

Notes and Queries

PRIEST BOYES OF GOATHLAND

"One Preist Boyes whoe had beene a preacher in Yorksheere for money: about this time came to bee convinct & to receive ye everlastinge gospell; whoe forsooke his tyth & hire: & preacht freely" (Cambridge *Journal*, ii, 321).

It seems likely that this is William Boyes, curate in charge of Goathland, eight miles north of Pickering in the North Yorkshire moors. William Boyes, a non-graduate, was ordained deacon in 1624 in the diocese of Llandaff, and had been at Goathland at least since 1627, when he was prosecuted in the High Commission court at York (*The Puritans and the Church Courts in the Diocese of York, 1560-1642*, by R. A. Marchant, 1960, p. 231 etc., gives further information).

George Fox visited the district in 1651 (*Journal*, ed. J. L. Nickalls, pp. 88-9) and spoke in "this old priest's steeplehouse in the moors." "The steeplehouse was exceeding much painted, and I told him and the people that the painted beast had a painted house." The editor (p. 89, note 1) suggests that the painted steeplehouse was "probably Pickering" (Norman Penney in the Cambridge *Journal* had suggested Kirbymoorside).

Fox had been at Pickering a little before this, and the text suggests that it was not in that town where the "old priest" had his painted steeplehouse, but rather some distance off. Kirbymoorside does not quite fit the description either, because

directly after leaving the steeplehouse they passed away to one Burdett's house at Egton Bridge in Eskdale, about four miles north of Goathland, but more than a dozen from Pickering or Kirbymoorside.

As well as Goathland, it is possible that William Boyes had also the charge of Egton, but in each place the buildings that existed in 1651 have been demolished and new churches built. It is quite possible that one or both of the old buildings may have been painted, but no records are known. J. C. Atkinson's *History of Cleveland* (p. 196) notices some traces of fresco-painting in Egton church.

It seems likely that the note on p. 89 of John Nickalls' edition of George Fox's *Journal* should read "Probably Goathland," although it is true that Pickering is now the only church in the district where much painting still exists.

There is no record of William Boyes in Yorkshire Friends' registers.

GERRARD WINSTANLEY

It will be of interest to readers of Richard T. Vann's article, "From Radicalism to Quakerism: Gerrard Winstanley and Friends" (*Journal of the Friends' Historical Society*, vol. 49, no. 1, 1959, pp. 41-6) to know that a little further information regarding Winstanley's later life can be found in Laurence Claxton's *The Lost Sheep Found, or the Prodigal Returned to his Father's House*, 1660 [Wing C.4580]. Claxton, whose Ranter and Muggletonian tendencies gave

his work a considerable bias, made the following remarks, which are quoted at length because they contain obscurities. In this autobiographical tract Claxton took some trouble to describe the many moral outrages and petty crimes he performed as a Ranter:

“for I apprehended there was no
 “such thing as theft, cheat or a
 “lie, but as man made it so: for if
 “the creature had brought this
 “world into no propriety, as
 “*Mine* and *Thine*, there had
 “been no such title as Theft,
 “cheat, or a lie; for the preven-
 “tion hereof *Everard* and *Gerrard*
 “*Winstanley* did dig up the
 “Commons, that so all might
 “have to live of themselves, then
 “there had been no need of
 “defrauding, but unity one with
 “another, not then knowing this
 “was the devils kingdom, and
 “Reason lord thereof, and that
 “Reason was naturally enclined
 “to love it self above any other,
 “and to gather to it self what
 “riches and honor it could,
 “that so it might bear sway over
 “its fellow creature; for I made
 “it appear to *Gerrard Winstanley*
 “there was a self-love and vain-
 “glory nursed in his heart, that if
 “possible, by digging to have
 “gained people to him, by which
 “his name might become great
 “among the poor Commonality
 “of the Nation, as afterwards
 “in him appeared a most shame-
 “ful retreat from *Georges-Hill*,¹
 “with a spirit of pretended
 “universality, to become a real
 “Tithe-gatherer of propriety[Oy.
 “property]; so what by these
 “things in others, and the experi-
 “ence of my own heart, I saw
 “that all that men spoke or

¹ The site cultivated by the Diggers in Surrey.

“acted, was a lye, and therefore
 “my thought was, I had as good
 “cheat for something among
 “them, and that so I might live
 “in prosperity with them, and
 “not come under the lash of the
 “Law” (p. 27).

If this information is accurate it gives support to Richard Vann’s argument that Winstanley became affluent as a merchant. While it would have been impossible for him to have been both an actual tithe-gatherer and a Friend, the term undoubtedly has a figurative meaning, that is, it was used ironically as a means of exposing false principles. Claxton was certainly capable of using such language in malice; it can be seen from his admissions about himself that he was not very scrupulous and could easily have been misguided about the motives of the Christian communist turned corn chandler. Apart from these difficulties, this passage provides added evidence of Winstanley’s later conservatism, and helps to disprove that he died shortly after 1652, as has sometimes been thought.

ANDREW BRINK.

WILLIAM PENN

Thomas Ken, Bishop and Non-Juror, by Hugh A. L. Rice (London, S.P.C.K., 1958) includes two references to William Penn, both referring to activities in 1687, and particularly James II’s progress through the counties during that year. James II’s progress with a large entourage took place “including in its ranks an oddly assorted pair—Father Petre and the Quaker William Penn.” At Bath the King touched for the “King’s evil” at the Abbey.

At Chester James went to hear a sermon by Penn, and the author says: "It would be interesting to discover what these two men [Penn and James], holding such widely opposed beliefs, can possibly have held in common—beyond an antipathy towards the Church of England."

WILLIAM SEWEL, GRAMMARIAN

William Sewel's Anglo-Dutch Dictionaries and Guides are listed and bibliographically described in an article by G. Scheurweghs of Louvain entitled "English Grammars in Dutch and Dutch Grammars in English in the Netherlands before 1800," in vol. 41, no. 3 (June, 1960) of *English Studies* (Amsterdam).

JOHN BRIGHT AND THE FACTORY ACTS

Writing of 1844, J. C. Gill, author of *The Ten Hours Parson: Christian social action in the eighteen-thirties*, a recent S.P.C.K. book about George Stringer Bull, one of the leaders in the agitation for the Ten Hours Factory Act, says that "Bright was still arguing that the Corn Laws made the Ten Hours men's demands impossible, but he still opposed them after the Corn Laws had been repealed."

HANBURY FAMILY

Anthony Richard Wagner, Richmond Herald, has written a book, *English Genealogy* (Oxford, 1960) which gives an up-to-date, comprehensive picture of English genealogical studies and methods of study. There is a copy in Friends House Library. Various Quaker families are

mentioned and can be traced through the index; the author mentions the manuscript collections at Friends House (without specifying them) which are useful in genealogical studies; the existence of the registers is noted. As an example to illustrate dissenting (and Quaker) contribution to the country's industrial development, the author gives a couple of paragraphs to the enterprises of the Hanbury family at Pontypool and elsewhere, based on A. Audrey Locke's *The Hanbury Family* (1916).

CHARLES PUMPHREY

Birmingham Natural History and Philosophical Society celebrated its centenary in 1958 and published a short account of the Society's records by K. L. Kenrick. Charles Pumphrey was one of the pioneers of the Society and served it as treasurer from 1870 to 1887 and as president in the years 1890-91. In a short paragraph on Charles Pumphrey the author notes that he was a member of the Society of Friends and directed a Hook-and-Eye and a Rubber business. He died in 1901 in his seventieth year.

EDWARD BURNETT TYLOR

H. R. Hays gives three chapters of his *From Ape to Angel: an informal history of social anthropology* (Methuen, 1959) to the career of Sir Edward Burnett Tylor whose introduction to anthropology dates from a chance meeting with Henry Christy (a fellow-Quaker) in Havana in 1855. Together these two visited ancient sites in Mexico, and this began for the younger man a devotion to

sociology and anthropology which led him to a chair at Oxford before his death in 1917.

ANTI-SLAVERY PAPERS

A copy of the 52-page inventory of the "Papers of the British and Foreign Anti-Slavery and Aborigines Protection Society kept in Rhodes House Library, Oxford," 1956, is now in the Library at Friends House.

The collection was purchased from the Society in 1951, and provision has been made for regular deposit of future papers.

The Society's origin can be traced back to the Wilberforce-Buxton group who, in 1823, began to meet regularly in London to discuss the slave trade and slavery. In 1835 the society they formed became the British and Foreign Anti-Slavery Society. The collection includes some papers of the National Freedmen's Aid Society, and such archives of the Aborigines Protection Society as were available when the amalgamation of the two societies took place in 1909.

THE MANCHESTER SCHOOL

Elisabeth Wallace, Assistant Professor of Political Science, University of Toronto, and author of *Goldwin Smith, Victorian Liberal*, is the author of "The political ideas of the Manchester School," in the *University of Toronto Quarterly*, vol. 29, no. 2 (Jan., 1960), pp. 122-38. The author points out that the Manchester men did not believe in liberty as a negative thing, as the removal of restraints, but as a positive asset—emancipating labourers as well as employers. "Men like Cobden and Bright saw most of

their goals, from free trade to international peace and prosperity, as moral issues," and being moral issues the attainment of the desired goals required consent from the concerned parties—consent which was to be achieved by persuasion, not dictated by Act of Parliament.

The author studies the impact made by the Manchester men in the various fields of activity, and points out that Cobden and others did support restrictive legislation on the employment of children in factories, although Bright argued "that state intervention in the relations between employers and employed was unjustifiable in principle and mischievous in results."

ABERDEENSHIRE BURIAL GROUNDS

In *The Third Statistical Account of Scotland: the County of Aberdeen* (Glasgow, Collins, 1960) there is mention of two Quaker burial grounds in Aberdeenshire. First, Kingswells, in the parish of Newhills, the home of the Jaffray family; "North-west of Kingswells House is the Friends' Burying Ground . . . the graves are unmarked." Second, in the parish of Dyce (also on the outskirts of the city of Aberdeen); "In a field at Mains of Dyce, there is the small remote burial ground of the Skenes, Quaker landlords of Dyce."

BEDFORDSHIRE FRIENDS

Some Bedfordshire Diaries, volume 40 of the Publications of the Bedfordshire Historical Record Society, published by the Society at Streatley, near Luton, 1960, includes extracts from the journal of Elizabeth Brown of

Ampthill, 1778-91, edited by Joyce Godber (pp. 110-29). Elizabeth Brown (b. 1754) married Joshua Wheeler, mealman, of Hitchin, in 1781, and died in 1793. The journal contains diary entries of day-to-day events, attendance at meetings, notes on books read, and includes the names of some of the best known Quaker ministers of the period who travelled in Bedfordshire.

One or two short entries may give the flavour of this delightful book:

[1778. 12th month, 31st.] Assisted at the shop to-day, a pleasant employ, of which I have been deprived of late through an indisposition. . . . The evening was in company with a person professing Quakerism, but whose conduct had so much politeness in it as cannot be quite consistent with that of the true Quaker. . . .

[1779. 1st month, 7th.] At home this morning, employed chiefly in cookery, being favoured with a sufficiency to procure everything needful to accommodate this body; but there requires a circumspect care not to indulge in things unnecessary.

[1783. 7th month, 24th.] At Meeting this morning. In the afternoon went in company with Friend Beck to visit a Friend whose conversation betrayed so much of a disposition to expose the weaknesses of her fellow-creatures as rendered her very displeasing company to me.

Earlier in the same volume (pp. 38-45) is some account of Henry Taylor of Pulloxhill, 1750-72; edited by Patricia Bell. This gives a résumé of legal proceedings and disputes

between him and his brother George Chalkley Taylor (disowned by Baldock M.M. in 1765) over the disposition of family property.

Offprints are in Friends House Library.

EDUCATION IN LIVERPOOL

James Murphy's *The Religious Problem in English Education* (Liverpool University Press, 1959) deals with Liverpool corporation schools in the 1830s which (under a corporation education committee, established in 1836 under the chairmanship of William Rathbone V) attempted to provide primary education for children of all faiths. The author has used the Rathbone family papers and Liverpool Friends' records which testify to Friends' interest in this field.

NEWTOWN SCHOOL, WATERFORD

Re the Note on Friends' School, Mountmellick, appearing on p. 69 of last year's issue of the *Journal*, Isabel Grubb points out that the school at Newtown (opened for boys in 1855) had been in existence previously as a school for boys and girls. She writes:

"The facts are that Leinster Quarterly Meeting opened Mountmellick school for boys and girls of Leinster Province in 1786, and that Munster Quarterly Meeting opened Newtown School, Waterford, for the boys and girls of Munster Province in 1798. What happened in 1855 was that by an arrangement between the two quarterly meetings the girls of both provinces were educated at Mountmellick and the boys of both provinces at Newtown."

SHEFFIELD FRIENDS

"1854. On 31st January it was decided that some land proposed to be appropriated to the Society of Friends, in the Hartshead, be sold to them on the terms arranged."

The above entry appears in *A Record of the Burgery of Sheffield, commonly called the Town Trust, from 1848 to 1955*, by Edward Bramley (Sheffield, J. W. Northend, 1957). Further minutes of proceedings in the *Record* show the Trust proposing to negotiate for a loan of £20,000 for 10 years at 4½ per cent. from the Friends Provident Institution at Bradford (11 May, 1881; finally repaid in 1894).

WELSH FRIENDS

The *Journal of the Merioneth Historical and Record Society*, vol. 3, part 2, includes an article on "The Background of the Welsh Quaker migration to Pennsylvania," by A. H. Dodd. *Transactions of the Radnorshire Society*, vol. 28, includes two papers by Frank Noble—"A party of Radnorshire emigrants to Pennsylvania in 1698," "A 1663 list of Radnorshire Baptists, Quakers, and Catholics."

YORK FRIENDS

York: a survey, 1959, published by the Local Executive Committee on the occasion of the meeting of the British Associa-

tion in York, 1959, includes several references to the activities of Friends. It takes in Rowntree's in the economic field (pp. 121-22), Bootham and the Mount and the York Educational Settlement in education (pp. 154-56), the Retreat (p. 163), the social experiments and surveys—New Earswick, the Rowntree trusts and the surveys of Seebohm Rowntree (covered in an article by W. K. Sessions, pp. 167-72) as well as a short section on Friends in the chapter on religious life by F. H. Legg of Bootham School (pp. 148-49).

ISAAC LYON GOLDSMID AND FRIENDS

"Portrait of Anglo-Jewry, 1656-1836," by Alfred Rubens, an illustrated and documented article in the *Transactions* of the Jewish Historical Society of England, vol. 19, pp. 13-52, includes a section on "The English Radicals and the Jews." Isaac Lyon Goldsmid the banker (1778-1859), one of those prominent in the foundation of University College, London, entered public life in the anti-slavery movement. This brought him into contact with Friends working for social reform and prison improvement, like Elizabeth Fry and Peter Bedford. Goldsmid's interest in education led him to support the Lancasterian schools.