

## Notes and Queries

EDMUND HICKERINGILL

In *The Protestant Bishop: being the life of Henry Compton, 1632-1713*, by Edward Carpenter (Longmans, 1956, 35s.), there are several references to Bishop Compton's difficulties with his eccentric vicar of All Saints, Colchester, Edmund Hickeringill "who earlier in life had been a Baptist, Quaker, free-thinker, and soldier of fortune." [For Hickeringill see *Dictionary of National Biography*.]

WILLIAM PENN

*Report on the manuscripts of the late Allan George Finch, Esq., of Burley-on-the-Hill, Rutland. Volume III, A.D. 1691, with addenda, A.D. 1667-90.* Edited by Francis Bickley. Historical Manuscripts Commission. (71) *H.M. Stationery Office*, 1957, calendars, documents concerning William Penn during the period when he was suspected of conspiracy with the Jacobites, with the evidence collected in the early part of 1691 from Richard Graham, Viscount Preston and Matthew Crone.

The Minutes of the Committee advising Queen Mary during the King's absence report (15th July, 1690) "Wm Pen at Hogsden at a Quaker's schoolmaster" (p. 383).

BIRMINGHAM SCIENTISTS

*Annals of Science*, vol. 12, no. 2 (June, 1956), contains (pp. 118-36) an article by Robert E. Schofield of the University of Kansas on "Membership of the Lunar Society of Birmingham." Among his sources Dr. Schofield mentions the *Life of Mary Anne*

*Schimmelpenninck*; daughter of Samuel Galton, jr.—"more a source of confusion than of information."

PONTEFRACT QUAKERS AND THE  
1714 ELECTION

Pontefract Corporation archives listed by the National Register of Archives, Historical Manuscripts Commission, include (no. 142) under date 1714:

"COPY PETITION of Sir William Lowther and Mr. Bethell to the House of Parliament, declaring that in 1714 by the instigation of the mayor, Robert Lowther, a false return to Parliament was made by means of illegal votes and that many legal votes were rejected, amongst them those of the Quakers," (E.38)

Items no. 143 and 144 are directions for counsel at Sir William Lowther's election (post 1714), and Observations on the 1714 poll (1729). (E.44, 45)

ANN FRY AND PRISONERS OF WAR

The *Transactions of the Bristol and Gloucestershire Archaeological Society*, 1956, vol. 75, includes (pp. 134-170) an article "Prisoners of war in Stapleton Jail, near Bristol" by Dorothy Vinter, which notices the tract by Ann Fry *A Christian exhortation to French prisoners* (1811) and the refusal of Stephen Grellet's request to speak with the prisoners. There is a silhouette of Ann Fry (*née* Allen, wife of Joseph Storrs Fry) of Frenchay Meeting, and the author notices the part taken by one "Mr. Andrewes, a Quaker cabinet-maker" in bringing the

pitiful condition of the prisoners to public notice in 1800.

#### BRISTOL MERCHANTS

*The Trade of Bristol in the Eighteenth Century*, edited by W. E. Minchinton (Bristol Record Society's Publications, vol. 20, 1957), includes material concerning the Quaker merchant families of Champion, Fry, Goldney, Harford, Rogers and Scandrett. The editor prints a series of letters from Graffin Prankard illustrating in detail the course of the voyage of his ship the *Parham* to Carolina and Stockholm, 1730-31.

#### SWARTHMORE COLLEGE

Charles B. Shaw, librarian at Swarthmore College, Pennsylvania, has an article on "Special Collections in the College Library," in the November, 1957, number of *College and Research Libraries* (vol. 18, no. 6, pp. 479 ff.) and describes briefly the Friends Historical Library at the College.

#### SHEFFIELD FRIENDS

*Church and People in an Industrial City*, by E. R. Wickham (Lutterworth Press, 1957) is a study of organized religion in Sheffield from the beginning of the nineteenth century to the present. Friends, with the Hartshead meeting house dating from 1705, play a small part in the story. Graphs, tables and census figures give this book a sound basis often lacking in discussions of local religious development.

#### BENJAMIN SEEBOHM AND BRADFORD MECHANICS' INSTITUTE

In Dr. Mabel Tylecote's *The Mechanics' Institutes of Lancashire and Yorkshire before 1851* (Manchester University Press, 1957) occasional mention is made of Cobden, Bright and John Dalton. The author notes that in the foundation of the Bradford Mechanics' Institute in 1832 it was Benjamin Seebohm who put forward the formula of non-denominational yet not anti-religious purpose which should guide the association. This proposal secured general consent and assured the Institute of the support of influential local families and members of different churches. The statement of purpose was printed in the constitution of the institute, and read:

"The designation of this institution shall be the Bradford Mechanics' Institute, or Society for the Acquisition of Useful Knowledge, and although this institution does not profess to assume the character of a religious society, yet it fully recognizes the divine authority of the Holy Scriptures and the important truths of Christianity as recorded therein: and it is understood that everything calculated to throw discredit on these, or to encourage irreligion, immorality, or scepticism, shall be entirely excluded from its discussions and proceedings; and further, that all subjects immediately connected with controversial theology, or party politics, shall also be wholly inadmissible."