

Notes and Queries

ELECTORAL MORALITY

The work of John Bright and his brother-in-law E. A. Leatham in the middle of last century for the introduction of the secret ballot in British elections, and for the development of effective means against corrupt and illegal practices, is dealt with in *The elimination of corrupt practices in British elections, 1868-1911*, by Cornelius O'Leary, lecturer in political science at Queen's University, Belfast (Clarendon Press, 1962). The path of E. A. Leatham cannot have been made easier by the fact that his brother, William Henry Leatham (also M.P. and a member of the family banking firm) was unseated for bribery at Wakefield in 1859.

QUAKER PUBLICITY

The Development of the Provincial Newspaper, 1700-1760, by G. A. Cranfield (Clarendon Press, 1962), includes a good deal of material for those interested in the history of printing. The activities of the Farley family with its branches in Exeter and Bristol and ramifications throughout the west of England are mentioned frequently.

One instance is quoted from the *Northampton Mercury* in 1731 and 1732 where the local Friends directed two of their number "to Barging with ye Printer to put it in ye Northampton Mercury"—to advertise that an answer to W. Smith's *Preservation against Quakers* was in the press.

ADULT EDUCATION

Dr. Thomas Kelly of the University of Liverpool has published a comprehensive *History of Adult Education in Great Britain* (Liverpool University Press, 1962) to follow his biography of George Birkbeck, the founder of Mechanics' Institutes. There are several references to the contributions made by Friends in this field, adult schools, Woodbrooke and the Selly Oak Colleges.

CATHOLICS AT MEETING, 1776
"[1776] *Sun. 1 Sep.* Messrs. Hiecq Fisillier, Boys and Self at the Quaquers meeting."

The above entry in *The Mawhood Diary* (Publications of the Catholic Record Society, vol. 50, 1956) reveals that William Mawhood, woollen-draper of London, the Abbé D. Hiecq and another Frenchman, and his two sons (William John and Charles) were at a Friends' meeting. A note identifies this as "Either, south side of Bull and Mouth St. (now G.P.O.), or south end of White Hart Yard, Lombard St. (now Lombard Exchange)." Later, the party moved on to the Moravians, to St. Andrews, Holborn, and finally to the Sardinian embassy chapel in Lincoln's Inn Fields at noon.

JOHN BRIGHT

The Political Correspondence of Mr. Gladstone and Lord Granville, 1876-1886, edited by Agatha Ramm (2 vols. Oxford, 1962), continues the same editor's work

(published 1952) on the correspondence from 1868-76. It includes a good many references to John Bright, among them Gladstone's note to Granville of 12th July, 1882, on his receipt of Bright's resignation as Chancellor of the Duchy of Lancaster after the bombardment of Alexandria:

"Here is the apprehended letter from dear old John, which turns a white day into a black one."

WILLIAM ALDAM, 1813-90

An article on "The Squire as Businessman: William Aldam of Frickley Hall (1813-1890)," by J. T. Ward of Queen's College, Dundee, in the *Transactions of the Hunter Archaeological Society* (Sheffield), Vol. 8, pt. 4 (1962), is based on the family papers at Frickley Hall. It shows how the landowners of the West Riding in the course of last century took an active share in the development of the mining, transport and commercial interests in the district. William Aldam's father (1779-1855), born William Pease, was son of Thomas Pease (1743-1811) who married (1768) Susannah Benson (daughter of Gervase Benson and Barbara, *née* Aldam). In 1808 William Pease married Sarah Jowett of Leeds, and on succeeding to the Warmsworth property, he assumed the name of Aldam by royal licence, 1810. Thus it came about that this Yorkshire branch of the Pease family bore the honoured Yorkshire Quaker name of Aldam. William Aldam had become an Anglican before the purchase of Frickley Hall in 1844.

CROWLEY FAMILY

Men of Iron: the Crowleys in the early iron industry by M. W. Flinn (Edinburgh University Press, 1962) uses widely scattered manuscript material (including the Lloyd manuscripts at Friends House) in a study of the family's large scale business in the early 18th century. Readers will recall the account which the author gave of Judith Crowley (b. 1681, daughter of Ambrose Crowley II) and her marriage in *Journal F.H.S.*, xlvii (1955), pp. 73-5.

THOMAS FRYE AND BOW PORCELAIN

"Bow Porcelain," by T. Leonard Crow, an article in *The Essex naturalist*, vol. 30, pt. 4 (1960), pp. 256-8, deals with the development of the manufactory of Frye ("born in or near Dublin in 1710," a Quaker) and Heylin in the 1740s and 1750s.

JOHN LILBURNE

Free-born John, a biography of John Lilburne, by Pauline Gregg (Harrap, 1961, 30s.), includes a short chapter on the last couple of years of Lilburne's life, when he became a Friend. The author has used L.V. (Hodgkin) Holdsworth's biography of Luke Howard, *A Shoemaker of Dover*, and other printed material. Portion of a letter from Lilburne to Margaret Fell (from the Thirnbeck MSS. at Friends House) is reproduced in facsimile.

BENJAMIN SATTERTHWAITE, 1718-92

"The letter book of Benjamin Satterthwaite of Lancaster, 1737-1744," by Maurice M. Schofield (*Transactions of the Historic*

Society of Lancashire and Cheshire, vol. 113, 1961, pp. 125-167; reprints obtainable from the Editor, Mr. J. J. Bagley, M.A., 10 Beach Priory Gardens, Southport, price 4s. 6d.), is a paper based on a volume containing 97 letters by Benjamin Satterthwaite now deposited in the Local Record Collection of Lancaster Library. The letters deal with a period when Satterthwaite was in Barbados as factor for a group of Lancaster merchants. As well as dealing with business conditions both in Lancaster and Barbados, Maurice Schofield has studied the Satterthwaite family and its connexions, and provides two family trees to illustrate the paper.

ALGERNON SIDNEY, 1623-83

Archaeologia Cantiana, published by the Kent Archaeological Society, vol. 76 (1961), includes (pp. 110-133) a paper on Algernon Sidney by Brigid Haydon. For Friends the main interest in Sidney is his connection with William Penn, especially in the political situation of the closing years of Charles II's reign. This is briefly touched on.

DEVON FRIENDS

Devon and Cornwall Record Society in vol. 4 of its New Series of publications (1960) records accounts of the state of the diocese of Exeter in 1821. In Devon Quakers were less numerous than in Cornwall; there were 9 Quakers and a licensed meeting in Kingsbridge; three families, with an old established meeting house at Culmstock; in Exeter, Holy Trinity parish, a

Quakers' Meeting House, and two families in the parish of St. Edmund on the Bridge, and one family in the parish of St. Lawrence; at Horwood, one family of Quakers; in Plymouth, numerous dissenters, including Quakers in the parishes of St. Andrew and Charles; at Tavistock "Quakers have but lately appeared."

EXETER FRIENDS

Nonconformity in Exeter, 1650-1875, by Allan Brockett (History of Exeter research group monograph 10), 1962, includes references to the Friends in the city and its suburbs, with a few quotations from the minutes of the local meetings. The author pays attention to evidence of the relative strength of the various denominations at different periods, and produces figures from the Census of religious worship, 1851. There is a useful sketch map of the city showing the distribution of nonconformist places of worship.

KENDAL FRIENDS, 1828

"An American in Westmorland, 1828," by Jane M. Ewbank, article XVII in the *Transactions of the Cumberland & Westmorland . . . Archaeological Society*, vol. 62 (N.S.), 1962, gives an account of the visit by the Rev. Benjamin Allen to the county on behalf of the British and Foreign Bible Society at the end of May 1828. At Kendal, Allen's journal records [Monday, 26 May]

"The utmost degree of hospitality was extended to us by some members of the society of Friends, more especially: at the indeed friendly dwelling of a Quaker [William Dillworth

Crewdson] we took up our abode. He was a relative of Anna Braithwaite [Anna (Lloyd) Braithwaite], several of whose connexions, and one of whose children, we saw."

A meeting of the Bible Society was held at the town hall, and a second at Friends' meeting house in the evening. Next day, Allen and his party left in a barouche for Ambleside. After a little tour they arrived at Appleby.

"Three of the 'Friends' from Kendall met us at Appleby. We were most hospitably welcomed by another Friend [*unidentified*] resident in A., who is actively engaged in promoting the Bible Society."

LAKELAND QUAKERISM

A short economic and social history of the Lake counties, 1500-1830, by C. M. L. Bouch and G. P. Jones (Manchester University Press, 1961), includes material extracted from the Household Account Book of Sarah Fell, as well as references to the Quaker Lead Company and the works of Arthur Raistrick, and gives a fully documented account of economic and social development in the district up to the 19th century. The book will interest many Friends seeking to understand the state of the north and the impact of Quakerism there.

In the chapters on Post-Reformation Religion and Culture there is a short 5-page section on Quakers. The authors have used Braithwaite and other standard authorities, and produce statistics of the strength of Quakerism—in Kendal for instance at the end of the 18th century perhaps as much as 11 or 12 per cent. of the population.

NEW JERSEY

Six years after his work on West New Jersey (1956), John E. Pomfret has produced *The Province of East New Jersey, 1609-1702* in the standard Princeton History of New Jersey Series. The volume is of particular interest for the account of the efforts of William Penn, Robert Barclay and the Scottish Quakers to develop the colony successfully. A final chapter on "The Religious Aspect" includes some information on the activities of George Keith, both as Friend and as minister for the S.P.G.

STAFFORDSHIRE MEETINGS

Collections for a history of Staffordshire, 4th series, vol. 3, 1960 (Staffordshire Record Society), comprises an account of the registrations of dissenting chapels and meeting houses for the period 1689-1852. Among the places registered are some stated to be registered for Quakers, e.g. houses at Burton-on-Trent (Samuel Jesse's house, 1723), Caudon (1701, John Wilcockson), Fradley, Alrewas (1707, Thomas Silvester), Leek (1706, Samuel Radford of the Bottom, and 1714, John Whittaker of Rowley Gate), Longnor (1723, Elijah Hall), Madeley (1731, John Simpson), Shawford, Chebsey (1703, Thomas Wolrich), Stoke-on-Trent (1823, Thomas Simpson), Stokley Park, Tutbury (1701, Richard Bowman), Stony-low (1730, John Timmis), Tamworth (1757), Uttoxeter (1706, Walter Pixley), Wednesbury (1700, Henry Fidoe). Full references are provided in the volume, and there are notes to the entries which identify some of the buildings registered.

WEDNESBURY FRIENDS

John F. Ede's *History of Wednesbury* (published by Wednesbury Corporation, 1962) includes a short account of Friends in the town. The meeting house provided by Henry Fidoe at the end of the seventeenth century was used for Friends' meetings right through the eighteenth century. The main families mentioned are Fidoe and Parkes, ironmasters with connections with the Pembertons and Lloyds. From 1820 the meeting house was used for a Lancasterian school. It was rebuilt in 1862.

YORK FRIENDS

The Victoria History of the counties of England volume on *The City of York* (1961) includes a short account of Friends in the city (pp. 405-6) in the chapter dealing with Protestant Non-conformity, and there is much else of interest concerning Friends in the city in the various sections on the industrial, commercial and social life, and on the schools of York.

YORKSHIRE FRIENDS

Some occasions when Yorkshire Friends came into conflict with ecclesiastical authorities are recorded in a Leeds University M.A. thesis (unpublished, 1960), by John Addy, entitled *Ecclesiastical*

disciplinary in the County of York, 1559-1714. The author has used the diocesan archives at the Borthwick Institute in York.

In 1664 at Askrigg John Metcalfe, Quaker was excommunicated "for not brynging his wife to be decently buried after the order of the church." Similar cases for burials among the Quakers are recorded in 1681 at Silkstone (Leonard Burgess) and at Hatfield, Doncaster (Mary Cook). Thomas Cawthra, a Quaker teaching school without licence in 1710 at Honley, Pontefract, was proceeded against.

Other cases include one at Sherburne, East Riding, 1670, against George Owston, Quaker, "for shutting the Church dore upon the parish and taking away the key and tying up the bellropes"; and in 1686, at Gargrave, William Baldwin let the Quakers have Stainton Hall as a place for a conventicle; four years later "one Tomlinson" at Gargrave refused to pay tithes and held a Quaker meeting in his house without licence.

In 1706 at Heptonstall the goods of John Greenwood, Joseph Fielden and Joseph Whaley ("being of the profession of the people called Quakers") had their goods distrained on for church dues.

The Autobiography of William Stout of Lancaster, 1665-1752. A new edition of this well-known memoir (first edited by John Harland in 1851) is now being prepared. It is hoped that this new transcription of the original MS. will be ready in time for the tercentenary of Stout's birth, in 1965. The text is being exhaustively checked and annotated by a team of six historians which includes specialists in local, regional and Friends' historical matters. The co-operation of members of the Friends' Historical Society is cordially invited. Stout was a correspondent for the Lancaster Meeting, and letters written by him would be most useful, as would any documentary material bearing on his life and associated. Correspondence to Dr. J. D. Marshall, 10 Carlton Road, Heaton, Bolton, Lancs., who will quickly return any material on loan. Any guidance or information, however seemingly trivial, will be gratefully acknowledged.