracks over boggy, miry ground. Friends, however travelled to and from meetings by horseback, women often riding pillion. Nothing daunted them except when (we read) all horses had been taken by the soldiers and "women will be hard set to get to Meetings, if not the men." Hospitality was always available in the houses of Friends throughout the country, and Anthony and Anne entertained largely in Dublin, and in her absence he wrote to her that he had had twenty Friends to dinner one day. There was an inn owned by a Quaker—one Roger Roberts, between Cork Street and Marrowbone Lane, and here horses could be put up. In his will Roberts left "my field at Ropers Rest for Friends' horses to graze in whilst they are at Meeting." This Ropers Rest was the name of a large country property owned at one time by the family named Roper, and in Petty's Down Survey Map it is shown as encircled by the Poddle. Most of the prominent Quakers in Dublin had the foresight, it appears, to settle near this useful waterway, as soon afterwards did their friends, the Huguenot weavers. This Roger Roberts also left to Dublin Quakers in his will the title of the burial ground in Dolphin's Barn Lane in which many Dublin Friends are buried. Later it was levelled and became the garden of the Nurses' Home of Cork Street Fever Hospital.

Anthony Sharp had many interests but he did not neglect his family. Letters to his sons at school at Penketh in Lancashire betray his deep concern for their welfare and for their educational attainments, not always fulfilled, for one broke into wild ways ill-suited to his upbringing, whilst another, caught up in a religious zeal and fervour beyond his years, died at the early age of 14. To sons Jonathan and Daniel he wrote in 1701

I would have you get as much of the Latin tongue as you can besides writing and casting account. I did order Jonathan a Latin Bible on purpose to bring him to understand Latin. The Grammar teacheth four things: Orthography is true spelling; Syntax to write good language; Prosodia to make verses in the right length; Etymology to know the ground and root of Latin words. But your brothers Isaac and Joseph I could not persuade to learn so much.¹

We must now leave Anthony, but first let us take a brief survey of the man and his interests. The right ordering of Meetings for Worship were his life's concern. He first attended Meeting in Dublin in 1669 in a house in Bride's Alley, now Bride Road, then at Wormwood Gate,² then in 1686 at the great new Meeting House in Cole Lane. This was supplemented in 1692 by the present Meeting House in Eustace Street, which as first built faced to Sycamore Street. He was a virile, interested, active man. So active that one day he went off in a hurry to Howth on hearing of a Friend being drowned with 85 guineas hidden in his shoes. Anthony searched and enquired among the local fishermen till he heard of the finding of the body and got back many of the guineas for the man's family!

Anne died in 1702 and Anthony in January 1707. Many folk mourned for the passing of this great and good Friend, but gave thanks for his wonderful life.

Recent Publications

Arnold Rowntree. A life. By Elfrida Vipont. pp. 126; 5 plates. London, Bannisdale Press, 1955. 12s. 6d.

This book is neither the success-story of big business, nor the study of developments in adult education, nor a social history of York and Friends during the last eighty years—although Arnold Rowntree's wide-ranging interests compel it to have elements of all these. It is an account of a great life, and into an all-too-short 120 pages Elfrida Vipont Foulds has packed a good deal of a well-loved man, showing his deep concern for people, and letting readers glimpse with her the humour and affection which he so fully shared with others.

Born in 1872 and educated at Bootham School, York, Arnold Stephenson Rowntree went into the cocoa business. Here his natural friendliness, easy popularity and flair for publicity brought success to Rowntrees in happy staff relations and mounting sales. In this work

¹ Sharp MSS., VIII, 40.

² A manuscript copy of John Rutt's *History of the Rise and Progress of the People called Quakers in Ireland* in the Historical Library at Eustace Street says that a warehouse at Wormwood Gate was fitted up for a meeting house in 1678.