

Notes and Queries

WILLIAM PENN PORTRAIT

As a footnote to John Nickalls' paper on "Quaker Portraits", it may be of interest to mention the portrait of William Penn on the seal of the Friends' Provident and Century Life Office; a short account of this "Quaker Firm" formed part of William Marwick's article in our last issue. Until quite recently a reproduction of this seal appeared on much of the literature issued by the Friends' Provident Office, and it will be familiar to many.

When the office was incorporated in 1915, a seal was needed, and a well-known engraver, H. Macbeth-Raeburn (afterwards a Royal Academician) was commissioned to design and engrave this. He gave the principal place in his design to a representation of Penn, and his own account describes how this was prepared. It has to be admitted that Silvanus Bevan's medallion, regarded as a portrait of Penn, suffers from having been made, not only when its subject was an old man, but when his mental powers had largely failed. Although therefore it is vivid and forceful, it is hardly Penn at his best.

Macbeth-Raeburn's solution was to portray Penn "in a compromise between Admiral Penn's portrait (by Lely) and Bevan's bust". He justified this by two considerations, first, that William Penn's son John was said to resemble his father closely, and secondly, that there is much resemblance between the Admiral Penn of the Lely portrait and the existing portraits of John.

The other details of the seal were carefully conceived, as emblematic of Penn or of the Friends' Provident. Special mention may perhaps be made of the Penn family motto, *Dum clavum teneam*, which appears on the seal, as it raises again the interesting question whether this is really the original version of the motto. This question was referred to in the first volume (1894) of *Quakeriana*, that entertaining precursor of our own *Journal*. It seems clear that *Dum clavum teneam* was the version used by Penn himself and his descendants, on their book-plates. But some old pedigrees (e.g. "Pedigrees of Buckinghamshire families collected by William Berry of the College of Arms", 1837, p. 72) give the version *Dum clavum rectum teneam*. This would be a much more satisfying motto, recommending as it does the steadfastness and rectitude symbolized by "holding the helm steady", and it is moreover a well-known proverbial expression in Latin: examples of its use are cited in the dictionaries from Ennius and Quintilian. *Dum clavum teneam*, on the other hand, seems to convey nothing but a rather meaningless boast ("While I hold the helm"). A.W.B.

PORTRAIT OF WILLIAM PENN

The Rev. Mark Noble's *Biographical History of England*, a continuation of Granger, includes (vol. 2, pp. 298-302) a short account of William Penn. The engraved portrait which the anecdotes were to illustrate is

one of 1773 by John Hall, from the bust by Silvanus Bevan. A footnote states (referring to Benjamin West's picture of the Treaty with the Indians) "The figure of him in the celebrated picture by West, and engraved by Hall, though expressive of his make and general appearance, is not esteemed a true portrait."

NELL GWYNN

An account in French of the success with which Nell Gwynn (or rather, "la fameuse Nayle Guine") played the part of a Quakeress preaching ("les contorsions d'une Prophetesse à la manière de Trembleurs") appears in François Catrou's anonymously published *Histoire des Trembleurs* (1733), the third volume of his *Histoire du Fanatisme*. The author bases his account on the work of Gerard Croese and claims also to have read works of George Fox, William Penn and George Keith. His work shows no acquaintance with Friends of the eighteenth century.

JESUITS AT FRIENDS' MEETING?
In the Popish plot tract. *The cabal of several notorious priests and Jesuits, discovered, as, William of Ireland . . . (and others) shewing their endeavours to subvert the government, and Protestant religion. Viz. their treasonable practices in England and France: articles of their Creed: their stirring people to rebellion: frequenting Quaker's meeting in all sorts of apparel . . . By a lover of his King and country, who formerly was an eye-witness of these things.* (Anon.), 1679, (Wing C 181), Chapter V (p. 7) is titled "Their frequenting Quakers meetings, and their Apparel." An account is given of

a certain gentleman passing by Dorchester saw a concourse of Quakers, and Whitebread among them.

There is no evidence that Thomas Whitbread, (Thomas Harcourt, 1618-79 *D.N.B.*) the Jesuit who refused Oates admission to the Order and who was convicted (on the evidence of Titus Oates) of complicity in the "Popish Plot" and executed, ever attended a Quaker meeting.

QUAKER BREWERS

The Brewing industry in England, 1700-1830, by Peter Mathias (Cambridge University Press, 1959), is a book which must prove to be the standard general account of an industry which developed in the eighteenth century in the favourable conditions of the expanding London market along the lines of its own industrial revolution. A few firms early developed characteristics of the large-scale business finance usually only associated with later phases of the industrial revolution.

Before the rise of the temperance movement, Friends were active in the industry and Quaker businesses figure significantly in the book. Gurney manuscripts (at Friends House) and the records of firms like Courage and Barclay and Truman Hanbury Buxton have been used to good effect. There is a section on Quaker finance, particularly in connection with the Anchor Brewery, and the author has quoted from the diary of Peter Briggins (1666-1717).

FRIENDS AND THE THEATRE

To the *University of Birmingham historical journal*, vol. 6, no. 2 (1958), P. T. Underdown contri-

butes an article on "Religious opposition to licensing the Bristol and Birmingham theatres" (pp. 149-160). In Bristol, Friends were strenuously opposed to the Theatre in King Street, opened in 1766 (and still in use as a theatre nearly two centuries later), and in Birmingham the Lloyds were among the leaders of the opposition. The author has consulted Friends' records in Bristol and remarks on the activity of Richard Champion as one of the leaders in the campaign of protest.

BRISTOL FRIENDS IN POLITICS
 "Burke's Bristol friends", by P. T. Underdown, an article appearing in *Transactions of the Bristol and Gloucestershire Archaeological Society for 1958* (vol. 77), pp. 127-150, gives an account of the statesman's dealings with four of his chief supporters in the city. The first two of these are Richard Champion (1743-91), whose friendship with Burke is well documented in correspondence now available to scholars, and Joseph Harford (1741-1802), whose radical politics are noticed and who was disowned by Bristol Friends in 1779 for taking the oath to qualify as sheriff. The author concludes that Harford was "a man of independent outlook, who, while loyal to his party and his friends, was not prepared to allow personalities to override principles, nor politics to degenerate into faction".

COALBROOKDALE IRONWORKS
 The *Transactions of the Shropshire Archaeological Society*, vol. 56, part A (1957-58) carries two articles (pp. 69-92) on "The Shropshire iron industry" and "Coalbrookdale: the early years"

by Dr. R. A. Mott, giving an account of the industrial activities of the Darby family and its partnerships—a combination which gave to the Dale Company a stability which enabled the inventive genius of the Darby family to proceed with industrial development without the firm succumbing in the recurring financial crises of the eighteenth century.

SCIENTIFIC CORRESPONDENCE

Published by the British Museum (Natural History), and edited by Warren R. Dawson, *The Banks Letters: a calendar of the manuscript correspondence of Sir Joseph Banks* (1958) includes letters from, to and about a wide range of scientific and public men of the time of Sir Joseph Banks (1743-1820). Sir Joseph Banks went round the world with Captain Cook and was instrumental in furthering discoveries in many fields. He became president of the Royal Society, and this recent volume of over 1,000 pages bears witness to his voluminous correspondence.

Among Friends who figure in the calendar are William Allen, David and Robert Barclay, John Churchman, William Curtis, Dr. Fothergill, Dr. Lettsom, Sydney Parkinson, James Phillips (the bookseller in George Yard), and Benjamin West.

FRIENDS IN FURNESS

Furness and the industrial Revolution: an economic history of Furness (1711-1900) and the town of Barrow (1717-1897), by J. D. Marshall (Barrow-in-Furness, 1958), includes a considerable amount of material of interest to the Quaker historian. The author concludes that Furness

Friends in the eighteenth century never numbered more than 300. The appeal of Quakerism was chiefly to the independent yeoman class, but the economic influence of Friends was also strong in the iron industry, led by the Rawlinsons in the Backbarrow Company. This company had contacts with Friends in Bristol, Lancaster, Warrington, Whitehaven and elsewhere. The author has used many original manuscripts and the standard secondary authorities (including Arthur Raistrick and Isabel Ross) and produced a very useful work packed with information. (Copy in the Library at Friends House.)

QUAKERS AT RYDAL MOUNT

The letters of Mary Wordsworth, 1800-1855. Selected and edited by Mary E. Burton (Oxford, Clarendon Press, 1958) includes (p. 182) a letter to Dora Wordsworth written 4th September 1837 (Dove Cottage MS. 84) which gives a graphic account of a visit by a family of Friends who called at Rydal Mount and were allowed to see over the place in the absence of William Wordsworth.

"An inundation of Quakers! 4 Poneys at the gate, to Henry's delight. First a Poem is sent in 'A Traveller's thoughts on the Continent', with a request to see the grounds—granted,—and a long visitation was made: then a halt on the front, and loud chat—while Mary came in with a request to see the study; and *the little boy!* (So the darling already comes in for a share of Grandfather's fame)—could not be stingy—tho' kept close to the Hall fire but bid Ann say they were welcome to walk into the front rooms, but she thought

Master's *study* was out of doors. They are in no hurry to depart—making the most of the liberty granted, and H. is chatting away at a fine rate to the gentleman, who asks him if he would not wish to be like Grandpapa.—They are gone! and Ann is charmed with them—they asked no questions—but were much interested to see, etc., etc. H. acted the showman to admiration, knowing where to find the picture which I treat him with—Cottle's present to me of the *Youthful Poets* was a grand treat. The poem is from the son of the gent. If I had not expected Quaker audacity I should have appeared. But Ann gave them to understand nobody was at home—and so she got 2s. for her civility, and all is well—"Leatham" is the name of the Author of the Poem—from near Wakefield—Father, Mother and two daughters . . . R.M. will be as bad as Abbotsford if we go on as we have lately done. But I tell Mary that when Master's at home she must not ask for beyond the Mount."

The visiting family was that of William (1784-1842) and Margaret (Walker) (1793-1871) Leatham, of Heath, banker at Wakefield and Pontefract. The son, William Henry Leatham (1815-89), M.P. (see *D.N.B.*) was author of several poems and lectures, *A traveller's thoughts* (1837) is the first work of his listed in E. N. Armitage *Quaker Poets*, 8196, p. 168. The two daughters can be identified as Margaret Elizabeth (who married John Bright in 1847) and Mary Walker (who married Joseph Gurney Barclay the banker in 1842). See family tree in Sir Arthur Leathams' *Origin and lineage of the Leatham family*, 1919.

In the volume other Friends are mentioned, including the Crewdsons of Kendal.

LEATHAM, TEW & CO., BANKERS
Under the title "The oldest Bank premises in the County?" an article in *The Dalesman* for February 1959 (vol. 20, no. 11, pp. 745-750) describes the Leatham's Bank at Pontefract. The Leathams were Barnsley Quakers and William Leatham (1784-1842), linendraper in Pontefract, developed the banking side to his business. In 1801 he went into partnership in banking with Thomas William Tew and others, under the name of Leatham, Tew & Co., and the bank (since 1906 amalgamated with Barclays) has had continuous existence in the same premises since that date. Outline family trees of the Leatham and Tew families are provided.

BERNARD BARTON AUTOGRAPH
The Librarian's report on the University Library, Birmingham, 1957-58, records among manuscript purchases the following item:

Badham (Sarah): Album, c. 1835-60, containing autograph verses by Charles Badham, C. C. F. Greville, Bernard Barton, etc.

CHILDREN'S BOOKS

The handsomely-produced catalogue of *The Osborne Collection of Early Children's Books, 1566-1910* (Toronto Public Library, 1958) includes about three thousand books recently presented to the Toronto Public Library. Writers and publishers among Friends in the early nineteenth century played a significant part in this developing and

educative field. Schoolbooks and formal works are not included in the collection, so one finds nothing by Lindley Murray, but works by Amelia Opie, Maria Hack and William and Mary Howitt, and publications by the Arch firm of Cornhill and Darton and Harvey are well represented.

WARWICKSHIRE MEETINGS

The Printed Maps of Warwickshire, 1576-1900, by P. D. A. Harvey and Harry Thorpe (Warwickshire Records and Museum Committee, 1959), lists two maps of Friends' meetings in Warwickshire in the eighteenth century (Nos. 118 and 127) published in the first and second editions of William White's *Friends in Warwickshire*, 1873 and 1886. The third edition of White's book was published without a map in 1894. The 1886 map is slightly larger than the first (6.1" x 3.4"), but the scale (One statute mile: 0.09") is the same in both. The publishers were White and Pike of Birmingham.

WELSH FRIENDS

The Dictionary of Welsh Biography down to 1940 (Honourable Society of Cymmrodorion, London; Blackwell, Oxford, 1959) includes the following Quakers: Allgood family, Elisha Beadles (1670-1734), Silvanus Bevan (1691-1765), Richard Davies (1635-1708), William Dillwyn, Rowland Ellis (1650-1731), Dorcas Erbery, Cadwaladr Evans (1664-1745), Frederick William Gibbins (1861-1937), John Goodwin (1681-1763), John Griffith (1713-76), Hanbury family, Walter Jenkins (d.1661), John ap John (1625?-1697), William Jones (1826-1899), John Kelsall (fl. 1683-1743), Lewis and Owen

families, Ellis Lewis (1677-1764), John Lewis (*fl.* 1759-1773), Lloyd family of Dolobran, Griffith Owen (1647-1717), Robert Owen (d.1685), Robert Owen (1771-1858), James Park (or Parkes) (1636-1696), Ellis Pugh (1656-1718), Joseph Tregelles Price (1784-1854), Thomas Prichard (1764-1843), Hugh Roberts (1644?-1702), Mary, wife of Thomas, Roberts (d.1829), John Edward Southall (1855-1928), Samuel Prideaux Tregelles (1813-1875) and Elijah Waring (c.1788-1857). Passing references to Friends, persecutions and controversies are scattered elsewhere throughout the volume.

THE WELSH IN PENNSYLVANIA

"Welsh churchmen in colonial Pennsylvania", by Rev. J. Alun. Thomas, an article in the *Journal of the Historical Society of the Church of Wales*, vol. 4, pp. 23-35; vol. 5, pp. 52-66, gives an account of the pull which Rev. Evan Evans, from 1700, rector of Christ Church in Philadelphia, and John Thomas exerted to draw the Welsh Quakers in Pennsylvania into the Anglican church, and the difficulties which lack of trained ministers, lack of books in the Welsh language, and "the numerous Dissenters" put in the path of the expansion of the Church of England in the colony.

GLASGOW FRIENDS

The Third Statistical Account of Scotland: Glasgow (1958) includes a detailed chapter by Dr. John Hight on "The Churches" (pp. 713-750). Friends are included among the churches which are "predominantly middle-class and lower-middle-class". There is one meeting in the city, with 123 members and 48 "regular atten-

ders"; 30 children "temporary members" with a children's class on Sundays at 11 a.m. The founding date of the meeting is given as 1716. Average attendance at meeting for worship, 53.

"For its size the group is notably active in social and welfare work . . . An Adult School is held on Sundays at 6 p.m."

FRIENDS' SCHOOL, MOUNTMELICK

In *The Journal of the Royal Society of Antiquaries of Ireland*, 1959, vol. 89, part 1 (pp. 59-89), there is an article on "The Friends' Provincial School, Mountmellick", by Michael Quane. It is solidly based on Irish Friends' records. The author begins with a general introductory account of Friends in Ireland and the developments which led to the establishment of the school in 1786. Early directions for the management of the household, clothing lists, and school time-tables are given *in extenso*. Mention is made of some of the school books adopted, and it is noted that the school library was begun in 1793 with the purchase of several "suitable Books to lie at the School for the use of the Children". The "suitable books" were all by Quaker authors, but the policy then adopted was progressively expanded to include standard general works, a development well in advance of normal practice in Irish schools of the period.

The author carries the story down to 1855, when Munster Quarterly Meeting opened Newtown school for boys. From that time, until it was laid down in 1920, Mountmellick School was opened for girls, and "was rightly regarded as one of the best of

the boarding-schools providing secondary education for girls in Ireland.”

PHILADELPHIA BEFORE THE REVOLUTION

Cities in Revolt: urban life in America, 1743-1776, by Carl Bridenbaugh (New York, Knopf, 1955) gives a well-documented survey of Boston, New York, Philadelphia, Newport and Charleston in the period just before the American Revolution. It is no occasion for surprise that by 1760 less than a quarter of the inhabitants of Philadelphia were Friends, but Quaker influence was strong in social and humanitarian affairs in a city which had strong ties with the other seaboard colonies, and which the author terms “the Mecca of colonial Protestantism”.

AMERICAN FRIENDS, 1777

On the threshold of liberty is the journal of a Frenchman’s tour of the American colonies in 1777. (Translated from the original manuscript (Bibliothèque Nationale. Département des Manuscrits, fonds français, 14696) by Edward D. Seeber. Indiana University publications, Humanities series, 43. Bloomington, *Indiana University Press*, 1959.)

Philadelphia he found to be “a very large, beautiful, and superb city for one that is but ninety years old”.

Of Friends he said (pp. 31-33), “Most of them (though not all) are at the present time the most hard-hearted, ungrateful people once they are dissociated from sectarian interests . . . This is the sect that shows the greatest desire to dominate, that displays the readiest resources of vengeance and obduracy, that em-

ployes oaths, perjury, usury, and hypocrisy as the commonest means for the execution of any project calculated to strengthen it or to guarantee the pleasure of seeing itself in complete control of the civil and military administration . . .

. . . They . . . were, great and small, rich or poor, . . . trafficking in and betraying all the decisions of Congress, and plotting to deliver it into the hands of General Howe. What is more, they were stripping themselves of their own wealth by offering seven or eight paper guineas for one of gold in order to destroy the credit of the continental paper currency; they were even supplying the enemy with their scarcely ripened crops and paying for guides who would furnish them ready knowledge of defiles and fording-places in creeks and rivers.”

A QUAKER REPUBLICAN

The following anecdote of the early life of Sir Brenton Halliburton, Chief Justice of Nova Scotia, is printed in George W. Hill’s *Memoir* (Halifax, Nova Scotia, 1864), pp. 6-7. As a boy Halliburton lived at Newport, Rhode Island, where his father, Dr. Halliburton, was an ardent Royalist during the American War of Independence.

“At the time of the surrender of Lord Cornwallis at Yorktown in 1781, Brenton Halliburton was about six years of age. He had heard the critical situation of the British army frequently discussed in his father’s house, and well knew the anxiety which was felt. Coming out of school one day he heard people calling through the streets, “Good news!” “Glorious news!” Asking the cause of the

cry, he was informed of the surrender of the Royalist troops, whereupon he raised the counter cry, as he ran along, "Bad news!" "Bad news!" An old Quaker, who lived opposite to Dr. Halliburton, and bitterly disliked him for his loyalty, hearing these boyish shouts, bustled out and enquired who cried "Bad news?" Seeing and hearing the little loyalist in the act, so exasperated were his feelings that he actually gave him in charge to some militia men who were passing at the time, and directed them to carry him to the jail . . . (The jailer's wife was an old family servant, she gave him tea and cake and sent him home.)

Although the old Quaker had permitted his irritable temper to get the better of his judgment, and had acted with such petty and childish haste on this occasion, he liked the little boy for his lively disposition, and not unfrequently called him in from the street, and endeavoured to persuade him by a bribe of cake, to drink the President's health. Brenton, however, having obtained the cake, invariably changed the toast, "to the health of the king", and made the best of his way out, knowing that the old Quaker, though lame, and

unable to catch him, would, at least, throw his crutch at him".

NORTH ATLANTIC COMMUNITY

Friends who have been interested in the subjects covered by Thomas Drake and Frederick Tolles in their recent presidential addresses to F.H.S. (published as Supplements to this *Journal*) will be further interested in *The Anglo-American connection in the Early Nineteenth Century*, by Frank Thistlethwaite (Philadelphia, University of Pennsylvania Press, 1959). This volume is based on lectures given at the University of Pennsylvania in 1956. It includes chapters devoted particularly to humanitarian endeavour, anti-slavery, women's rights, and educational reform. The activities of Friends like the Gurneys, Lucretia Mott, and Joseph Sturge and the records of their activities which have survived to illustrate Quaker activity on both sides of the ocean in the fields of peace, philanthropy, prison reform, treatment of the insane, and the like, provide valuable material in a thoroughly scholarly and readable book. (Copy in the Library at Friends House).

Appeal to Members

During the last two or three years the Committee has made repeated efforts to gain new members for the Friends' Historical Society. The Society needs also the help of members in getting new subscribers.

You are invited to do one of these things:

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