

Notes and Queries

FRIENDS' ARCHIVES

In a series on "Protestant Nonconformist Records", *Archives*, vol. 5, no. 26 (1961), prints a paper by W. R. Powell, entitled "Protestant Nonconformist Records and the local historian," and a series of short descriptions of the archive collections of the various nonconformist bodies, including "Society of Friends records", by E. H. Milligan, (pp. 11-12).

THE BATTLE-DOOR

Susie I. Tucker in her *English Examined: Two centuries of comment on the mother-tongue* (Cambridge, 1961), quotes from the *Battle-Door for Teachers and Professors to Learn Singular and Plural* (1660), on the grammatical and social uses of "thou" and "you", supported by arguments from the usage of singular and plural in foreign languages and quotations from Cotgrave's French-English Dictionary.

EMERSON ON FOX

Emerson's lecture on George Fox, written in July 1832 and first delivered on February 28th, 1835, is printed, with full apparatus of textual notes and variant passages on pages 174-182 of *The early lectures of Ralph Waldo Emerson*, vol. 1, edited by Stephen E. Whicher and Robert E. Spiller (Harvard University Press, 1959).

CLARENDON AND FRIENDS

An article entitled "Clarendon and the University of Oxford,

1660-1667" by Professor P. H. Hardacre, in the *British journal of educational studies*, vol. 9, no. 2, May 1961, pp. 117-131, quotes (from A. M. Gummere's article in the *Pennsylvania magazine*, 32 (1899), 273-89) letters from Clarendon (Chancellor of the University) to the Vice-Chancellor directing him to try to root out the Quakers from Oxford, treating them "as a sort of people upon whom tenderness and lenity do not at all prevail". "It would be of a very ill example that we should not be able to root them out of an university."

TITHE OF BEES

The Agricultural history of Cheshire, 1750-1850, by C. Stella Davies (Chetham Society, 3rd series, vol. 10, 1960) relates the following story of tithes in the parish of Alderley at the end of the 18th century. The rector, the Rev. Ralph Carr, made himself unpopular in some quarters with his tithe demands and there were constant disputes about the demands for tithe in kind. John Norbury, a strong Nonconformist, is said (p. 106) to have "related a story, probably legendary, of a Quaker who shook the bees out of a hive into the rector's drawing-room, saying, 'There is thy tithe of bees, the hive I will keep, for it is mine.'"

BANKING

L. S. Pressnell's *Country banking in the industrial revolution* (Oxford, Clarendon Press, 1956), is firmly based on manuscript sources and deals not only with

the great dynasties of Gurneys and Hoares, Peases and Backhouses, Birkbecks and Frys, but also with ones whose names are not so widely known like Alexanders, Fox of Wellington and Gillett of Banbury. The work, indeed, began as the history of the firm of Gillett and Tawney of Banbury.

PENAL REFORM & CAPITAL PUNISHMENT

The Struggle for Penal Reform: the Howard League and its predecessors, by Gordon Rose (Stevens, 1961) is an account of developments in this field, mainly since 1918, but also covering the work of the Howard Association (1866) and the Penal Reform League (1907) which amalgamated to the Howard League for Penal Reform in 1921, and so including in its survey the wide sweep of the 19th century up to the present day. This is a thorough piece of work, and from the time of William Tallack, Peter Bedford and William Allen it is a subject in which Friends have been interested.

The Crusade against Capital Punishment in Great Britain, by Elizabeth Orman Tuttle (Stevens 1961), another volume in the *Library of criminology* series, covers a like period to the former work—from the Benthamites, Romilly and Mackintosh at the beginning of the 19th century, right up to the Homicide Act, 1957 and recent developments. It is particularly full in dealing with developments up to the Select Committee of 1930 (which recommended abolition for a trial period) and the post-war legislative developments.

A QUAKER DRESS

Among the Bygones added to the Museum at Taunton, recorded in the Somersetshire Archaeological & Natural History Society's *Proceedings*, vol. 104 (1959-60), is a "Quaker dress, formerly belonging to Mary Sanderson," on loan from Hubert Fox.

Mary Sanderson (1788-1846) was the daughter of John and Margaret (Shillitoe) Sanderson of London. She became a minister in 1812, and visited many parts of Great Britain. She was the first to accompany Elizabeth Fry to Newgate. In 1821 she married Sylvanus Fox, and made religious visits in the following years to Ireland, Scotland, the Shetlands and America. She died 24th December, 1846, aged 58, a minister about 36 years, and was buried at Wellington. There is a testimony from West Somerset M.M. in *Testimonies* 1847, p.1. See *Annual monitor*, 1848.

QUAKER STREET NAMES

Up and down the country are to be found Quaker Streets, Quaker Lanes, and even Quakers Friars, but these names have doubtless been given to the roads leading to Friends' meeting houses by their neighbours. It is probably rare, however, that a Friends' meeting will have been called upon to assign the name to a highway. This happened in Bristol in 1705, when the Men's Meeting was considering the planning and layout of buildings then proposed to occupy the land around Friends' Workhouse between the Old Market and the River Fromm. Although the name chosen (New

Street) would not now be recognized as typically Quaker, it may be worth recording as the decision of an 18th century Friends' meeting which still holds good on street maps of the twentieth century.

The minute of Bristol Men's Meeting (20.vi.1705) reads:

Jeoffry Pinnell acquaints this Meeting, they have a Tenant offered for One of the New houses and have agreed to graunt a Lease thereof.

& Considering that the place or street should be called by som name or other. This Meeting have Considered the same & agrees that the New street now in Building betwixt Friends & Major Wade on the Lamb-Ground be Called New-street, and soe to mention it in the said Lease if they Graunt any. (Bristol Men's Meeting minutes, Bristol M.M. records. C.1842 A.3-203, p. 23; now deposited in the Bristol City Archives department, Council House, Bristol, 1.)

LIVERPOOL FRIENDS

The Liverpool Libraries, Museums & Arts Committee Bulletin, vol. 9 (1960-61) is a Local history library and Record office number. An article notices that in 1767 "it was ruled that Quakers might affirm instead of making oath" on admission to the freedom of the borough.

"The 'Jacobins' of Liverpool, 1789-1793", by R. B. Rose, deals with a small group of intellectuals, mainly of dissenting families, the Rathbones and others (including Dr. John Rutter (1762-1838), the Quaker physician to the Liverpool Dispensary), who had radical leanings.

MACCLESFIELD FRIENDS

A history of Macclesfield. Edited by C. Stella Davies (1961), is published to commemorate the 700th anniversary of the granting of a charter to the borough. The volume includes short studies on the various religious communities in the town, and there is some information concerning Friends. The minutes of the preparative meeting survive from 1694, meetings then being held at Eaton and at Bosley. The meeting house in Macclesfield, off Mill Street, was built in 1705, and by 1715 there are said to have been 80 Quakers in the town. During the 19th century membership declined, and in 1877 meetings ceased to be held at the meeting house, and were held in a room at Kerridge End. In 1895 the meeting moved to Bollington, but after various vicissitudes returned in 1938 to the original house. The Neave family is mentioned.

TASMANIAN FRIENDS

The Department of History of the University of Tasmania in its Report on the Historical Manuscripts of Tasmania, no. 5 covers the papers of certain Quaker families: Cotton, Mather, May, Stickney, Walker [(1821-1930) (xi, 67 pp. 1960).

BEVAN FAMILY

The Evangelical Quarterly, vol. 33, no. 2 (April-June 1961) includes, at pp. 81-92, an article by John S. Andrews, entitled, "The recent history of the Bevan family". This deals mainly with the 19th century and after, supplementing information given in *A history of the Bevan family*, by A. N. Gamble (1924). The article

is illustrated by a family tree tracing the descent from the 17th and 18th century Quaker Bevans and Barclays.

BINNS FAMILY

"The Binns family of Liverpool and the Binns Collection in the Liverpool Public Library" is the title of an article by Eveline B. Saxton in the *Transactions of the Historic Society of Lancashire and Cheshire*, vol. III (for 1959), pp. 167-180. The Binns collection of maps, views and portraits of Liverpool and Lancashire worthies was begun by Thomas Binns (1771-1842), descended from John Binns (b. 1663, at Cloughheigh, Keighley) who became a Quaker in 1683. In the course of the 18th century the family settled in Liverpool and were prominent among Friends there and elsewhere in the North. There are two family trees, and illustrations of three houses belonging to the family.

JOHN BRIGHT

Professor David Roberts of Dartmouth College, New Hampshire, in *Victorian origins of the British Welfare State* (Yale University Press, 1960), deals with social progress and government intervention in industrial, health, and educational kindred affairs in the twenty years from the Factory Act of 1833 to 1854. The Manchester School disliked the developing centralization:

"The John Brights and Edward Baineses of the northern towns"—manufacturers and nonconformists, and proud citizens of progressive boroughs—felt only jealousy of Whitehall and its bothersome interference. They opposed all factory regulations,

"all interference with their church schools, any meddling in their town affairs." (p. 97)

EDMUND BURKE AND THE PLAIN LANGUAGE

The Correspondence of Edmund Burke. vol. 3—July 1774—June 1778 (Ed. G. H. Guttridge, 1961), includes a letter (printed in the *Leadbeater Papers*, II, 127-8), dated 16th September 1777, from Edmund Burke to Richard Shackleton, in which he mentions his difficulty in using the Friends' plain manner of address, omitting titles from envelopes. Members of Parliament franked letters for their friends, and Burke evidently did this for Shackleton. He wrote:

"You have some Franks and I shall send you more. I have only one favour to beg relative to this matter, which is that you will contrive in some oblique way to let me know whether the person I am to direct to be called, if male, Esqr or plain Mr or if a Woman, whether Mrs or Miss, for you know as well as I do, that Quakers are at least as punctilious in the use of these distinctions as any others, when applied by those who they know do not scruple them; and dont forget that it is I who direct the Letter not you, and that when I mean to please them with franking the Letter I may affront them by neglecting that civility which they know I employ in common. So much for the directions which observing this the more you give me the more I shall be pleased." (p. 375)

The correspondence in this volume covers the period of the

election of 1774, when Burke was elected as a member for the city of Bristol. Burke's friendship with and reliance on the solid support of Richard Champion (1743-91) is well known and is amply borne out by the letters printed, but other Bristol Friends appear—the Frys, the Harfords and the Lloyds. Writing to Richard Shackleton, 11th October 1774, Richard Burke noted the solid Quaker support for Burke's candidature:

“I am always inclined to fear and distrust appearances, but your friends swear—O, no—they affirm that Success is certain.” (p. 65)

The editor notes that Shackleton wrote to William Fry (one of the very few Friends who opposed Edmund Burke) recording his friendship and intimacy with the candidate and his certain knowledge of Burke's honour and integrity and devotion to the cause of liberty. This letter did not cause Fry to change his vote, but he did not suppress it and it had an influence on Burke's success in the election.

ABIAH DARBY

Shropshire Saint: a study of the ministry and spirituality of Fletcher of Madeley, by George Lawton (The Wesley Historical lecture, no. 26, London, Epworth Press, 1960), includes a summary account of relations between Fletcher and the Coalbrookdale Quakers, in particular Abiah Darby the 18th century travelling Friend. Abiah Darby lent Fletcher Quaker books. They did not see eye to eye, of course. She went to a class meeting, and reported: “I had a full time of

it to declare against dead formality in religion.” However, she did tell Fletcher on one occasion: “I believe thou hast been of service in the Lord's hand to reform the people here away.” This was an unsolicited testimonial to the influence of the clergyman who made Madeley in Shropshire a “Mecca of Methodism” during the years of his incumbency.

THOMAS LAYTHES OF DALEHEAD

“The Leathes family of Dalehead”, an article by B. L. Thompson in the 1960 volume (New series, 60) of *Transactions of the Cumberland & Westmorland Antiquarian & Archaeological Society*, includes some account of a ‘Paper Booke’ begun by Thomas Laythes in 1676. The book is now in the Armit Library, Ambleside, and is similar to one in Friends House Library which Thomas Laythes used between 1689 and 1700. The book contains copies of legal documents, letters of a religious nature, and “Several Remarkable Judgments”.

The article includes a family tree. Thomas Laythes (1628-1701) was twice married; his first wife, Jane (d. 1691), does not appear to have joined Friends, and his son, Joshua became High Sheriff of Cumberland, but when he married a second time (at the age of 71) he married Esther Huntingdon at Pardshaw Cragg meeting, 13.VII.1699. See *Cambridge Journal*, ii, 390.

HUGH MARMION, “FRENCH REFUGEE”

Readers of a recent article in this *Journal* on Friends and charitable Briefs will have noticed that Bristol meeting took

collections for distribution among the distressed French Protestants, fleeing from the persecution which broke out after the revocation of the Edict of Nantes (*Jnl. F.H.S.*, xlviii, 274, 1958). In the course of that paper (p. 277) the following individual case was mentioned, which appears in the minutes of the Bristol Men's Meeting, 1704 and 1705. The circumstances have no parallel in the Bristol minutes of the period, and may well be unique, involving (as they seem to do) a refugee who had become estranged from his co-religionists, and who appealed to Friends, yet does not seem to have been accepted as a Quaker, although the Men's Meeting gave him advice and granted relief.

Among the persons receiving a grant from a bequest "to the poore friends Called Quakers" dispensed by order of the Men's Meeting in Bristol, 24th of 5th month (July) 1704, appears the name of Hugh Marmion, and the sum of £1 granted him.

In the following November he made an application for assistance, and the paper quoted the relevant minutes showing what assistance and advice was given him.

From a later minute it appears that a further 20s. was given to him, for the Meeting of 19.i. 1704/5 (March 1705, N.S.) "allows that the 20s. lately dilliverd to Hugh Marmion be in this account" when closing the record of payments made from a legacy given to poor Friends in the city.

The identity of Hugh Marmion or Marmiron cannot be established from the Quaker records in Bristol. His death is not recorded

among Friends' burial registers there, but in William A. Shaw's *Letters of denization, 1603-1700* (*Huguenot Society. Publications.* 18, 1911), the name Hugh Marmyon (Marmion) appears among the denizations of 5 Wm. and Mary, April 15, 1693 (p. 229). There is also the record of one Hugues Marnion, from Hanau, in the *Livre des tesmoignages de l'Eglise de Threadneedle Street, 1669-1789* (*Huguenot Society. Publications.* 21, 1909), p. 190, under date 27 Dec. 1681.

AMELIA OPIE

Victorian Miniature, by Professor Owen Chadwick (Hodder and Stoughton, 1960, 25s.) deals with the Norfolk village of Ketteringham and the relations between the squire and the parson, as revealed in the diaries of Sir John Boileau and W. W. Andrew mainly during the first half of Queen Victoria's reign.

Many people came to stay at Ketteringham Hall—"One lady from Norwich was a welcome and stimulating visitor, Amelia Opie. After the death of her husband, the painter, she had turned Quaker, and yet retained with her black bonnet and grey silks an air of attractive worldliness which led people to accuse her of insincerity . . . She brought into the austere atmosphere of Ketteringham Hall a breath of skittishness and archness and roguery which even Sir John never seems to have resented. . ." (pp. 65-66).

SAMUEL WARING OF BRISTOL

Guinness's Brewery in the Irish economy, 1759-1876, by Patrick Lynch & John Vaizey (Cam-

bridge University Press, 1960), includes a short account of the work of Samuel Waring (d. 1839, aged 44), the firm's agent in Bristol from 1826-1837, "a man of enterprise and ability", who nevertheless was in financial difficulties in 1837 when he had invested heavily in a railroad

stock. "The brewery appears to have advanced him money on a mortgage of his house at Stoke Bishop (28th, November 1837), and there was help, too, from his 'good friend Mr Fry'." (p. 133) Samuel was joined, and then succeeded in the Bristol agency, by his son, Edward Waring.

"Matthew Bramble, Tom Paine and John Wesley", is the title of an article by George Lawton in the *Proceedings of the Wesley Historical Society*, vol. 33, part 2 (June 1961), pp. 41-45. It deals with *Portraits of Persons in Public and Private Life, Real and Caricatured, with a few Fictitious ones: in Blank Verse* (1820), by "Matthew Bramble", which included in it some verses on some Friends (e.g. Richard Reynolds). "Matthew Bramble" has been identified by H. W. Atkinson, in his *The families of Atkinson of Roxby (Lincs.) and Thorne, and Dearman of Braithwaite, and families connected with them*, 1933, with Richard Dearman (1766-1856).

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Friends into the danger of a "delusive conceit that their religious state and condition is better than is really the case,"¹ but as a stimulus to all to be true disciples of Christ in all departments of life.

RICHARD E. STAGG

Addendum

p. 235, line 19. Add after 1833. *renumbered 17* . . . recorded; are the rules respecting registers and trust property observed; and are all Legacies . . .

¹ D. Pickard, *An expostulation*, 1864, p. 15.